

MASOC 1.5



**M.A. (SOCIOLOGY)
SEMESTER - I (CBCS)**

**EDUCATION AND
SOCIETY**

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June 2024, Print - 1, ISBN - 978-81-970611-7-2

Published by : I/c Director,
Centre for Distance and Online Education,
University of Mumbai,
Vidyanagari, Mumbai - 400 098.

DTP Composed : Mumbai University Press
Printed by : Vidyanagari, Santacruz (E), Mumbai

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505. D. EDUCATION AND SOCIETY

[04 Credits, Lecture hours: 60]

[Total Marks: 100. University assessment: 50; Department/College assessment: 50]

Course Objectives

- 1) The course attempts to study education as a sub-system of society scientifically.
- 2) To introduce students to sociological perspectives and theoretical approaches to education.
- 3) The course will introduce students to the education system in India and relationship between education and the society at various levels.

Course outcomes

- 1) The course will give new insight to understand the changing nature of the education system, the role of education in society, and new challenges.
- 2) The learner will be able to apply theoretical approaches to education.
- 3) The learner will develop critical ideas to address the issues relating to education in the context of globalization.
- 4) The learner will aware about the issues of quality education, access to education and social justice in Indian society.

Unit I: Introduction [01 Credit, Lecture hours: 15]

- a) Nature and Scope- Educational Sociology and Sociology of Education
- b) Education and Socialization
- c) Education and Social Mobility and Change

Unit II: Sociological Perspectives on Education[01 Credit, Lecture hours: 15]

- a) Functional and Liberal Perspectives
- b) Interactionist Perspectives
- c) Conflict Perspective

Unit III: Contemporary Perspectives on Education [01 Credit, Lecture hours: 15]

- a) Radical Perspectives – De-schooling society (Evan Illich)
- b) Cultural Reproduction (Bourdieu P.) Knowledge and Power (Foucault M.), Cultural Hegemony (A. Gramsci)
- c) Feminist Perspectives

Unit IV: Contemporary Issues and Challenges in India [01 Credit, Lecture hours: 15]

- a) Right to Education
- b) Privatization of Education
- c) Digital and Online Education

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Any other relevant text or reading suggested by the teacher

EDUCATIONAL SOCIOLOGY AND SOCIOLOGY OF EDUCATION

Unit Structure

- 1.0 Objectives
- 1.1 Introduction
- 1.2 Meaning of Educational Sociology and Sociology of Education
- 1.3 Need to study Sociology of Education
- 1.4 a) Scope of Educational Sociology and
b) Sociology of Education
- 1.5 Difference between Educational Sociology and Sociology of Education
- 1.6 Concept of Social Institution
- 1.7 Types of Social Institution
- 1.8 Functions of Social Institution
- 1.9 Unit End Exercise
- 1.10 References

1.0 OBJECTIVES

After going through this unit, you will be able to

- Understand the meaning of Sociology of Education and Educational Sociology
- Understand the scope of Sociology of Education and Educational Sociology
- Explain the need to study Sociology of Education
- Explain the difference between Educational Sociology and Sociology of Education
- Understand the concept of Social Institution
- Explain the types and functions of Social Institution

1.1 INTRODUCTION

For the study of various subjects the science is divided into two basic parts one is the natural sciences and other is social sciences. Physics, Chemistry and Biology are the examples of natural sciences. Social sciences study the sociological phenomenon for e.g. social relations. Society means the

network of social relationship. Auguste Comte, A French Philosopher (Father of Sociology) first coined the term “**Sociology**”. The word SOCIOLOGY is derived from the Latin word “**Socius**” meaning society and the Greek word “**Logus**” meaning systematic study or science Thus “**Sociology**” means the science or study of society.

Scope of sociology is depending upon two important schools one Specialistic or formalistic school and the other is synthetic school. According to Specialistic school sociology included the study of social relations and as per the synthetic school sociology means general science, means it include the study of other subjects like economics, history and political science.

1.2 MEANING OF EDUCATIONAL SOCIOLOGY AND SOCIOLOGY OF EDUCATION

Educational Sociology and Sociology of Education are the branches of sociology. In 1928 **George Payne** (Father of Educational Sociology) published the book “**The Principals of Educational Sociology**” in this book he threw light on the effect of education. He considered that the knowledge of social interaction is one of the important elements so social progress and this knowledge should be grasped through education. **John Dewey** threw light on the education is a social process and importance of educational sociology in his book **School and Society (1900) Democracy and Education (1916)**

According to **George Payne** by Educational sociology , means the science which describes and explains the institutions, social groups, and social processes ,that is ,the social relationships in which or through which the individual gains and organizes his experience.

- **Brown** – Educational sociology is the study of the interactions of the individual and his cultural environment which includes other individuals, social groups, and patterns of behavior.
- **Good** – Educational sociology is the scientific study of how people live in social groups especially including the study of Education i.e. obtained from by the living in the social groups and education that is needed by the members to live efficiently in social group.
- **Ottoway** – Educational sociology starts with the assumption that education is an activity which goes on in society and the society in turn determines the nature of education
- **Cook& Cook** – Educational sociology is the study of human factors in the educative process, with the aim to improve teaching and learning in all types of educational system.

Emergence of Sociology of Education

Sociology of education is a later development in Sociological study of education. It can be said to be as refinement or improvement upon

educations Sociology. Main contributors John Dewey, Emile Durkheim, Robert Angel, Marx Weber. **Lester F. Ward**, an American Sociologist was the first scholar to emphasize the need of studying education Sociology in his book “**Dynamic Sociology**” 1883 and also focused Education as the proximate means of progress.

Educational Sociology and
Sociology of Education

John Dewey stress upon the school should be treated a social institution in their respective articles “**My Pedagogic Creed**” and “**the demands of Pedagogic on Sociology**” published by the university of Chicago press in 1897.

In 1920 **Robert Angell** was used the name sociology of education. Angell and his colleague focused educational institutions are the systematic and scientific sources data collection. In 1963 **Journal of Educational Sociology** converted **Journal of Sociology of Education**.

- Web dictionary- Sociology of education is the study of how public institution and individual experiences affects education and its outcomes.
- Brookover & Gottlieb- Sociology of education may be defined as the scientific analysis of the social processes and social patterns involved in educational system.
- Sociology of education is the study of how social institution and forces affects educational processes and outcomes and vice-versa.

Sociology of education emphasizes the analyses of sociological process involved in educational institution and also the sociological problems in the realm of education which is the concern of sociologists.

1.2 NEED TO STUDY SOCIOLOGY OF EDUCATION

- **Opposition to individualism:** The sociological tendency was born out of reaction to individualism. It stresses the importance of society against the individual.
- **Social progress as the aim of Education:** Social welfare is the aim ascribed to education by the sociological tendency. Children should be trained only for this through a system of free and compulsory education.
- **Stress on Professional and Vocational Education:** The sociological tendency lays stress on enabling the child to earn his livelihood.
- **Faith in Democracy:** The sociological tendency also evinces faith in Democracy. In a Democracy education is based upon the co-operation between the state and society and besides success of a Democracy depends on the education of its members.
- **Clarification of Social Problems:** The sociological tendency clarifies social problems and suggests ways and means of solving them through education. Many social reforms can be brought about through education.

and it can create entirely new generation which may be free from the defects of the earlier generation.

- **Raising the standard of Social Life:** The sociological aim of education is raising the standard of social life by promoting comprehensive development of the child. Education must train him to fulfil his social responsibilities. If it fails to do this, education cannot be said to have any utility.
- **Importance to Social Sciences:** The presence of sociological tendency in Education has led to greater importance being attached to social sciences so that the child can understand social phenomena and problems and thus be enabled to make some positive contribution to social welfare.
- **Importance to social life in the school:** Social life within the school has been recognized as important because of the sociological tendency.
- **Education as an Agency of social progress:** According to sociologists education is the best means of social control, social change, thus leading to social progress. All social changes that are necessary for social progress can be easily brought out through education.

1.4 a) SCOPE OF EDUCATIONAL SOCIOLOGY

Educational sociology studies the effect of social interaction on education and vice versa. Following important factors should be studied in the educational sociology.

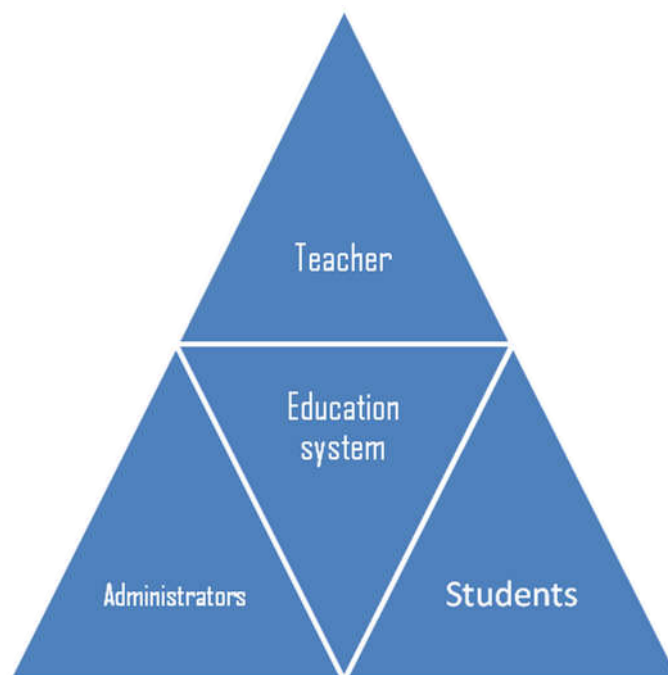
- Role of education in society
- Interrelations between teacher and students
- Need and significance of teachers in society
- Relations between School and other social agencies
- Importance of mass media
- Importance of teaching method in the development of students.

1.4 b) SCOPE OF SOCIOLOGY OF EDUCATION

Following important factors should be studied in the educational sociology

- Analysis of the relationship of educational system to other aspects of society.
 - a) Education and culture
 - b) Education and social control & the power system
 - c) Education and social change

- d) Education and social class
- e) Education and other groups
 - School & social system
- a) Nature of school culture
- b) Structure of school society
 - System of interconnected social relationship between the individual and number of others a social role
- a) Social role of teacher
- b) Nature of teachers' personality
- c) The effect of teachers' personality on pupils' personality
- d) Function of school in the process of socialization of the students
 - Education – interaction within the system



- Education & Social system
- a) Education & kinship
- b) Education & Stratification
- c) Education & political system
- d) Education & the attitude of knowledge

- School & community
 - a) Effect of community on educational organization
 - b) Analysis of educational process in non-school social process of community
 - c) Relationship between the school and community and Educational function
 - d) Factors of community (Population & environment) and educational organization
- Different social institute and education
- Relation between Education & job
- Relation between education & social class, culture & language
- Education & economical system of country
- Education & social & cultural change

1.5 DIFFERENCE BETWEEN EDUCATIONAL SOCIOLOGY AND SOCIOLOGY OF EDUCATION

Educational sociology is the application of general principles and findings of sociology to the administration and processes of education. The approach means the application of sociology to the institution of education as a separate societal unit. Sociology of education depicts an analysis of the sociological processes involved in the educational institution. It emphasizes the study within the institution of education.

EDUCATIONAL SOCIOLOGY	SOCIOLOGY OF EDUCATION
Jorge pen – Finney, Snedden, Peters, Clements & Kinneman	R.C.Angell – Durkheim, Lester word, Brookover & Gottlieb
Angell – Educational sociology is a branch of the pure science of sociology	Angell – Researches develop in school situation as a sociology of education
According to Smith, Zorbaugh & Kulp – Educational sociology is the application of Sociology to educational problems.	Sociology of education is Scientific analysis of the social process & Social pattern involved in the educational system.
Educational sociology is strictly technology and not science at all.	Development of scientific generalization about human relations in educational system
According to new science applying sociological principles to the whole process of education	Educational process goes on both in formal & informal situations

To analyze the pattern of social interaction and social role within the school & relation of personalities within the school to outside the group.	To analyze the human relations and society.
To study the place of teacher in society	To study the social role of teacher
Determination of teaching methods for the development of child.	Determination of teaching methods for the Socialization of child
To study the school as small unit of society and their interrelations	Study of whole society and other aspects of society

1.6 CONCEPT OF SOCIAL INSTITUTION

A social institution consists of a group of people who have come together for a common purpose. Social institution is a social structure and social mechanisms of social order and cooperation that govern the behavior of its members. It is a group of social positions, connected by social relations performing a social role. Social institution is an interrelated set of norms. let's study some of the definitions about social institutions.

- Ogburn and Nimkoff- Social institutions are organized and established ways of satisfying certain basic human needs.
- K Davis-Institution can be defined as a set of interwoven folkways mores and laws built around one or more functions.
- Parsons- Institutions are the normative complexes relating to the major aspects of our social activity.
- Harry Johnsons- A social institutions are thus a recognized normative pattern.
- Anderson and parker- Institutions are established normative patterns operating through institutions agencies, which men develop to achieve the basic needs or objectives of a society.

A set of organized beliefs rules and practices that establishes how a society will attempt to meet basic needs. A group of persons bonded together for common purposes having rights, privileges, liabilities, goals or objectives distinct and independent from those of individual members. A social institution may be defined as an organizational system which functions to satisfy basic social needs by providing an ordered framework linking the individual to the larger culture.

1.7 TYPES OF SOCIAL INSTITUTION

Major Perspectives –

According to Marx – Social institutions are determined by their society's mode of production and Social institutions serve to maintain the power of the dominant class.

Weber – Social institutions are independent but no single institutions determine the rest. The causes and consequences of social institutions cannot be assumed in advanced.

Durkheim – Set the stage for later functionalist analyses of institutions by concluding that religion promotes social solidarity and collective conscience.

Functionalist Theory- The social institutions listed in this (along with other social institutions) fulfill functional prerequisites and are essential.

Conflict theory- Social institutions tend to reinforce and inequalities and uphold the power of dominant groups. Emphasizes divisions and conflicts within social institutions.

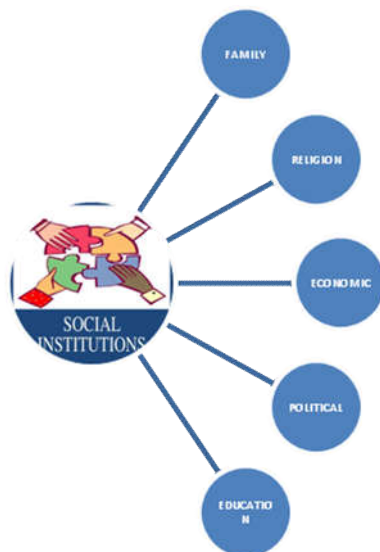
Symbolic Interactionism- Focuses on interactions and other symbolic communications within social institutions.

General functions of social institutions are -

1. Institutions satisfy the basic needs of society.
2. Institutions define dominant social values.
3. Institutions establish permanent patterns of social behavior.
4. Institutions support other institutions.
5. Institutions provide roles for individuals.

The five basic institutions are: Family, Education, Religion, Economic and Political institutions.

1. Family institution- deals with procreation and regulation of sexual norms.
2. Educational institution- deals with socialization and preparation for productive participatory citizenship.
3. Religious institution- deals with the promotion of personal meaning and understanding of ultimate concerns.
4. Economic institution- deals with the allocation and distribution of goods and services.
5. Political institution- deals with the authoritative allocation of public social goals and values.



The Family:

The family is the most important social unit in society. It is the building block of society. Family, most universal social institution, takes responsibility for raising the young and teaching those accepted norms and values.

MacIver & Page- The family is a group defined by sex relationship sufficiently precise and enduring to provide for the procreation and upbringing of children

Clare-by family we mean a system of relationship existing between parents and children

Burgess & Locke-a family is a group of persons united by the ties of marriage, blood or adoption constituting a single household interacting and in intercommunication with each other in their respective social role of husband and wife, mother and father, son and daughter, brother and sister creating and maintaining a common culture.

Functions of the family institution-

- The control and regulation of sexual behavior.
- To provide for new members of society.
- To provide for the economic and emotional maintenance of individuals.
- To provide for primary socialization of children.

Religion Institution:

Religion provides a shared, collective explanation of the meaning of life.

Dawson –whenever and wherever man has a sense of dependence on external powers which are conceived as mysterious as and higher than man's own, there is religion”.

Kant-Religion is the recognition of all our duties as divine commandments.

Harald Hoftding-the essence of religion is faith in the conversation of values.

A.N. WHITE-Religion is a vision of something which stands beyond, behind and within.

Gisbert –Religion is the dynamic belief in and submission to god or to gods on whom man feels dependent.

A unified system of beliefs and practices pertaining to the supernatural and to norms about the right way to live that is shared by a group of believers. Sociologists treat religion as a social rather than supernatural phenomenon.

Durkheim: religion provides social solidarity and collective conscience; it expresses and celebrates the force of society over the individual.

Functionalist theory: functions of religion include providing meaning for life, reinforcing social norms, strengthening social bonds and marking status changes (e.g. marriage) dysfunctions, according to some, include justifying persecution.

Functions of the Religion -

- Providing solutions for unexplained natural, phenomena.
- Supplying a means for controlling the natural world.
- Religion tends to support the normative structure of the society.
- Furnishing a psychological diversion from unwanted life situations.
- Sustaining the existing class structure.
- Religion serves as an instrument of socialization.
- Religion may both promote and retard social change.
- Religion may both reduce and encourage conflict in groups.

Economic Institution:

Sociologists understand the economy as the set of arrangements by which a society produces, distributes, and consumes goods, services, and other resources. Economic institution, organizes the production, distribution, and consumption of goods and services.

Marx: economic organization determines the major features of any society.

Functionalist theory: functions of economic institutions include: production and distribution of goods, assignment of individuals to different social roles such as occupations.

Educational Sociology and
Sociology of Education

Function of the Economic institution-

- Provide methods for the production of goods and services.
- Provide methods for the distribution of goods and services.
- Enable societies members to consume goods and services which are produced.

Political Institution (state):

Political institution is the system of norms that governs the exercise and distribution of power in society.

Garner-state is a community of person ,more or less numerous, permanently occupying a definite portion of a territory, independent and so of a foreign control and possessing an organized government to which the inhabitants render a habitual obedience.

Weber: defines the state as an authority that maintains a monopoly on the use of violence in its territory.

Functionalist theory: Functions of political institution include protection from external enemies, resolving group conflicts, defining societal goals and strengthening group identity and norms. Pluralism, a particularly functional type of political institution, entails distribution of power among many groups so no one group can gain control.

Function of the Political Institution-

- The institutionalization of norms (laws).
- The enforcement of laws.
- The adjudication of conflict (court).
- Provide for the welfare of members of society.
- Protection of society from external threat.
- Construction of a national scheme of education.

Education Institution:

Educational institution- deals with socialization and preparation for productive participatory citizenship. Education ensures the transmission of values, patterns of behavior, and certain skills and knowledge. Education institution is a form of learning in which the knowledge, skills, and habits of a group of people are transferred from one generation to the next through teaching, training or research.

Functions-

Mcnergney and Herbert (2001) described the school as first and foremost a social institution, that is, an established organization having an identifiable structure and a set of functions meant to preserve and extend social order.

School is the place for the contemplation of reality, and our task as a teacher, in simplest term, is to show this reality to our students, who are naturally eager about them.

- **Intellectual purpose:**

- To teach basic cognitive skills such as reading, writing, and mathematics, to transmit specific knowledge.

- **Political purpose:**

- To inculcate allegiance to the existing political order(patriotism)
- To prepare citizens who will participate in the political order
- To assimilate diverse cultural groups into political order

- **Social purpose:**

- To socialize children into the various roles, behavior and values of society.

- **Economic purpose:**

- To prepare students for their later occupational roles, and to select, train, and allocate individuals into the division of labour.

- Construction of a national scheme of education.
- Training in citizenship.
- Provision of schools.
- Adult education.
- Finance of schools.
- Universal, compulsory and free education.
- Encouragement of guardians.
- Provision of efficient teachers.
- Provision of military education.
- Provision of standard books.
- Provision of scholarships.
- General control and direction of school system.
- Organization of boards and committees.
- Appointments of commissions.
- Encouragements to educational research

1.8 FUNCTION OF SOCIAL INSTITUTION

1. **Social Solidarity** - the religious institute teach us to help each other. Political institute maintain the security of the society through by laws and orders.
2. **Transmissions of culture** - social institutions are transmitting the culture from one generation to other. Educational institutions imparts the knowledge .family institution provides values and culture about the society. Family teach us various norms, values, traditions of the society.
3. **Social Welfare and Development** - social institutions provide and satisfying the societal needs. Economic institutions provide the goods and services. Religious institutions transmit the various values. Political institutions provide the facilities for the various stakeholders of the society.
4. **Recreational Activities** – social institutions are the real source of recreation for the people .the educational institutions organize various curricular and extra curricular activities.political institutions organizes various national sports, competitions for the people.

1.9 UNIT END EXERCISE

1. Why we study the Sociology of Education?
2. Explain the difference between Educational Sociology and Sociology of Education
3. Explain the role of social institution the development of society.
4. Discuss the functions of Social Institution.

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https://youtube.com/channel/UCuWXVxVRC9HFUn2NnY_SgFQ



EDUCATION AND SOCIALIZATION

Unit structure:

- 2.0 Objectives
- 2.1 Introduction
- 2.2 Concept of socialization
- 2.3 Agents of socialization
- 2.4 The role of education in socialization
- 2.5 Summary
- 2.6 Questions
- 2.7 References and Further Readings

2.0 OBJECTIVES

- To understand the concept of socialization
- To familiarize students with different agents of socialization w.r.t. education

2.1 INTRODUCTION

Socialization is a term used to describe the processes that take place in interaction between society and the individual. The socialization of an individual, in turn, is a process influenced by such factors as family, formal and informal social groups, education processes, upbringing, etc. and accompanies the whole life of a person; a process of shaping individual functional behaviour in accordance with the expectations of the culture or society in which this person lives. Each society develops its own culture by preserving and following norms, customs, values, traditions, social roles, symbols and languages, and socialization helps an individual learn, inherit, preserve, and transfer these values over time.

Moreover, it helps him acquire new skills and habits essential for adequate inclusion in community life. In other words, socialization contributes to the process of acceptance of one individual by the society through cultivating a certain value system. We can state that socialization is the process through which society and culture continue to exist. It is not only an end in itself, but it focuses on the ways, patterns and models through which the society shapes and controls individuals by imposing certain norms, standards and values. It relates to learning, internalization and transfer of customs, norms of behaviour and culture of the society to the next generations and at the same time plays an important role in preparing

a young man for his active inclusion in various social structures and relations.

Socialization and education are the processes directly related to the overall development of an individual. These processes prepare individuals and ensure their inclusion in various social spheres and cultural integration.

2.2 CONCEPT OF SOCIALIZATION

Human child has an innate capacity to learn and to communicate. Therefore, gradually learns the group-defined ways of behaviour. It is human company initially in the form of a family and later other social institutions like the community, peer group, school etc. educate the human child to be a responsible and useful member of society. The process of learning to internalize the values and norms into its self or the mode of learning to live in society is called the process of socialization. To internalize is to imbibe so deeply that it becomes a part of the individual's behaviour and personality.

Therefore, socialization is basically the learning of socially desired values, norms, and roles by the members of a particular group or society. It may be defined more comprehensively as a life-long process of inculcation whereby an individual learns the principles, values and symbols of the social system in which he participates and the expression of those values and norms in the roles he enacts. The socializing agent does not try to teach everything at once. He concentrates on one task or on a few tasks at a time. Moreover, the process of accomplishing any one of the aims of socialization is gradual. Social scientists have earmarked four different stages of socialization from infancy to adulthood. These are:

- i) The oral stage
- ii) The anal stage
- iii) The oedipal stage, and
- iv) Adolescence.

At the first stage the infant builds up fairly definite expectations about feeding time, and he learns to signal his pressing needs for care. During this stage, the infant is not involved in the family as a whole. He is involved only in the subsystem consisting of himself and his mother.

The anal stage of socialization covers the period between first and third year of child's life. Toilet training is the focus of this stage. During this stage the child internalizes two roles- his/her own and that of his/her mother, now clearly separate. The child receives love and care and gives love in return.

The third stage extends from about the fourth year to puberty. During this stage the child becomes a member of the family. The child identifies itself with the social role ascribed to him/her based on his/her sex.

The fourth stage begins roughly at puberty. At this stage young boy or girl wants to be freed from the control of parents. The 'crisis' of this period is precisely the strain produced by much greater demands for independence. By the time the individual attains maturity major part of socialization is over, though it continues for whole of the life.

All types of socialization may be classified into two broad groups, viz. *primary socialization* and *secondary socialization*. This division is based on the primary and secondary needs of individuals. The basic physical needs such as thirst, hunger etc. are called primary needs while secondary needs are those which emerge to meet primary needs e.g. the need for learning skills to earn livelihood. Family satisfies the basic needs of human beings; therefore, it is called primary institution whereas a school is a secondary social institution because it meets the derived needs of the children.

The parents are primary socializing agents of the child whereas the school teachers are these secondary socializing agents. Inculcation of norms and values within the family is called *primary socialization* while the process of imbibing norms, values and behavioural patterns of school may be called *secondary socialization*. Primary socialization takes place in infancy and childhood. This is the most crucial stage of socialization as the child learns basic behaviour pattern at this stage. Generally secondary socialization starts from the later stage of childhood and goes up to maturity. However, the process of socialization never stops in life. The school, peer groups and other institutions in which a person is placed in life play the role of socializing agents.

CHECK YOUR PROGRESS:

1. Write a note on types of socialization.

2.3 AGENTS OF SOCIALIZATION

The child is socialized by several social agencies or institutions in which he or she participates, viz, his/her family, school, peer group, neighbourhood etc.

Family

The family is the smallest unit of society and represents it in all respects. It is the locus of early socialization or the internalization of basic values of culture because the child is most plastic and exposed for longest in dependent relationship with parents. The basic requirements involved in walking, talking, playing with other children, eating, toilet training and generally dealing with adults are learned in an informal way. The family is also the source of internalization of the basic cultural vocabulary of the child.

Peer Group

Children like to play and move about in group of their age peers. This group life is very important for them and has considerable influence on the development of their self-concepts. Being in a group gives them confidence and a sense of security. Being accepted by a group builds up their self-confidence. Particularly those who are popular learn to think positively of themselves. In playing together children learn to cooperate. They learn to adjust their needs and desires to the behaviour of peers. In a very real sense, the child begins to develop a sense of self as distinct from the family.

School

In modern industrial society the school system has emerged as one of the most potent agencies of socialization. Schools offer two contexts for the students. The first is the formal context of the classroom, wherein the context of socialization is decided by the prescribed curriculum. The second context is informal and can be perceived in the interpersonal relationship of students with teachers and those among the students.

Mass Media

In modern society the means of mass communication such as television, radio, cinema, newspaper, books, and audio-video cassettes have become an integral part of life. They play a very important role in the socialization process of their viewers, readers and listeners. These mass media, especially the television and radio, simultaneously convey same message to nationwide audience. Therefore, its impact on the process of socialization assumes greater significance.

CHECK YOUR PROGRESS:

1. What is role of the peers in socializing the child?

2.4 THE ROLE OF EDUCATION IN SOCIALIZATION

Education is a social process, which prepares individuals to lead a meaningful and dignified life. Together with other social forces it plays an important role in shaping the structure of society. Through education society imparts its knowledge, skill, values and behavioural patterns to its younger generations. Thereby ensuring self-preservation and continuity. In this sense education is a process of socialization. At the same time changes in society mould the education system itself and it acquires complexity. Education in this sense is a process, which prepares the members of the society to adapt to the constantly changing conditions of a society.

To say that education is a process of socialization implies:

- i) Education takes place through social interaction.
- ii) It is much more than mere instruction.

- iii) People receive a certain degree of education even if they never enter a school. Education and Socialization
- iv) Formal education is socialization with a deliberate purpose and in a desired direction.

The role of education in socialization of each member of the community, regardless of where, by whom and under what conditions he or she was raised, is to create conditions for overcoming differences, for integration and, if necessary, adaptation. Education supports the socialization of an individual by providing the necessary foundation of knowledge that enable communication, inter personal relationships and in general – understanding, acceptance and communication in the surrounding environment.

In contemporary society, educational institutions – schools, universities, institutes, and academies – are the key “figures” in socialization of an individual. After leaving their family homes, children enter school environment that shapes their way of communicating with other people. The school and later the higher education institution socialize a person, gives him an opportunity to present his qualities, potential and possibilities, instincts. The school helps and motivates children to develop their personalities and teachers are role models for them. Every small action, every move or a word of a teacher is imprinted in children’s minds.

Apart from the teacher, children are influenced by other classmates and groups. These partners or groups are of major importance in determining the children’s roles in society later in life. During education, personalities of growing children develop under the influence of other personalities they interact with. Cultural programmes in school also help pupils improve their attitudes. The school is expected to transfer knowledge and skills to its learners so that they can cope with challenges life has prepared for them. In the context of socialization, education takes into account social needs of society and aims to introduce its new members – those who are to be educated – to social traditions, norms, customs, etc.

In other words, when a society strives to have strong social organization and does not allow its members neglect their social traditions, it largely emphasizes the social goal of education. Both socialization and education involve learning, but there is one very important difference. Socialization is something that takes place in our everyday lives, it cannot be planned, it helps us understand our identities, the reality and find the ways to get along with others. Education, unlike socialization, is planned, it usually involves a formal organization responsible for providing and monitoring learning process and focuses on limited skills and knowledge. In other words, socialization is an action through which with the help of interaction, a person becomes a member of society. It is a learning process that aims to prepare people for the set of roles they will interpret in the future.

CHECK YOUR PROGRESS:

1. Explain how education is important in one's life.

2.5 SUMMARY

Socialization and education are directly related to the overall development of an individual. These processes prepare an individual and ensure their inclusion in various social spheres and cultural integration. In order to have a positive impact, education should be consistent with the development processes, individual peculiarities and age, specificity of macro and microenvironment. Education in the global world should be fundamental, adapted to the needs of the developing human being and, finally, take into account the modern achievements of science and technology.

2.6 QUESTIONS

- Elaborate on the stages in socialization.
- What is socialization?
- What role does education play in the process of socialization?
- Compare the roles of family and school as agencies of socialization.

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EDUCATION AND SOCIAL MOBILITY AND CHANGE

Unit structure:

- 3.0 Objectives
- 3.1 Introduction
- 3.2 Understanding the concept of Social Mobility
- 3.3 Types of Social Mobility
- 3.4 Role of Education in promoting Social Mobility
- 3.5 Summary
- 3.6 Questions
- 3.7 References and Further Readings

3.0 OBJECTIVES

- To understand the concept of class, social stratification and social mobility
- To familiarize students with the role of education in promoting/delimiting social mobility

3.1 INTRODUCTION

Social mobility means a change in the status of an individual or group. It is the ability to move up or down the social ladder. While it is generally used to describe changes in wealth, it can also refer to general social standing or education. Societies are dynamic in nature and social mobility is a clear expression of it.

While many factors play a role in determining the extent of social mobility in a society, education can be especially effective in societies like ours where the traditional modes of stratification, like the caste system, disallow large scales of upward social mobility. There is significant evidence to prove that a lack of education often acts as a detriment to the social mobility of those who have been unable to attain it.

Children of high income and low-income families do not have a great difference in their abilities at birth. However, the gap between their performance continues to widen as the higher income families can invest more and more into their children's education. Education is often seen as a way out of poverty as it enables children from low-income families to move upwards in both social and economic spheres. If provided to

everyone equally, education can act as a great democratizing force, cutting across the barriers of caste and class.

3.2 UNDERSTANDING THE CONCEPT OF SOCIAL MOBILITY

The term social mobility refers to the movement of individuals or groups from one position of a society's stratification system to another. Sociologists use the terms open class system and closed class system to distinguish between two ideal types of class societies in terms of social mobility. An open system implies that the position of everyone is influenced by the person's achieved status. Achieved status is a social position attained by a person largely through his or her own effort. In an open class system, competition among members of society is encouraged.

At the other extreme of the social mobility system is the closed system, in which there is little or no possibility of individual mobility. Slavery and the caste system of stratification are examples of closed systems. In such societies, social placement is based on ascribed characteristics, such as race and family background, which cannot be easily changed. Ascribed status is social position assigned to a person by society without regard for the person's unique characteristics and talents.

Here the key questions concern the way in which achieved status is obtained and the degree of movement that can take place across generations. It is in these circumstances that social mobility becomes important, as sociologists examine the way in which individuals compete for unequal positions. In studying social mobility, sociologists compare the actual degree of social mobility with the ideal of free movement through equal opportunity. Therefore, the social position that an individual achieves may bear no relationship to the positions he acquired at birth. Movement up or down the social scale is based on merit.

CHECK YOUR PROGRESS:

1. What is social mobility?

3.3 TYPES OF SOCIAL MOBILITY

In accordance with the direction of movement of the people in the society, Social mobility can be categorized into two types:

1. Horizontal Social Mobility
2. Vertical Social Mobility

Horizontal Social Mobility

When the movement of a person occurs from one situation to another at the same level i.e. within the single stratum, the process is called horizontal social mobility. In other words, in this type of mobility, there is no change in the social status of the individual but there is a change in his affiliations.

For example, when a Principal of Secondary School at palm joins at the same post in a Secondary School at South Ex. In this example the status and role of the person working as a principal remains the same but there is a change in the place of work which brings about change in these affiliations, thus he shows horizontal social mobility.

Vertical Social Mobility

The movement of a person from one stratum of the society is referred as Vertical Social Mobility i.e., in Vertical Social Mobility there is a change in the status of the individual. The individual attains high education and becomes rich, He moves upward in the social hierarchy. For example, when a teacher becomes a lecturer in a college is said to have moved vertically.

Within vertical social mobility, we have Upward Social Mobility (Ascending Mobility) and Downward Social Mobility (Descending mobility).

Upward Social Mobility refers to the movement from lower to higher occurs from position. Ascending mobility means the entry of i.e., within persons from lower strata and prestige to higher status and prestige groups. For example, if a person is born in a family of a sweeper and after acquiring must learn the cultural behaviors of officers.

Downward Social Mobility Downward or Descending mobility means going down of a person from higher position prestige and status to lower ones. It may occur due to political changes, economic depression, and crests of character etc.

CHECK YOUR PROGRESS:

1. What is vertical social mobility?

3.4 ROLE OF EDUCATION IN PROMOTING SOCIAL MOBILITY

Education is a very potent means of encouraging social mobility the Indian society. It has multidirectional influence in promoting social mobility. Education plays such an important role in following ways.

1. Education is the need of every person because on it depends proper development of man. It is education that reveals the latent qualities and potentiates of man and enables him to understand 'Self and the environment surrounding him'.
2. Education sharpens the intellect, widens the vision, helps in the wholesome and balanced development of man and above all it leads to social, economic and political development of a nation.
3. Both the streams of education i.e. formal and Non-formal play a great role in bringing about social mobility.

4. Formal education is directly and causally related to social mobility. This relationship is generally understood to be one in which formal education itself is a cause or one of the causes of vertical social mobility.
5. Education is directly related to occupational mobility and the subsequent improvement in economic status and on the other hand, it forms and element of social change. Persons with higher education and better employment are respected more in the society.
6. It is a purpose of education to develop within the individual such motivation as will make him to work hard for the improvement of his social position.
7. Higher education helps in gaining higher income and, thus, education is an important means for upward social mobility.
8. A change in occupation is the best single indicator of social mobility. The reason for it is that occupational status is closely correlated with educational status. Income style of life and the other determinants of class status.
9. Education helps students belonging to lower strata of the society to go up in the social scale and gain in a high social position in the society.
10. Education helps in preparing one's self-employment, which is an important aspect of social uplift meant.
11. The popularity of education among women has considerably led to an increase in the social status of women. It has helped in raising their social position, status, and achievement of high social prestige; which indicates upward social mobility of the women.

CHECK YOUR PROGRESS:

1. Explain the importance of education.

3.5 SUMMARY

Formal education is closely linked to upward social mobility and in this aspect, schools play an important role in sorting out individuals into their prospective levels, this is done through the system of examinations, supervision and promotions. Thus, education can assist the movement of persons into the top positions in society or elite mobility. Hence, formal education has become a prerequisite for many established professions such as doctors, lawyers, accountants, teachers, engineers and so forth.

Thus, education is a liberating force and in the present age it is also a democratizing force, cutting across the barriers of caste and class, smoothing out inequalities imposed by birth and other circumstances, thereby, bringing about mobility among the people in the social structure of the society.

3.6 QUESTIONS

- How social mobility related to education?
- Why are equal educational opportunities needed for everyone?

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FUNCTIONAL PERSPECTIVES ON EDUCATION

Unit Structure

- 4A.0 Objectives
- 4A.1 Introduction
- 4A.2 Structural Functionalism
- 4A.3 Summary
- 4A.4 Questions
- 4A.5 References

4A.0 OBJECTIVES

After going through this unit, you will be able to

- Understand the various sociological theories.
- Explain the contributions made by Durkheim and Parsons towards structural functionalism

4A.1 INTRODUCTION

Sociological theories means is a set of statements that seeks to explain problems, actions or behaviour. Theories guide research and policy formulation in the sociology of education. They also provide logical explanation for why things happen the way they do. A theory is a proposed relationship between two or more concepts. An effective theory may have an explanatory and predictive power. Theories help sociologist understand the educational system and it also contributes to our understanding of education as a part of society.

Sociologists study social events, interactions, and patterns. They then develop theories to explain why these occur and what can result from them. In sociology, a theory is a way to explain different aspects of social interactions and create testable propositions about society (Allan, 2006). For example, Durkheim's proposition, that differences in suicide rate can be explained by differences in the degree of social integration in different communities, is a theory. The proponents of sociological theories are Karl Marks, Emile Durkheim, Max Weber, Talcott Parsons & Robert Merton, Louis Atthussor & Ralph Dahrendorf, Herbert Mead & Herbert Blummer. Theories in sociology provide us with different perspectives with which to view our social world. A perspective is simply a way of looking at the social world. A theory is a set of interrelated propositions Sociological

theories help us to explain and predict the social world in which we live. Sociological theories help us to take various pieces of a puzzle and put them together, using specific framework to help us make sense of it all and to give us the tools about the bigger picture of society. Each theoretical perspective represents a particular way of understanding the social world. It is like seeing the world through a specific set of glasses. There are three major theoretical perspectives in sociology. Symbolic Interactionism, Structural Functionalism and Conflict Theory.

4A.2 STRUCTURAL FUNCTIONALISM

Structural functionalism is a body of theories that understand the world as a large system of interrelated parts that all work together. Emile Durkheim and Talcott Parsons are two major theorists in this area. According to functionalists, the schools prepare the learners to be a part of the institutions of the society.

Functionalists focus on the positive functions performed by the education system. There are four positive functions that education performs

1. Creating social solidarity
2. Teaching skills necessary for work
3. Teaching us core values
4. Role Allocation and meritocracy

Functionalists contend that education is a crucial social institution that contributes to society's needs and stability. Since we are all a member of the same organism, education serves the purpose of fostering a sense of identity by imparting fundamental principles and defining duties.

Education, according to functionalists, play both the manifest as well as latent functions. The manifest functions includes : Socialisation, Innovation, change, allocation of role and resources, transmission of culture, whereas, the latent functions includes engaging in group work, creating a generation gap , restricting activities, etc.

French sociologist Émile Durkheim (1858–1917) was the first sociologist of education. He is best known for his *theory of moral regulation*.in his writings *Moral Education* (1925).¹ He argued that it is only through education that a given society can forge a commitment to an underlying set of common beliefs and values, as well as create a strong sense of community or nationhood. This moral education prepares us to be productive members of society by socializing and integrating us.

Durkheim's belief that society is held together by a common set of values and morals is at the heart of structural functionalism because it emphasizes how the various parts of a social system work together.

Durkheim died in 1917 and structural functionalism work was largely ignored until Talcott Parsons.

- In 1950s and 1960 Functionalism reigned as the dominant theoretical perspective in sociology.

It states that society is made up of various institutions that work together in cooperation. Talcott Parsons structural functionalism has four functional imperatives for all general action system also known as AGIL system.

What is AGIL? It includes **Adaptation, Goal attainment, Integration and Latency**.

- **Adaptation-** system must cope up with the external situation, adapt to its environment and adapt environment to its needs.
- **Goal attainment-** a system must define and achieve its primary goal.
- **Integration-** regulates the interrelationship of its component parts. Manage the relationship among other three functional imperatives (AGL)
- **Latency-** furnish, maintain and renew both the motivation of individual and the cultural patterns that create and sustain motivation.

AGIL system was designed **four system** levels; the behavioral organism is the **Action System** that handles the **adaptation function** by adjusting and transforming the external world .

Personality System performs the goal attainment by defining system goals and mobilizing recourses.

Social System cope up with the integration function by controlling its component parts.

Cultural System performs the latency function by providing the norms and values that motivates them for action.

Key principles of functionalist theory by Farley (1990) Inter dependency- every part of the society is depending to some extent to other parts of the society, so that what happens at one place in society has important effects elsewhere.

Function of social structure and culture- social structure refers to organization of the society including its institutional social position and distribution of resources. Culture is the set of beliefs, rules values and language held in a common set of members.

Consensus and cooperation- society have a tendency towards consensus i. e to have certain values that nearly overcome in the society agrees upon. Societies tend towards consensus to achieve cooperation.

Equilibrium- is a characteristic of a society when it has achieved the form that is best adapted to its situations. It has reached a state of balance and it will remain in that condition until it is forced to change by some new.

American sociologist Talcott Parsons lived from 1902 to 1979. Building on Durkheim's theories, Parsons argued that secondary socialisation took place in schools. He believed that in order for kids to be functional, they needed to learn societal standards and values. As per Parson's view, schooling serves as a "focal socialising agent," separating children from their primary caregivers and family while preparing them to accept and successfully fill in their social responsibilities.

Parsons contends that educational institutions respect universalistic norms, which are impartial in that they assess and hold all students to the same standards. In contrast to parents' and caregivers' opinions, which are invariably subjective, educational institutions and teachers' assessments of students' talents and abilities are always fair. This practise of judging kids according to the norms of their own families is referred to as particularistic standards by Parson where children are not held to the same standards as the rest of society. These standards are solely used within the family, where children are assessed according to subjective criteria, which are then based on the family's values. Status is assigned here. On the other hand, universalistic standards state that regardless of relationships to one's family, class, race, ethnicity, gender, or sexual orientation, everyone is held to the same standards. Status is attained here.

According to Parsons, the education system and society are based on 'meritocratic' principles. **Meritocracy** refers to a system which expresses the idea that people should be rewarded based on their efforts and abilities.

4A.3 SUMMARY

Sociological theories means is a set of statements that seeks to explain problems, actions or behavior. Theories in sociology provide us with different perspectives with which to view our social world. The major sociological theories offer insight into how we understand education There are three major theoretical perspectives in sociology. The Conflict, Structural functionalism and symbolic Interactionism. Functionalists view education as an important social institution that contributes both manifest and latent functions. Functionalists see education as serving the needs of society by preparing students for later roles, or functions, in society

4A.4 QUESTIONS

Explain the major theorist associated with structural functionalism.

4A.5 REFERENCES

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THE INTERACTIONIST PERSPECTIVE

Unit Structure

4B.0 Objectives

4B.1 Introduction

4B.2 Proponents of sociological theories

4B.3 Symbolic Interactionism Theory –George Mead

4B.4 Summary

4B.5 Unit End Exercise

4B.6 References

4B.0 OBJECTIVES

After going through this unit, you will be able to

- Understand the various sociological theories.
- Explain the contributions made by Durkheim and Parsons towards structural functionalism
- Explain the theory of symbolic Interactionism.
- Understand the role of conflict theory and explain the modes of conflict and causes of conflict

4B.1 INTRODUCTION

Sociological theories are a set of statements that seeks to explain problems, actions or behaviour. Theories guide research and policy formulation in the sociology of education. They also provide logical explanation for why things are happens the way they do. A theory is a proposed relationship between two or more concepts. An effective theory may have an explanatory and predictive power. Theories help sociologist understand the educational system and it's also contribute to our understanding of education as a part of society.

Sociologists study social events, interactions, and patterns. They then develop theories to explain why these occur and what can result from them. In sociology, a theory is a way to explain different aspects of social interactions and create testable propositions about society (Allan, 2006). For example, Durkheim's proposition, that differences in suicide rate can

be explained by differences in the degree of social integration in different communities, is a theory.

The proponents of sociological theories are Karl Marks, Emile Durkheim, Max Weber, Talcott Parsons & Robert Merton, Louis Atthussor & Ralph Dahrendorf, Herbert Mead& Herbert Blummer.

Theories in sociology provide us with different perspectives with which to view our social world. A perspective is simply a way of looking at the social world. A theory is a set of interrelated propositions Sociological theories help us to explain and predict the social world in which we live.

Sociological theories help us to take various pieces of a puzzle and put them together, using specific framework to help us make sense of it all and to give us the tools about the bigger picture of society.

Each theoretical perspective represents a particular way of understanding the social world. It is like seeing the world through a specific set of glasses. There are three major theoretical perspectives in sociology. Symbolic Interactionism, Structural Functionalism and Conflict Theory.

4B.2 PROPONENTS OF SOCIOLOGICAL THEORIES



4B.3 SYMBOLIC INTERACTIONISM

Definition- Interactionism theory analyze society addressing the subjective meaning that people impose on objects, events,& behaviours.subjective meanings are given primacy because it is believe that people behave based on what they believe and not just on what is objectively true.

The symbolic interaction perspective also called symbolic Interactionism is a major framework of sociological theory. This perspective relies on the symbolic meaning that people develop and rely upon in the process of social interaction.

Symbolic Interactionism looks at individual and group meaning making focusing on human action instead of large scale social structures.

The Interactionist
Perspective



George Herbert Mead (1863-1931)

- George Herbert Mead was born in South Hadley, Massachusetts in February of 1863.
- In 1894 , Mead moved from The University of Michigan to Chicago, Illinois, where he would later become the center of the sociological department at The University of Chicago.
- After Mead's death in 1931 his students at the University published his Mind, Self, and Society teachings.
- Herbert Blumer, Mead's pupil, further developed his theory and coined it "Symbolic Interactionism."

Mead an American Philosopher, Sociologist & Psychologist. One of the founders of social psychology pioneered the development of symbolic interaction perspectives. Mead is well known for the his theory of social self, which is based on the central argument that the self is a social emergent..

The social conception of the self entails that individual selves are the products of social interaction and not the logical or biological precondition of that interaction. It is not initially there at birth but arises in the process of social experiences and activity. For mead mind arises out of the social act and communication meads concept of social act is relevant not only to his theory of mind but to all facets of his social philosophy.

Symbolic interaction theory in general asserts that the world is constructed through meanings that individuals attach to social interactions. Mead's approach to understanding social life was grounded in his understanding of the steps in child development. In 1934, he used the

terms “*I*” and “*Me*” to refer to the process that individual go through in understanding themselves in a social world.

I & Me Concept- A child enters the world only understanding the concept of “*I*”—he or she is mostly unaware of the social world except as it relates to fulfilling his or her own needs. The “*I*” is controlled by impulses and basic human needs and desires. As a child gets older, the social part of the self—the “*Me*”—develops. The child learns about other people through the understanding and meaning he or she attributes to gestures. The “*Me*” develops through interaction with other people and through the social environment. This happens by learning how individuals respond to specific acts and gestures made by the individual. The “*Me*” is the social self. The “*I*” is our immediate response to others.

Mead explains that there are two distinct stages that a child goes through in order to realize “*Me*.” The first is the *play stage*, where children learn how to take the attitude of a single particular other. The second stage—where full development of the self occurs—is the *game stage*, where a child learns to take on the attitude of everyone else. By being able to internalize the roles of several others, he or she is about to function in organized groups in society.

Looking-glass self

- Looking-glass self is the process of developing a self-image on the basis of the messages we get from others, as we understand them.
- There are three components to the looking glass self: 1. Imagine how we appear to others; 2. Imagine what their judgment of that appearance must be; 3. Develop some self-feeling, such as pride or mortification, as a result of our imagining others' judgment.

Generalized Other

- By being able to take on various roles at a time, he or she understands the roles and attitudes of multiple people. This understanding of collective attitudes of a society is what Mead referred to as the *generalized other*. The generalized other keeps individuals connected to society by an understanding of shared meanings; it can be considered a bridge between the individual (micro) and the wider society (macro).

After Mead’s death in 1931 his students at the University published his *Mind, Self, and Society* teachings. Herbert Blumer, Mead’s pupil, further developed his theory and named it “Symbolic Interactionism.”



Herbert Blumer (1900-1987)

This theory is the process of interaction in the formation of meanings for individuals. In simple form, people act based on symbolic meanings they find within a given situation. The goals of our interactions are to create a shared meaning. **Herbert Blumer came up with three Core principles for his theory. -Meaning, Language, and Thought.**

Meaning-

- Meaning: “Making is a community project”
- Meaning is something that has to be assigned and who assigns it?
- The definition of this word states that it is a intention for a particular purpose or destination.
- Blumer says that the principle of meaning is central in human behavior
- Meaning is based on human interaction and how we act towards other people.

This theory tells us that its how people interpret messages and statements. Each one of us has a different meaning assigned to different things. Different object have different meanings for different individuals for eg. Tree – will be different object to botanist, to poet, home Gardner. Word “grass” is something that can be defined as green, or something needed to be cut. To animals, the word “grass” could mean shelter or food. Now in the case of symbols, meanings also depend on the number of consensual responses of those who use it

Language-

- Language: “Symbolic naming for the human society”
- Language gives humans a means by which to negotiate meaning through symbols.
- Mead believed that when you named something, it is assigned a meaning. An example of this would be me naming my dog Lucifer.

The meaning of this name would be the devil, because maybe the dog is extremely mean or bites people all of the time.

- In simple terms, this principle says that when we talk to each other, symbolic interaction means that humans identify meaning or naming, and then they develop discourse, which is communication orally
- Language is the source of meaning.
- Everything in life has a different meaning.
- All objects, people, and abstract ideas have been assigned certain names.
- Meaning has never been inherent
- Spoken words, written words, and pictures are all the part of our language.
- Each word or picture means different things to each individual.
- Each person's language is shaped by other people.

Thought-

- Thought: "Interpretation of symbols"
- Thought is based on language. While in a conversation, your mind is imagining or thinking about the different points of view or meanings to what the other person is saying to you.
- What this means is that once you hear someone say something, you automatically start thinking about what you are going to say next.
- According to Mead "Minding is the two-second delay where individuals rehearse the next move and anticipate how others will react."
- Mead believes that "We naturally talk to ourselves in order to sort out the meaning of a difficult situation."
- Whatever you think of before acting to an action or responding to a phrase is your thought. We do this all the time without knowing or realizing it. It is your own personal meaning that you put on words
- Humans come equipped with a mind wired for thought.
- That mind allows everyone to interpret the symbols of our language.

Blumer, following Mead, claimed that people interact with each other by interpreting or defining each other's actions instead of merely reacting to each other's actions.

4B.4 SUMMARY

Sociological theories means is a set of statements that seeks to explain problems, actions or behavior. Theories in sociology provide us with different perspectives with which to view our social world. The major sociological theories offer insight into how we understand education **There are three major theoretical perspectives in sociology. The Conflict, Structural functionalism and symbolic Interactionism.**

The theory of symbolic Interactionism focuses on education as a means for labeling individuals

4B.5 UNIT END EXERCISE

1. Explain the major theorist associated with structural functionalism.
2. Read the articles or review the researches on education based on theoretical approaches

4B.6 REFERENCES

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LIBERAL PERSPECTIVES

Unit structure:

- 5A.0 Objectives
- 5A.1 Introduction
- 5A.2 What is Liberalism?
- 5A.3 Liberalism and Education
- 5A.4 Summary
- 5A.5 Questions
- 5A.6 References and Further Readings

5A.0 OBJECTIVES

- To understand the concept of liberalism
- To familiarize students with the liberal perspectives in education

5A.1 INTRODUCTION

The concept of liberalism has a wide influence on contemporary work within the field of education. Given this breadth of effect, it is not surprising that liberalism can be invoked in the service of multiple ends—many of which appear to be at odds with one another.

Few approaches to social and political life are as capacious as liberalism. Many, of tenseemingly in commensurate, agendas declare liberalism as a guiding ethos in their activities. It is perhaps due in part to this rich diversity of perspectives that liberalism has become a dominant view within the impulses of and conversations about contemporary social institutions. Unsurprisingly, education does not break from this pattern, as the influence of liberalism is felt in multiple arguments for educational arrangements and obligations.

5A.2 WHAT IS LIBERALISM?

Liberalism is the dominant ideology of the present-day Western world. The history of England, Western Europe and America for the last 300 years is closely associated with the evolution and development of liberal thought. Liberalism was the product of the climate of opinion that emerged at the time of the Renaissance and Reformation in Europe. As an ideology and a way of life, 'it reflected the economic, social and political aspirations of the rising middle class which later on became the capitalist class'. In the sixteenth and the seventeenth centuries, when the feudal system was cracking up, a new political system was taking its place.

The establishment of the absolute nation-states in England and Europe gave birth to a kind of political system in which the authority of the king was absolute. The beginning of liberalism was a protest the hierarchical and privileged authority and monarchy - a protest which involved every aspect of life. The main slogan of the protest was freedom - freedom from every authority which can act capriciously and arbitrarily along with freedom of the individual to develop all his potentialities as a human being endowed with reason. To achieve the liberty of the individual and to challenge the authority of the state, liberalism demanded liberty in every field of life: intellectual, social, religious, cultural, political, and economic etc.

Indeed, a through line in the history of liberalism, without qualification or specific focus, necessarily includes an account of the European Enlightenment, the period of political revolutions that followed, and a careful treatment of the work of a range of thinkers as diverse as Thomas Hobbes, John Locke, Adam Smith, Montesquieu, John Stuart Mill, Immanuel Kant, and many others. These historical moments and thinkers molded liberalism into the body of commitments that populate the contemporary context.

Liberalism as a political and moral philosophy which is centred on two main principles - these are individualism and liberty. Firstly, liberalism places the individual at the heart of society and argues that the highest value social order is one that is built around the individual. Secondly, the purpose of society is to allow individuals to reach their full potential if they want to, and that the best way to do this is to give the individual as much liberty as possible. These two key principles are the foundations upon which the various elements of liberalism spring forth.

PRINCIPLES OF LIBERALISM include:

SOCIAL

1. liberalism is opposed to all artificial pressure as well as regulations on individual freedom
2. It believes that the traditions and institutions being outdated will have no relevance in the prosperity and development.

ECONOMICAL 1. In economic sphere liberalism supports free trade and production. 2. It vigorously oppose any restriction on imports and exports.

POLITICAL

1. Liberalism has advocated the total restriction of state interference in the freedom of man
2. It is voice in favour of equality before law
3. It advocates freedom of thought and expression
4. It stands for secularism.

CHECK YOUR PROGRESS:

1. Write a note on the beginning of liberalism.

5A.3 LIBERALISM AND EDUCATION

In keeping with the rich and complex history of the tradition, most general understandings of liberalism, as it currently exists across multiple forms, identify a dualoccupation with the central aims of equality and liberty. Although not necessarily described as such, these two tenets are differently prioritized and pursued by the various species of liberalism such that a general account of liberalism in education can be organized by appeals to either of the pair. This focus on both liberty and equality has, at its base, an attention to questions of the legitimacy of political power and the ethical organization of relative stability in the service of progress within a society.

Liberalism's occupation with questions of equality has come to dominate discussions of education, as that institution has, in the last half century, become a more explicit site of contestation relative to resources and benefits within a social setting. Although previous eras or non-Western perspectives may have presented many open questions of equality and education, it is safe to state that contemporary Western perspectives demand that education move toward equality in access to and quality of educational experiences.

Despite this general agreement regarding the essential value of equality within education, disputes persist. These disagreements stem from a variety of sources; chief among them are deliberations regarding whether equality is realized in one or another set of circumstances. Within the richness of these ways of conceiving of equality in education, a few large category groups emerge: namely, a focus on rights, outcomes, opportunity, or adequacy, as prioritized standards for best understanding the concept of equality in education.

The language of rights is often invoked to clarify any number of liberal arguments for equality within education. The idea that every citizen may have a right to education is a rather powerful and relatively contemporary notion, which is perhaps surprising to those who currently examine education. In line with liberalism's rise since the 18th century, the idea of a right to education is popular enough that it is difficult to imagine a time in which a declaration of that right would not have been prosaic. Never the less, the widespread claim of a right to education, held equally by diverse persons, is a relatively new addition to educational thinking.

Of course, arguments over what exactly may be included within a right to education present interesting challenges for liberalism within education. What does the right to education entail? Should a right to education imply that educational practices and policies ought to mitigate the external factors and circumstances of one's situation? There are a number of ways in which the liberal view of equality can be understood and explored as it intersects with rights language within education.

As such, liberal views of equality may suggest that all persons hold an equal right to education. This argument may be most fully represented in Article 26 of the Universal Declaration of Human Rights: "Everyone has the right to education." In this view, the right to education ought not be

limited due to, inter alia, one's nationality, race, gender, (dis) ability status or identity. One has right to an equal allotment of educational resources or educational experiences of a quality equal to their peers.

This account of an equally held right to education tends to be most strictly regulative in application to the more foundational levels of education, such that the right to primary education tends to be enacted as a guarantee to be educated, while possession of an equal right to higher education tends to be enacted as the guarantee to have access, allocated on the basis of the demonstration of some meritorious past accomplishments, to educational opportunities.

CHECK YOUR PROGRESS:

1. What is 'right to education'?

5A.4 SUMMARY

Related to views of education as essential to the process of securing liberalism's most central aims, is the view that equality in education ought to be organized according to these or other outcomes. These potential outcomes span a rather large spectrum and support for them may be argued alongside the language of rights, in that they may seek to achieve ends of social integration, political enfranchisement, or more. Political or social equality may be the outcome of an educational project, but various other outcomes are also asserted and defended on the grounds of equality.

Liberalism covers a wide range of positions relative to education in the 21st century. It is unlikely that this fact will change in the near future as liberalism captures most of the popular lay understandings of the value of education while also providing a rich set of conceptual tools for advancing nuanced educational arguments.

5A.6 QUESTIONS

- What does the notion of 'liberty' mean within the educational pursuit?
- Does everyone in the world have equal access to education? Why?

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CONFLICT THEORY

Unit structure:

5B.0 Objectives

5B.1 Introduction

5B.2 Conflict Theory on education

5B.3 Drawbacks of Conflict Theory

5B.4 Questions

5B.5 References and Further Readings

5B.0 OBJECTIVES

- To introduce you to the conflict theory on education.
- To explore the conflicts related to education in a society.

5B.1 INTRODUCTION

The perspective of conflict theory, contrary to the structural functionalist perspective, believes that society is full of social groups with different aspirations, different access to life chances and gain different social rewards. Relations in society, in this view, are mainly based on exploitation, oppression, domination and subordination. The several social theories that emphasize social conflict have roots in the ideas of Karl Marx (1818-1883), the great German theorist and political activist. The Marxist conflict approach emphasizes a materialist interpretation of history, a dialectical method of analysis, a critical stance toward existing social arrangements, and a political program of revolution or, at least, reform. Conflict theories draw attention to power differentials, such as class conflict, and generally contrast traditional or historically-dominant ideologies. Conflict theory is most commonly associated with Marxism, but as a reaction to functionalism and positivist methods may also be associated with critical theory, feminist theory, queer theory, postmodern theory, post-structural theory, postcolonial theory, and a variety of other perspectives. Some conflict theorists like Max Weber (1864-1920) believe education is controlled by the state which is controlled by the powerful, and its purpose is to reproduce existing inequalities, as well as legitimize acceptable ideas which actually work to reinforce the privileged positions of the dominant group. Connell and White state that the education system is as much an arbiter of social privilege as a transmitter of knowledge.

Education achieves its purpose by maintaining the status quo, where lower-class children become lower class adults, and middle and upper class children become middle and upper-class adults. McLeod argues that teachers treat lower-class kids like less competent students, placing them in lower —tracks || because they have generally had fewer opportunities to develop language, critical thinking, and social skills prior to entering school than middle and upper class kids. When placed in lower tracks, lower-class kids are trained for bluecollar jobs by an emphasis on obedience and following rules rather than autonomy, higher-order thinking, and self-expression. They point out that while private schools are expensive and generally reserved for the upper classes, public schools-like Municipal schools, especially those that serve the poor, are under-funded, understaffed, and growing worse. Schools are also powerful agents of socialization that can be used as tools for one group to exert power over others – for example, by demanding that all students learn English, schools are ensuring that English-speakers dominate students from non-English speaking backgrounds. This cycle occurs because the dominant group has, over time, closely aligned education with middle class values and aims, thus alienating people of other classes. Many teachers assume that students will have particular middle class experiences at home, and for some children this assumption isn't necessarily true. Some children are expected to help their parents after school and carry considerable domestic responsibilities in their often single-parent home. The demands of this domestic labour often make it difficult for them to find time to do all their homework and this affects their academic performance. Where teachers have softened the formality of regular study and integrated student's preferred working methods into the curriculum, they noted that particular students displayed strengths they had not been aware of before. However few teachers deviate from the traditional curriculum and the curriculum conveys what constitutes knowledge as determined by the state - and those in power. This knowledge isn't very meaningful to many of the students, who see it as pointless.

Wilson & Wyn state that the students realise there is little or no direct link between the subjects they are doing and their perceived future in the labour market. Anti-school values displayed by these children are often derived from their consciousness of their real interests. Sargent believes that for working class students, striving to succeed and absorbing the school's middle class values, is accepting their inferior social position as much as if they were determined to fail. Fitzgerald states that —irrespective of their academic ability or desire to learn, students from poor families have relatively little chance of securing success□. On the other hand, for middle and especially upper-class children, maintaining their superior position in society requires little effort. The federal government subsidises 'independent' private schools enabling the rich to obtain 'good education' by paying for it. With this 'good education', rich children perform better, achieve higher and obtain greater rewards. In this way, the continuation of privilege and wealth for the elite is made

possible. Conflict theorists believe this social reproduction continues to occur because the whole education system is overlain with ideology provided by the dominant group. In effect, they perpetuate the myth that education is available to all to provide a means of achieving wealth and status. Anyone who fails to achieve this goal, according to the myth, has only themselves to blame. Wright agrees, stating that —the effect of the myth is to...stop them from seeing that their personal troubles are part of major social issues□. The duplicity is so successful that many parents endure appalling jobs for many years, believing that this sacrifice will enable their children to have opportunities in life that they did not have themselves. These people who are poor and disadvantaged are victims of a societal confidence trick. They have been encouraged to believe that a major goal of schooling is to strengthen equality while, in reality, schools reflect society's intention to maintain the previous unequal distribution of status and power

5B.3 DRAWBACK OF CONFLICT THEORY

This perspective has been criticized as deterministic, pessimistic and allowing no room for the agency of individuals to improve their situation. 18 It should be recognized however that it is a model, an aspect of reality which is an important part of the picture.

5B.4 QUESTION

1) Explain conflict theory on education in detail.

5B.5 REFERENCES

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RADICAL PERSPECTIVES – DE-SCHOOLING SOCIETY (EVAN ILLICH)

Unit Structure

- 6A.0 Objective
- 6A.1 Introduction
- 6A.2 Biography of Ivan Illich
- 6A.3 Radical Perspectives
- 6A.4 De-Schooling Society
- 6A.5 Discussion Surrounding De-schooling by different Writers
- 6A.6 Summary
- 6A.7 Questions
- 6A.8 References

6A.0 OBJECTIVES

1. To learn about Evan Illich, work of De-schooling Society
2. To understand the solution, he offers through De-schooling for the Education system.

9.1 INTRODUCTION

In this chapter we will learn about De-schooling Society an important work by Evan Illich. We are learning about this text even today as its very much relevant to the present conditions of education too. This chapter will make you think and make you introspect both as a student and as a learner about your experiences with education altogether. This chapter, will help you to develop and critique or view the education system from a different dimension. The structure of the chapter is as such we will learn about the biography of Evan Illich and thereafter his work and then compare it with the present education system. This chapter, will give a scope for discussion like is schooling worth the number of years a student spends? Is it worth when the kind of investment by children and parents in terms of energy, resources like time, money? This chapter would make you think on these lines.

6A.2 BIOGRAPHY OF IVAN ILLICH

Ivan Illich was an Austrian philosopher and Catholic priest who was born on September 4, 1926, in Vienna, and passed away on December 2, 2002, in Bremen, Germany. He is well known for his work on radical polemics (arguments), he argued that many contemporary social systems and technological advancements had dubious disadvantages in addition to undermining people's autonomy, freedom, and dignity. He pointed out how institutionalizing regulates the key facets of life in both the mass educational system and the contemporary medical establishment.

6A.3 RADICAL PERSPECTIVES

As the chapter title uses the term radical perspectives, let us look learn about the meaning of radical first. Radical according Cambridge dictionary is that of doing or believing something which is about bring about change in the structure, social political conditions of the society. Deutsch; Steven(2007) note that the influence of a radical movement is complete, strong and it also involves certain degree of conflicts with the old pattern.

6A.4 DE-SCHOOLING SOCIETY

De-schooling Society was published in the year 1971, it is one of most well-known and important work, of Illich which discusses about education and schooling. Illich saw schools as places where consumerism and submission to authority were valued over real learning. For him actual learning was substituted by a process of moving up in the institutional ladder and acquiring more not so useful certifications. Illich relied on his background in philosophy and history as well as his many years of teaching experience to develop his work De-schooling Society. Illich believed that instead of mandating universal schooling, it would be better to adopt a model of learning in which information and skills were shared through networks of informal and voluntary encounters (Britannica).

- **Institutionalized education**

In contrast to schooling, the institutionalized education discourages the mind from relying on one's own knowledge and makes one more dependent upon the system to advance in life, Illich contends that education should be an intellectual endeavor to improve oneself by acquiring a greater knowledge base. We wholeheartedly concur with Illich that formal education is institutionalized through schools. Even with a little child under the age of two, an unidentified bystander, acquaintances, or family members, we occasionally discover fresh and unusual things. Not all teaching and learning must occur in formal educational settings. While going by bus, train, or metro wherever, we study on the road and on the street. Since there is no upper limit to where people may learn, learning should not be restricted to school grounds. We believe that

learning with others who are different from oneself is much more enriching and broadens the information one obtains.

Radical Perspectives – De-schooling Society
(Evan Illich)

Education is to educate one's entire being, not just their mind. De-schooling education, Illich's believes that education undermines citizens' freedom and perpetuates the myth that only education and the degrees granted by schools can provide for students. They value degrees and certificates more than they value knowledge. He writes that schools have an anti-educational impact on society since they are seen as institutions with a focus on education. Most individuals see academic failures as personal. There is also evidence that obtaining an education is a highly expensive, very hard, usually practically impossible endeavour for poor. He says that schools do not solve the duty of duty of providing education instead it further complicates the problem.

- **Indoctrination through Schools**

Through the education system people are indoctrinated by experts of education, and they are also dependent on them. People aren't content. Professionals make education as a consumer-driven culture, which trains the students to be more materialistic and focused on material possessions. Children are trained to become Information managers which is consider valuable knowledge as a commodity. In fact, Children would stop attending school if such concept are not planted in their minds. Due to the complex educational system individuals are looking for certain skills and certifications since there is greater competition for available positions. Services for education and training has become essential for labor forces to use in order to compete. A person's quality is determined by the quantity of training and educational level they acquire. Technocrats provide a degree as recognition to people who successfully finish a particular level of education. With each level of education, the job market of educated people access grows. Although formal education, in our respective opinions, has the ability to aid individuals in moving up the social scale, it also severely divides society into several socioeconomic classes. Those who attend school and those who don't, those who graduate from school and those who don't, are among these many categories.

- **Inequality in Education –**

Pierre Bourdieu outlines the connection between institutionalization and polarization in his work in his work *The Forms of Capital* (1986). According to Bourdieu, identifying a person's opposed things may help determine their cultural capital in addition to their position, which is symbolically conveyed in their environment (Bourdieu 1986). Some kids could have more access to literature, computers, or other extra learning resources in a school context than less privileged student groups. If the school committee does not promote shared access to educational resources, other consequences can happen. A person with more object capital is likely to be more productive. Therefore, we argue that having access to money is one of the crucial factors affecting a person's academic achievement. These various groups include those who go to school and

those who don't, those who graduate from college and those who don't, and those who can afford to go to school and those who can't. While Illich thought that this "social division" was a result of schooling. There are socioeconomic divisions that are getting worse even within schools. For instance, more pupils from disadvantaged community groups will quit going to school if the government stops funding free education. The law will affect at the end middle-class than the affluent persons in the meantime.

Illich discusses the current pattern of classroom. He points out that the majority of the child's formative years is spent in a facility with 500–1000 other convicts who are sorted into classes based on age. These institutions are what Illich views as the earliest indications of disempowerment. He focuses on credentials in education and how 'consumer kids' are given instruction in the form of packages created by technocrats. Thus, are kids being taught to be consumers. Additionally, large public schooling reduces neighborhood initiatives by appropriating resources and goodwill. When schooling became mandatory in Britain in the 1860s, working class schools that relied on parental funding were stopped to exist. The author Illich also views education, namely the mass, mandatory public schools, as offering an introduction to a consumerist, packaged, institutionalized, and impoverished way of life. He contends that the assertion that instruction is the primary cause of most learning is demonstrably wrong.

- **Marx and De- schooling**

Illich views education pattern of classroom as a false redemption narrative. He makes note of the fact that no matter how much money is spent on public education, the outputs remain flat and more money is constantly needed. Illich claims that educational alienation in society is worse than the alienation of labour (as analysed by Marx). People are taught in schools to consume goods made by others and to believe in the notion of unending growth. Schooling creates a fantasy that "offers empty promises of salvation to the underprivileged of the technological era." According to Illich, de-schooling is essential to the transformation needed to make society more human. Though for Illich Marxists and others who want social change but see no issue with education are dubious in his eyes. The way we think about education, according to Illich, is at the core of our miserable existence. The idea behind the educational system is that it opens doors to fresh knowledge and a better understanding of the world though it doesn't happen in the institutionalized mode.

Check Your Progress

1. What is your view on universalizing school?
2. Which concept of Marx does Illich use in his work?

- **Monopoly of Schooling**

Although it is assumed that education will lead the pupils to eternal happiness and enlightenment. However, it is important to note that the current educational system has mis produced schools and has not been

successful in achieving its goals for society. Ivan Illich's questions the uprising against the monopoly educational system. The student is "schooled" to mistake instruction with learning, grade advancement with education, a certificate with competence, and fluency with the capacity to express anything new, according to him. The imagination of the student is "schooled" to accept service instead of value. Medical care is confused for health care, while social work is mistaken for improving. The competition is mistaken for productive employment, as is medical treatment for health care, social work for the development of communal life, police protection for safety, and military honour for national security. He says that schools relieve other institutions of the burden of providing education. Instead of relying on themselves as individuals for education, all facets of life—including politics and leisure—depend on schools. Illich considers this to be a challenge. Illich's main problem with schooling is that he sees it as weakening the independence of citizens and with the stereotype idea that only school and degree distributed by school is everything for learners. They are giving the importance to degree and certificate but not the knowledge. He describes schooling's anti-educational effect on society as "school is recognized as the institution which specializes in education. The failures of school are taken by most people as a proof that education is a very costly, very complex, always arcane, and frequently almost impossible task". He explains that school's take away the responsibility of education from other institutions. Illich views schools as oppressive institutions that limit creative expression, foster uniformity, and force students to embrace and perceive as just the interests of the strong. According to Illich, this is the "secret curriculum" present in the classroom. What and how students learn is completely out of their hands.

In De-schooling Society, Ivan Illich also argued that a good education system should have three aims: to give everyone enough access to resources at any time in their lives, especially those who want to learn; to make it possible for everyone who wants to share knowledge and create a platform for those people who want to learn it from them; and to give opportunities for those who want to present an issue, arguments to the general public (1973a: 78). He thus contends that four (or even three) distinct pathways or learning exchanges which could help in facilitate this. These are what he refers to as educational or learning webs. Ivan Illich used his interest in "non-formal" approaches and his own experiences with "free" education to argue in favor of the development of educational webs or networks (Inflibnet). The present system the child doesn't have any voice, they have to just play the role of following than doing anything. It's a interest of powerful with massive curriculum, the teaching regime is an authoritarian one. The best student is seen as someone more marks, confirming group and the outgroup is seen as not accepted. Instead of skill and human values. Since, school is an important role in the labour market – and society too follows same yardstick and harms the child. Universal education is not healthy – each child to transform and learn, share and caring. The institution base has to be dismantled, deinstitutionalized education for deinstitutionalized society. Mindless conforming doesn't help the society to move in a forward direction.

The present education system has no place for Individuality and originality. Answers are supposed to be written on pre written norms. Any deviation the student could lose marks and fail in the exam, which would be further leading to stigma zing experience both for students and parents.

- **Solution for Schools is Learning Webs**

One fascinating idea that sprang from Illich's de-schooling society was the idea of learning webs. Before the internet was invented, learning webs provided a platform for self-driven study practices. Illich said that the only thing that should be institutionalized is the purported "bank for talent exchange." The phrase "bank for talent exchange" denoted a public library with learning materials available to everyone. The bank for skill exchange became a reality thanks to modern technology. (Soegiono, et.al. 2018).

The alternative mechanism put out by Illich is a more thorough process for building learning webs. Illich favours this as his preferred way of instruction. Learning webs establish a community of teachers and learners with similar interests who will collaborate on "creative and exploratory" learning projects on their own initiative.

Through Reference Services to Educational Objects, which make it easier to access items or procedures needed for formal learning, Illich explains how these webs may be constructed. Some of these can be set aside for this usage and kept in libraries, rental facilities, labs, and performance spaces like theatres and museums, while others can be used regularly in factories, airports, or farms but made available to students as interns or during downtime. People can publish their talents, the conditions under which they are prepared to act as mentors for those looking to gain these abilities, and the contact information at Skill Exchanges.

Peer-Matching is a communications platform that enables users to define the learning activity they want to participate in in the hopes of connecting with a partner for the investigation.

Reference Services to Educators-at-Large is a company that offers a directory of professionals, paraprofessionals, and independent contractors with contact information, a description of their services, and terms and conditions for using them. One can select such instructors, services and can include surveying or talking to their previous students and can be used for upgrading children's creativity.

The core point of De-schooling is it shouldn't be compulsory to attend or made compulsory by denying opportunities to students' learners to attend school. People should be able to learn from anywhere and giving all the powers to school isn't always right. He gives the example of Spanish teaching. Once, when there was need for teachers,nobody was able to teach to a group of people who were non-Spanish. The teachers failed to teach the non-Spanish people as they stuck to a syllabus, rigid structure. Thereafter a bunch of teenagers were hired who were living on streets and they completed the task within a week. The point to draw is that its not always the degree holders are able to fulfil certain task. Easy solutions

need to be applied specially those who do not have degree should also be used.

Check Your Progress

1. What is your view on de-schooling?
2. Which Web is Ivan discussing in his book?

6A.5 DISCUSSION SURROUNDING DE-SCHOOLING BY DIFFERENT WRITERS

Though some points of De-schooling book can be accepted. It cannot be completely accepted. Like Abolishing or reducing complete dependence on schools would mean that there would be no public schools, which would imply that education would once again be limited to those who can afford it, condemning the uninformed to poverty as public education has historically been one of the most effective means of escaping poverty. Reform, as opposed to school closure, would be preferable. Illich makes the claim that public education has done absolutely nothing to assist lift people out of poverty. The self-promotional nature of connected organizations is brought to light by the bureaucratization of society. Despite the fact that Illich's contributions may not always seem to have an impact on the systemic issues facing education in the contemporary period. (Bano et.al 2017).

When referencing radical education, Fielding and Moss point out that the prevailing philosophies are challenged by several factors like standardization, markets, competitiveness, and competition managerialism, technical practice, instrumentality. The existing structure in education strongly emphasizes democracy as a guiding principle, compassion as a core value, and education in its fullest meaning. They also support the idea that a child has a lot of potential. They argue that radical education should take place in the "common school," an environment that accepts pupils of all ages, is sized on a human scale, values cooperation, and concentrates on depth of learning. A learning community that prioritizes the needs of each individual member while collaborating closely with other schools and the local authority; a school that is seen as a place open to all locals; a community workshop with a variety of uses and opportunities; and a learning community that views each member's needs as a top priority. (Fielding, et.al 2010).

Routray rejects the deinstitutionalization of school's proposal of Illich, which is supported by certain academics. Illich's initiatives aid in reducing the central technocrat's dominance in education. The strong political power of the school hegemony will result in a more standardized education. Services for education are held to a higher standard as a result of growing competition. Routray prophesied that due to the steady increase in educational uniformity, society would be split into many

groups that would struggle to survive and compete in the modern industrial world (Routray 2012:86).

6A.6 SUMMARY

In this chapter we learnt about Ivan Illich work De-schooling society which was published in the year 1971. This book questions the existing education system which creates marginalization among learners to use Marx's words alienation among students. The education system through that of institutionalization reduces creativity, innovation, originality among the students. To give a simple example, if a student writes something new in the exam, that what is written in the textbook, his/ her perspective would be not accepted. Hence, through de-schooling Ivan notes that there needs to be alternative platforms be created like learning webs where people are able to network, exchange and learn what interests them than universalizing school and same curriculum for everyone.

He also finds the syllabus, rigid, structured like manuals. Schools offer degree, certificates, diploma which is of no use and those who do not have are seen as out group and even ignored even though they have the required skill sets. In a way, schools operate like monopoly created in the market. Through de-schooling Ivan questions, the hegemony of the powerful people and gives a voice for the student. The student who has to follow the earlier approved syllabus and who have to no role to play except follow. Thus, de-schooling society is a path-breaking text which is relevant even today, which the rising school fees and inequality and lack of government owned schools and rising private schools.

6A.7 QUESTIONS

1. Write a note on Institutionalization of Schooling as discussed by Ivan?
2. Discuss the learning Web as explained by Ivan.
3. Explain the de-schooling society through monopolistic role of school as discussed by Ivan.

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Radical Perspectives – De-schooling Society
(Evan Illich)



CULTURAL REPRODUCTION (BOURDIEU P.)

Unit structure:

- 6B.0 Objectives
- 6B.1 Introduction
- 6B.2 Interface between Education and Society
- 6B.3 Cultural Reproduction: The Concept
- 6B.4 Cultural Reproduction and Education
- 6B.5 Summary
- 6B.6 Questions
- 6B.7 References and Further Readings

6B.0 OBJECTIVES:

- To understand the what is cultural reproduction
- To familiarize students with Bourdieu's work in the context of education

6B.1 INTRODUCTION:

Development today stands on such a threshold that livelihood issues cannot be addressed without reference to education. Modern societies have entered a situation of never being able to dream of development without achieving 'mass literacy'. Education is viewed as one of the important strategies of creating 'ability' among citizens to establish an understanding of their vision of society and convert it into an operational reality. From the above perspective, education is considered as one of the prominent agents of social transformation and as one that takes people towards sustainable development.

Bourdieu's exploration of how the social order is reproduced, and inequality persists across generations, is more pertinent than ever. The concepts he marshals shed considerable light, for example, on the dynamics at work for educators and pedagogues. Schooling, academic institutions and local structures were of great interest to him. Pierre Bourdieu's experiences of the schooling system, and the pressures and prejudices, focused around those from poorer backgrounds within elite educational institutions were significant both in terms of the foci of his work and his concern to generate tools for change.

Bourdieu's work has attracted considerable interest and, notwithstanding criticism of his style and obscure theoretical formulations, has introduced some powerful concepts into social theory. Bourdieu contributed to the sociology of education and especially by proving an account of socially differentiated educational attainment. Further, he paid attention to issues of structure, agency and habitus, the cultural autonomy of the school, arbitrary and necessary school cultures, and the distinction between primary and secondary effects on educational differences.

6B.2 INTERFACE BETWEEN EDUCATION AND SOCIETY:

The above analysis about the importance of studying education from a sociological perspective highlights the fact that the interaction between society and education is not mutually exclusive and contradictory. Education helps people in society to develop their abilities to the best possible way and use them appropriately to improve their earning capacities and living capabilities from time to time.

However, it is also true that not always does education result in such positive outcomes as progress, equality, and sustainable development. While the tenets of education could be the same to all in a society, unequal access to educational opportunities and outcomes of education can result in unequal reproduction of knowledge and socio-economic power obtained through such knowledge.

Building his theoretical framework around what he calls the Habitus, the Field and the Cultural Capital, Bourdieu upholds that structures determine people's choices to participate in the gains of development. The Habitus is not only comprised of traditionally ascribed structures (of caste, in the case of India), it is also based on achieved statuses like education. Traces of inequality in educational accomplishments were tested against the concepts of social capital in the famous 'French Educational System'. Bourdieu explored the tension between the reproduction of knowledge based on traditional patterns vis-à-vis those that emerged from modern, innovative approaches.

In the final stage, the cultural product of the dominant groups/classes comes to stay and reproduced socially in education. The argument by Bourdieu is that the practices of the dominant group get legitimised; the marginalised students are compelled to be alienated from the educational capital as they do not possess the required cultural capital (of the dominant group). Upon this, the situation requires adoption of the cultural capital alien to them by lower-class students, which is an oppressive step. Learning becomes a compulsive process of trying to know the hitherto unfamiliar contexts by shunning one's own familiar experiences and practices and adopting those of the dominant groups.

The sociology of education is centrally concerned with the interrelationship educational processes of a society and their social context and comparativists are similar issues in a cross-cultural context. Education is

important for all structures of the society. The structures of the society mainly classes are involved and tried to be educated in places which are separated deliberately for the aims. On the other hand, from society to society the aims and also the expectation can be changed. As an instrument education needs to be given thought to on and reconsidered for the individual and social perspectives. Education is one of the main factors for the social reproduction in the society. That is a nature of the societies that they want to reproduce themselves as they are. So, society cannot be separated from reproduction and education.

CHECK YOUR PROGRESS:

1. How does society reproduce itself through education?

6B.3 CULTURAL REPRODUCTION: THE CONCEPT:

Cultural reproduction is a concept developed primarily by the French sociologist Pierre Bourdieu to describe the method by which dominant classes within an unequal society replicate and legitimate aspects of their culture. Pierre Bourdieu and other theorists argue that cultural reproduction ensures that the various forms of language, dress, art, and learning of the dominant class appear as normative to the society at large. As such, cultural reproduction is theorized to be one of the major tools by which the dominant class retains power. Cultural reproduction differs from the somewhat related cultural production in that cultural production deals with the development of cultural objects, whereas cultural reproduction is focused on how existing cultural forms of the dominant class become prevalent over alternate cultural forms.

Cultural reproduction is frequently considered to describe how cultural forms (e.g., social inequality, privilege, elite status, ethnicity) and cultures themselves are transmitted intact, from one generation to another. The word culture derives from the notion of growth and development and does not imply stasis or repetition. Drawing on definitions of culture from anthropologists, scholars suggest that culture embodies the idea of accumulated resources (material and immaterial) that a community might employ, change, and pass on. Essentially it is the socially learned behavior and the shared symbolism of a community: it reveals and structures, empowers and constrains.

CHECK YOUR PROGRESS:

1. Explain the concept of cultural reproduction.

6B.4 CULTURAL REPRODUCTION AND EDUCATION:

As far as education is concerned, Bourdieu argues that society is divided into dominant groups by means of the 'pedagogic action' of the elite group which imposes its 'cultural' as the legitimate definition of educational culture. This, in contrast to a culture conscious choice (a sociological impossibility) or natural outgrowth of the whole authors argue that all

'pedagogic action' is objectively 'symbolic violence', in imposition of a cultural arbitrary by an arbitrary power.

Cultural Reproduction
(Bourdieu P.)

Bourdieu argued that the purpose of the school system was the production and maintenance of elites. As Pierre Bourdieu's progress through the French educational system shows, some individuals from outside dominant classes and wealthy groups can get through, and the offspring of some in the upper echelon do not. Historically, the latter might well have 'inherited' progression but now they must demonstrate achievement in the schooling system. However, they start with a tremendous advantage in terms of economic, social, and cultural capital.

The first, and obvious, point to make is that the reproduction of the social order needs to be a focus when reflecting on our own practice and processes – and that of the institutions we function within. It should feature within staff training, discussions of policy and practice, and how organizations are managed. Furthermore, it must also be a key focus for exploration by and with learners, students, and other participants.

According to the aims of the education system, the young generation morally and culturally rises under one umbrella of the values and knowledge of a society. It is a functional process with the institutions in the society. It is functional because the process goes from nation to nation that's why social reproduction is neither perfect nor complete, with its whole process it is a journey to the future. It is normal that with more educated people, life standards and living styles of the societies will be higher.

CHECK YOUR PROGRESS:

1. How are cultural reproduction and education related?

6B.5 SUMMARY:

As Ritzer (2003) put it, one of the impressive things about Pierre Bourdieu's work is that he 'not only built bridges between theory and research, *he crossed the bridges he built to test their strength and durability*'. His concern with social reproduction in schooling and college systems remains deeply relevant. It is no accident, for example, that the big expansion of higher education in recent years has coincided in the UK and many other countries with a reduction in social mobility.

6B.6 QUESTIONS:

- Who was P. Bourdieu? What was his contribution to sociology?
- Is cultural reproduction universal in the world?
- What is the aim of education?
- How does cultural reproduction take place?

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KNOWLEDGE AND POWER (FOUCAULT M.), CULTURAL HEGEMONY (A. GRAMSCI)

Unit structure:

- 6C.0 Objectives
- 6C.1 Introduction
- 6C.2 Michael Foucault – Knowledge and Power
- 6C.3 Antonio Gramsci – Cultural Hegemony
- 6C.4 Summary
- 6C.5 Questions
- 6C.6 References and Further Readings

6C.0 OBJECTIVES

- To understand the Foucauldian connection between knowledge and power
- To familiarize students with the concept of cultural hegemony by Gramsci

6C.1 INTRODUCTION

For those analysts interested in making sense of the complexities of modern forms of social life, both the French philosopher Michel Foucault and the Italian Marxist thinker Antoni Gramsci are invaluable sources. For Foucault, “power is everywhere”, and power relations are embedded in social life. Life in society, literally from the cradle to the grave, inevitably involves actions being exercised on others actions.

Antoni Gramsci on the other hand had a “nuanced” notion of power and believed that power operated mostly at the level of mutual interactions of culture economy and politics within the realm of a “hegemonic” discourse.

In devising their theories of power and ideology both Gramsci and Foucault make use of Machiavelli's notion of "relations of force". They therefore diffuse the power relations to the complex mechanisms of society. Power in Gramscian analysis resides in ideology. Or in other words, to be conscious of the complex social network-hegemonic forces-within which an individual realizes himself already generates power. Once a social group can modify the ensemble of these relations and make it "common sense", it is creating a hegemonic order.

The concept of power is everywhere in Foucault's analyses as well as in his theory. Power is "omnipresent". It comes from everywhere and is produced every moment. Like Gramsci, Foucault also sees power as a relation of force that only exists in action. Foucault's basic difference from Gramsci is that the latter saw power relations in terms of binary oppositions (such as the leaders and the led, the rulers and the ruled etc.). For Foucault though, power, as well as the resistance it generates, are diffused and not localized in some points.

6C.2 MICHAEL FouCAULT – KNOWLEDGE AND POWER

Michel Foucault (1926–1984) was a French historian and philosopher, associated with the structuralist and post-structuralist movements. He has had strong influence not only in philosophy but also in a wide range of humanistic and social scientific disciplines. Since its beginnings with Socrates, philosophy has typically involved the project of questioning the accepted knowledge of the day. Foucault's critical philosophy undermines such claims by exhibiting how they are the outcome of contingent historical forces, not scientifically grounded truths. Each of his major books is a critique of historical reason.

Michel Foucault, the "unclassifiable" famous French historian chose Nietzsche rather than Marx as his point of departure. Foucault mainly borrowed from Nietzsche his "genealogy of morals". For Foucault, Nietzsche "is the philosopher of power, a philosopher who managed to think of power without having to confine himself within a political theory". Foucault rejected the notion of a centralized scientific discourse. Using "genealogy" (deconstruction of the theoretical, formal, unitary scientific discourse), he tried to eliminate the scientific hierarchization of knowledge and promote what he calls "local knowledge".

Foucault's main question was to "theorize power". Power is everywhere and man cannot escape from the complex relations of power that make up the society. One of Michel Foucault's fundamental concepts is power/knowledge. We normally think of power and knowledge as two separate concepts, one political and one epistemological (having to do with truth for its own sake), or perhaps pedagogical (having to do with teaching and education). Foucault, however, argues that power and knowledge are inextricably linked, such that it doesn't make sense to speak of one without the other. Hence, power and knowledge are conjoined into a single concept, which he calls "power/knowledge."

According to Foucault, *all* knowledge is possible and takes place only within a vast network or system of power relationships that allow that knowledge to come to be, for statements accepted as "true" in any context to be uttered, and in order for what counts as knowledge to be generated in the first place. For example, scientific knowledge may be produced only as the result of well-funded academic institutions, for-profit corporations, and/or governments, each of which is rife with its own visible, and often invisible, power relations, economies, and strata.

Systems of power, whether governmental, academic, cultural, corporate, or scientific, are all justified and upheld by a complex web of beliefs generally accepted as “truth” or as “knowledge” by people of various ranks and roles within any context, such that it’s not possible, even in principle, to separate the vast web of power relationships from the vast web of beliefs, each of which feeds off the other in a relationship that is deeper than mere symbiosis or reciprocity. This, when we speak of either power or knowledge, according to Foucault, we are really dealing with [power/knowledge](#) as a single, vast web of power relationships and systems of knowledge, the majority of which are implicit and not commonly called attention to within any particular society, context, or institution.

To understand Foucault’s concept of power/knowledge, it’s important to understand that Foucault does not mean merely top-down power relationships such as is seen in the relationship between a monarch—such as king or queen—and his or her subjects. Power relationships, for Foucault, are not always top-down; they can be bottom-up, lateral, overlapping, or even bidirectional.

Those who are *allowed* to speak and have influence, as well as those who are not, are governed by the very same network of power relationships and systems of knowledge within their shared contexts, as anyone whose voice or influence has even been silenced will know all too well, and as anyone with the power to speak and to influence outcomes also knows and enjoys all too well while wielding the influence that those very relationships of power and knowledge make possible.

CHECK YOUR PROGRESS:

1. Write a brief note on power/knowledge.

6C.3 ANTONIO GRAMSCI – CULTURAL HEGEMONY

Antonio Gramsci (1891 - 1937), besides being an intellectual and politician, was a founder of the Italian Communist Party whose ideas greatly influenced Italian communism.

The Italian communist Antonio Gramsci, imprisoned for much of his life by Mussolini, took his ideas further in his Prison Notebooks with his widely influential notions of ‘hegemony’ and the ‘manufacture of consent’. Gramsci saw the capitalist state as being made up of two overlapping spheres, a ‘political society’ (which rules through force) and a ‘civil society’ (which rules through consent). Gramsci saw civil society as the public sphere where trade unions and political parties gained concessions from the bourgeois state, and the sphere in which ideas and beliefs were shaped, where bourgeois ‘hegemony’ was reproduced in cultural life through the media, universities and religious institutions to ‘manufacture consent’ and legitimacy.

The concept of cultural hegemony is much broader than that of ideology, because it refers to the construction process of the collective experience, of the modelling of meanings, from the development of values, the

creation of world conceptions and of the moral, cultural and intellectual direction of society through education. During different interpretations throughout history, the concept of hegemony has been shaped under several forms. What all those forms have had in common is the renewal of critical consciousness as the key to designing a new framework for a new kind of coexistence. For this reason, in the words of Antonio Gramsci, hegemony was a process where subalterns had to impose another scenario not to irretrievably find themselves in the same previous social structure.

For Gramsci, hegemony is exercised by the ruling class not only through coercion, but also through consensus, managing to impose their worldview, a philosophy of customs and 'common sense' that favour the recognition of its domination by the dominated classes. Gramsci's ideas provide insights for an effective contemporary socialist pedagogical politics that are based on the principle of critical access to 'powerful knowledge' and experiences that promote critical thinking, in formal educational institutions and other learning settings.

In short, to miss the educational element embedded in relations of hegemony is to overlook the central core of hegemony and therefore a crucial aspect of Gramsci's conception of power and the quest for social and political transformation. Education, viewed in its all-encompassing manner, is central to the workings of hegemony.

Education in its broader context is, for Gramsci, an essential feature of the 'ethical state,' the state as educator if you will. The state and its institutions have a strong educational dimension. It is against this backdrop and the nature of relations between state and civil society, force and consent, in the Gramscian sense, that education in its various manifestations needs to be seen. This has implications for the situation, under Neoliberalism, when the social contract, that renders education a public good, is undermined as the bulk of spending shifts towards the private sector and the military-industrial complex, with provision becoming a consumer good instead.

CHECK YOUR PROGRESS:

1. What is Gramsci's notion of cultural hegemony?

6C.4 SUMMARY

This unit compares discourse and hegemony through their distinctive elaboration in the humanities and the social sciences by two major twentieth century theoreticians, Michel Foucault and Antonio Gramsci. In discourse Foucault unmasks the speaker's – or the scientist's – conscious and unconscious intentions in representing phenomena as if they were part of a coherent and readable whole. This whole results from an ensemble of discursive practices which prescribe what can be accepted and what has to be excluded within a certain social formation, a body of recognized and authoritative knowledge crucial in managing and maintaining power.

Gramsci also acknowledges a close link between knowledge and power, but his idea of hegemony, unlike Foucauldian discourse, does not deny the possibility of political agency through which individuals can forge a political strategy to improve their lot. Discourse and hegemony are nowadays essential tools for gauging social confrontations and understanding forms of coercion or negotiations in cultural exchange. Suffice is to say at the beginning that both were admirers of Machiavelli. Foucault like Gramsci adopted Machiavelli's concept of "relations of force" to do away with the system of Law-and-Sovereign. But Foucault went one step further. He tried to eliminate all conceptions of "fundamental source of power".

This is the basic difference between Foucault and Gramsci that we should keep in mind in starting our analysis: Gramsci is a Marxist and does in fact locate power in some centralized agency while Foucault "dares" to follow the Nietzschean tradition and diffuses power relations into the "very grains of individuals".

6C.5 QUESTIONS

- 1) How is cultural hegemony and education intertwined?
- 2) Distinguish the ideas on hegemony as provided by Foucault and Gramsci.

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FEMINIST PERSPECTIVES

Unit structure:

- 6D.0 Objectives
- 6D.1 Introduction
- 6D.2 What is Feminism?
- 6D.3 Waves of Feminism
- 6D.4 Feminist Perspectives on Education
- 6D.5 Summary
- 6D.6 Questions
- 6D.7 References and Further Readings

6D.0 OBJECTIVES

- To understand the whole range of feminist perspectives on education
- To familiarize students with important feminist scholars on education

6D.1 INTRODUCTION

Recent years have seen a growing interest in investigating feminism and post-feminism as multifaceted theories in relation to works of art, narrative genres, and ideological political discourse, as exemplified in several edited volumes, debates and articles. However, it is worthy of note that there is a paucity of studies relevant to the investigation of the feminist perspectives on education and pedagogy, in general.

6D.2 WHAT IS FEMINISM?

Feminism is a highly contested term. Broadly conceived, feminism, 'seek[s] to explain and change historical systems of sexual difference, whereby 'men' and 'women' are socially constituted and positioned in relations of hierarchy and antagonism'. Feminism then has many meanings, not one. However, the general focus of feminism can be summed up in achieving gender equality at economic, political as well as social levels. This equality encompasses equal rights to vote, employment, equal payment, properties and lodging as well as education, etc. Feminists have also worked towards protecting females from rape, domestic violence, and sexual harassment in addition to securing women's reproductive rights.

Feminists believe society is male dominated –in other words it is a patriarchy. Feminists also believe that society is based on conflict between the sexes. They believe that women have historically been disadvantaged in society and that men historically have had more power than women. Feminists believe this is wrong and needs changing. There are many different feminist theories but they all share things in common – they look at the differences in society between men and women and try to see how these problems could be solved. Feminists believe that education is an agent of secondary socialization that helps to enforce patriarchy. They look at society on a MACRO scale. They want to generalize their ideas about males and females to the whole of society.

Feminism is an umbrella term for a number of cultural phenomena related to the ever-deteriorating situation of women under the patriarchal status quo. The term was coined in 1837 by the utopian philosopher and radical socialist Charles Fourier (1772–1837) as a reaction to the organized forms of activism for supporting women’s suffrage. Feminism represents many schools of philosophical thinking, theories, and moral beliefs. Despite its multiple forms, it has unanimously mobilized toward alleviating women’s subjugated positions, private and social alike, by exerting impact on the economic, political, and cultural fabrics of modern societies. Feminism represents institutional and grassroots activities for abolishing gender-based inequalities with respect to women and their social standing. As a Western movement, it has ensued in four waves that encompass several satellite formations of a vicarious or complimentary nature.

CHECK YOUR PROGRESS:

1. What is feminism?

6D.3 WAVES OF FEMINISM

Cultural critics divide the history of modern feminism into four parts which they term “waves.” Each wave marks a specific cultural period and women’s involvement with the media. Despite the embeddedness of the wave metaphor in theorizing feminism, the metaphor has been considered problematic and contested within feminist literature.

The first wave represents the pioneering stage of feminist activism that spread in Europe and North America, Egypt, Iran, and India between the early 1800s and the first decades of the 20th century. Despite its international range, the first wave was most active in the United States and Western Europe as inspired by proto-feminist political writing of authors such as Mary Wollstonecraft (*The Vindication of the Rights of Women*, 1792) or John Stuart Mill (*The Subjection of Women*, 1869).

The first wave mobilized around the idea of the “New Woman”—an ideal of femininity that challenged limits established by male-centered society. The first wave relates to social campaigns that expressed dissatisfaction with women’s limited rights for work, education, property, reproduction, marital status, and social agency. It is associated with women’s suffrage—

a movement advocating women's entitlement to vote, the flagship organization of which became the International Woman Suffrage Alliance (1904).

As the first wave concluded with the acknowledgment of women's right to vote, the second wave commenced after the postwar chaos and the atmosphere of the liquefaction of social roles to focus on women's work and family environment. Active from the early 1960s to the late 1980s, the second wave asked questions about the constituents of gender roles and women's sexuality. Simone de Beauvoir's phrase "one is not born a woman but becomes one" served as a byword for the wave's effort toward relaxing the social idiom of femininity.

The second wave was influenced by poststructuralism, deconstruction, and psychoanalysis. As such, it showed interest in the relationship between the structuring of womanhood (in social practice and media representation) and woman's lived experience. As television became the defining medium for the second quarter of the 20th century, the second wave revolved around women's struggle for televisual presence.

The era of the internet, which burst out with the beginning of the 1990s, brought new possibilities for representation and communication along the changing access to technologies and their related media planes. A great part of the third wave that came around that time subscribed to the benefits of technological development, pointing to the opportunities emerging from women's contribution to tech-evolution and the emergence of cyberspace. There was an increased focus on using internet technologies (traditionally a male-dominated arena) for improved networking to advance the feminist agenda and restructure the sources of social impact.

In various strands of the media environment, the third wave witnessed the emergence of a wide spectrum of fringe and mainstream icons like Riot Grrrl and the Guerrilla Girls on the one side and Madonna on the other. It has also mediated the ideas of womanism for inclusion of race issues and queer minorities in the feminist debate.

Toward the 2010s, feminism revived under actions that spread internationally across the Web and in the streets to protest violence against women and children. Online mobilization on media platforms like Facebook, Twitter, Tumblr, YouTube, Vimeo, Instagram, and so forth, as well as the hashtag and blog campaigns that followed (e.g., Everyday Sexism Project, #To The Girls, #Everyday Sexism, and more recently, #MeToo, #No More, and #Times Up) mark a new period, new agenda, and a new manner in the feminist struggle that can be termed as the fourth wave. The private and organized use of the social media became a real catalyst for the fight against women's harassment, professional discrimination, media sexism, and gender shaming.

The fourth wave shows interest in essential feminist values and as such welcomes a transgenerational dialogue in which women of different feminist periods (late second, third, and fourth waves) share experiences for a common goal. Currently, feminism is creating a broad landscape of

activities that marry various social, cultural, political, and aesthetic aspects of the contemporary condition. It engages femininity in all social strata and manages those aspects of egalitarian politics which decentralize systems of power toward a more peripheral and therefore more encompassing social politics.

CHECK YOUR PROGRESS:

1. What is first wave of feminism?

6D.4 FEMINIST PERSPECTIVES ON EDUCATION

Feminism has undoubtedly fought, since its very beginning, for women's right to education and this led to women's greater access to education across the globe. Feminists have not given women more places in schools alone; they have also succeeded in securing women specializations that used to be male-dominated for a long time, including science and technology.

Feminist sociologists have large areas of agreement with functionalists and Marxists in so far as they see the education system as transmitting a particular set of norms and values into the pupils. However, instead of seeing these as either a neutral value consensus or the values of the ruling class and capitalism, feminists see the education system as transmitting patriarchal values.

For example, the curriculum teaches patriarchal values in schools. Like the traditional family structures in textbooks (along with many other gender stereotypes, subjects aimed towards specific genders, gender divisions in PE and sport and the gender division of labour in schools (predominantly female teachers and male managers).

Liberal feminists would point out these remaining issues of patriarchy in education while also acknowledging significant strides towards equality in the education system. In the 1940s and 50s, under the tripartite system, boys had a lower pass rate for the 11+ than girls and some subjects being specifically for one gender or the other used to be institutional rather than based on apparent preference. Today, once subjects become optional, there are quite clear gender preferences for one subject or another, but all subjects are open to all pupils. Perhaps the biggest change, since the 1980s, is that girls now out perform boys in education so if the system is a patriarchal one, designed to favour boys, it is singularly failing. However, there will still higher expectations of boys and teachers would be more likely to recommend boys apply for higher education than girls at the same academic level.

Radical feminists argue that the education system is still fundamentally patriarchal and continues to marginalize and oppress women. It does this through some of the processes already noted (reinforcing patriarchal ideology through the formal and hidden curriculum and normalizing the marginalization and oppression of women so that by the time girls leave school they see it as normal and natural rather than as patriarchal

oppression). Radical feminist research has also looked at sexual harassment in education and how it is not treated as seriously as other forms of bullying.

Black feminists point out how not all girls have the same experience in education and that minority-ethnic girls are often victims of specific stereotyping and assumptions. For example, teachers might assume that Muslim girls have different aspirations in relation to career and family from their peers.

What all feminists agree on is that the education system does work as an agent of secondary socialization which teaches girls and boys what are seen as universal norms and values and gender scripts that are actually those of contemporary patriarchy and that girls and boys learning these values prevents social change and challenges to patriarchy.

Further, there is a **glass ceiling** and a **gender pay gap** so the education system might be creating lots of highly-qualified girls, they are still losing out to their male peers when it comes to top jobs and higher incomes. They are also still more likely to take time off for child-rearing, work part time and to carry out most housework tasks. Feminists point out that the education system largely normalizes this (alongside other agents of socialization such as the family and the media) and so even highly-qualified women often accept this as inevitable or normal. At the same time men are socialized to also consider this normal.

It is also evident that, in Western societies, especially the United States where feminism has been very influential, these insights offered by Greene, hooks, Sleeter and Lather on education were the outgrowth of the clashes between Afro-Americans and white Americans towards eradicating all forms of 'interlocking systems of domination like sexism, racism, class oppression, imperialism, and so on.

CHECK YOUR PROGRESS:

1. Explain the liberal feminists' view on education.

6D.5 SUMMARY

Liberal feminists writing about education use concepts of equal opportunities, socialization, sex roles and discrimination. Their strategies involve altering socialization practices, changing attitudes, and making use of relevant legislation. Critics of the liberal school point to conceptual limitations and the liberal reluctance to confront power and patriarchy. Socialist feminists analyze the role of the school in the perpetuation of gender divisions under capitalism. Major concepts are socio-cultural reproduction and to a lesser extent acceptance of and resistance to gender-based patterns of behaviour.

So far socialist-feminist educational writing is mainly theoretical rather than practical and has therefore been criticized for its over-determinism and insufficient empiric foundation. Radical feminists in education have

concentrated mainly on the male monopolization of knowledge and culture and on sexual politics in schools. Strategies involve putting women's and girls' concerns first, through separate-sex groups when necessary. Critics argue that radical feminism tends towards biological reductionism, description rather than explanation and contains methodological weaknesses. Feminist Perspectives

Mutual criticism of perspectives seems less destructive in educational writing than in some other categories of feminist scholarship. All the theoretical frameworks are subject to the same pressures including the oppressive power of structures, the resilience of individuals, and the tension between universality (how women are the same) and diversity (how women differ on attributes like class and race).

6D.6 QUESTIONS

- Elaborate on second wave of feminism.
- How does feminist thought intersect with education?
- In what ways did third wave feminism look at the issues of education?

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RIGHT TO EDUCATION

Unit Structure

- 7A.0 Objectives
- 7A.1 Introduction
- 7A.2 Importance of Education
- 7A.3 The Right to Education Act
- 7A.4 Issues connected with Right to Education Act
- 7A.5 Summary
- 7A.6 Questions
- 7A.7 References

7A.0 OBJECTIVES

- To understand the Right to Education
- To learn about the implementation and case studies of different states.

7A.1 INTRODUCTION

In this chapter, you are going to learn about Right to Education which is an important aspect of every child's life and even society at large. In this chapter we will learn initially about the Right to education and thereafter we will look into the problems, issues associated with its implementation at the grassroot level. We will also look into the Right to Education Act which helped the field of education to reach to the distance corners of the country. Every child is bestowed with certain rights to empower themselves and accessing that is through education. Understanding this topic and even further specializing on this topic itself can help you get employed into a non-governmental organization working on education or even you would be able to research and assist in the organizations/ research centres working on education.

7A.2 IMPORTANCE OF EDUCATION

According to UIS data there are almost 258 million children and young people who are not in school. It is estimated that by the year 2030, just six out of ten young people would have completed secondary school. The youth literacy rate (15–24) is 91.73%, meaning 102 million youth do not have access to the fundamental right of literacy. It is observed that only in 155 nations there is a legal mandate compulsory education for at least nine years. Legally, only 99 nations provide at least 12 years of free education. 8.2% of children who could be in the age of attending first grade do not attend school.

Education is also a fundamental human right for everyone, as stated in the Universal Declaration of Human Rights, and this right was further outlined in the Convention against Discrimination in Education. The ability to exercise other human rights depends on having access to education, which is a fundamental human right. One of the most important concerns in education is also inclusive education in practically every nation. Using the 1994 publication of the Salamanca Statement (UNESCO), numerous developing nations began modifying their policies to encourage the integration of disabled students into regular schools.

The importance of education is that it's not a privilege to be educated. It is a human right.

- The right to education is legally guaranteed for everyone without any form of discrimination
- States must safeguard, uphold, and implement the right to education.
- If the state violates or denies a person their right to education, one can challenge the state responsible.

It is generally acknowledged that inclusion increases the largest majority of kids' potential. All school-age children, whether or not they have disabilities, have a right to an education because they will eventually become countries citizens. (Singh, 2016).

The goal of a high-quality education is to guarantee the growth of a well-rounded individual. It is one of the most effective methods for bringing individuals and children who are socially excluded out of poverty and into society. According to UNESCO estimates, if all adults obtained a secondary education, the population of the poor would decrease by more than half globally. It will also reduce the gender gap for both women and girls. **According to UN research, every additional year spent in education cuts the likelihood of new born mortality by 5% to 10%.** Hence, there must be an equal opportunity, open access, and monitored quality standards for this human right to function.

In India, the Right to Education stands for -

- Universal, free, and compulsory primary education.
- Secondary education that is widely available and even open to everybody, and there are also attempts to make free some technical and vocational education.
- There are also attempts to make higher education available to everyone based on individual need and make it progressively free
- Basic education for those who have not finished their education and chances for professional training.
- Equal educational quality through minimum requirements
- high-quality instruction and instructor resources adequate fellowship programmes and teaching staff living conditions the power to decide

7A.3 THE RIGHT TO EDUCATION ACT

Before learning about Right to Education let us first look into what is the meaning of a right. The protections and privileges that the Constitution guarantees to the population are known as constitutional rights. The Bill of Rights contains descriptions of many of these rights, such as the freedom of speech and the right to vote. Given this context, education is seen also as a right of every child born in the country. The right to education benefits both people and society. It is essential for creating lasting peace and sustainable development, as well as being crucial for human, social, and economic growth. It is an effective tool for ensuring human dignity, realising everyone's potential, and advancing both individual and group well-being.

The right to education is a right to empowerment that liberates marginalised people from poverty, it is essential for the realisation of other rights, and promotes the total development of the human personality. Let us now look into Right to Education Act in detail.

Article 21-A, states that all children between the ages of six and fourteen have the fundamental right to free and compulsory education. This was added to the Indian Constitution by the Constitution (Eighty-sixth Amendment) Act of 2002. The Act also says that every child has the right to a full-time elementary education of satisfactory and equitable quality in a formal school. It also complies with certain fundamental norms and standards, according to the Right of Children to Free and Compulsory Education (RTE) Act, 2009, which represents the consequential legislation anticipated under Article 21-A.

The RTE Act and Article 21-A came into force on April 1, 2010. The words "free and compulsory" are part of the RTE Act's title. to provide and guarantee elementary school enrolment, attendance, and completion for all children aged 6 to 14.

With this, India has advanced toward a rights-based framework and the Central and State Governments are now legally obligated to implement this fundamental child right as stated in Article 21A of the Constitution in accordance with the RTE Act's guidelines.

The Right to Education Act points out that -

Any form of Physical and verbal abuse are prohibited by the law.

Screening measures for youngsters being admitted.

Capitation costs cannot be acquired by school

Private tuition cannot be conducted by a school teacher who is employed.

Unrecognised schools would not be permitted to run.

The Right to Education act makes children to have the right to attend a local school where their education is free and required until they complete

elementary school. It makes it clear that "compulsory education" refers to the obligation of the relevant government to guarantee free primary education. It also ensures that every child in the six to fourteen age range enrolls, attends, and completes elementary school. Free means that no child will be required to pay any fees, expenses, or any other costs that would prohibit them from pursuing and completing basic school.

It includes provisions for the admission of an unadmitted child to a class that is suitable for his/her age. The distribution of financial and other responsibilities between the Central and State Governments, as well as the roles and responsibilities of the relevant Government and, local authorities role, parents role, in delivering free and compulsory education, are all outlined in the Right to Information document. The Right to Information Act also discusses the rules and requirements for Pupil Teacher Ratios (PTRs) is 30:1, facilities and infrastructure, school calendars, and teacher work schedules.

Through the Act it is ensured that the stated pupil teacher ratio is maintained for each school, rather than only as an average for the State, District, or block thereby allowing deployment of required teacher and preventing an imbalance between urban and rural teacher postings. Additionally, it forbids the use of teachers for non-educational tasks. It also allows for the appointment of teachers who have the necessary entry-level and academic credentials, or teachers who are suitably trained.

It forbids (a) corporal punishment and verbal abuse, (b) child admission screening practises, (c) capitation fees, (d) teacher-led private tutoring, and (e) operating schools without recognition. This been an important move as parents struggle with fees.

In accordance with the values embodied in the Constitution, it calls for the creation of curriculum the Right to Education ensures a child's overall development. It also aims to build on that child's knowledge, potential, and talent, and liberate him/her the child from fear, trauma, and anxiety through a system of kid-friendly and kid-centred learning. The Act also ensures providing 25 percent reservation for children's from marginalized background.

Check Your Progress

- 1) When was Right to Education Act implemented in India?
- 2) What all does the Right to Education Act prohibits.

7A.4 ISSUES CONNECTED WITH RIGHT TO EDUCATION ACT

There are several issues which has emerged post implementation of the Right to Education Act, Singh discusses some of them like -

- **Psychological Uncertainty:** Concern over the provision relating to the reservation of 25% of seats for children from poor backgrounds has

seeped into the minds of individuals from all segments of society. When a child attends a new school, even though parents are cooperative and happy about child attending a private school. The child finds it difficult to mix and play with other as there is a difference of culture. There are concerns about managing students with varying academic backgrounds to the teacher too.

There are differences across the nation despite six decades of independence in both the qualitative and quantitative aspects of education which effects the child at large. As access to education varies greatly by region, economic status, social class, and other factors.

- **Variations within the country –**

The variations in quality a student's level of education makes a big impact on their ability to get enrolled in higher education and other socioeconomic advancement. The problem lies in the quality of education being different from city to city and that of rural areas. In the rural areas there are also complete lack of infrastructure this would make the rural area child to be unaware and his/ her skill sets be different than a child who is learning in a city. This would in a large scale effect access, choice of higher education and at the end his career and interpersonal skills too.

- **Policy Gaps-**

The Right to Education (RTE) Act's "no fail" policy, which mandates that all children up to middle class pass their tests, prohibits any child from Class 1 through 8 from failing, regardless of how poorly they perform on their exams. Despite the fact that several state administrations anticipate an increase in literacy rates and aid underprivileged children, encourage students to enjoy learning instead of just many educators and parents believe it would further reduce the quality if students performed well on examinations/tests. A simple non-detention policy proclamation is insufficient to address the core cause of stagnation. In order for the proclamation to be effective, factors like extensive and ongoing evaluation, the teacher-to-student ratio, teacher training needs to be updated which would cost more resources and money to the government and finally the tax payers/ public money. Families are also unsure of the policy's potential benefits for pupils, as if child doesn't get the taste of failure as to how he/she would deal with failure later in life.

- **Unanswered queries –**

A closer examination of the Right to Education Act's fine print reveals the significant flaws in the historic legislation. The fact that the Act's framers could not anticipate the long-term effects of the revolutionary provision of giving children of the weaker sections a 25% reserve. The first significant unanswered issue is what happens to kids from the less fortunate areas after they graduate from free primary education in the best institutions. Naturally, these kids will have to go to these schools and revert to institutions with dubious quality, which is inevitably mentally distressing.

Second, there have been concerns raised about the infrastructure, teacher-to-student ratio, and other aspects of government schools, including the availability of drinking water and restrooms. Next, the RTE Act's most unclear provision relates to education quality. Unsettling information about our crucial, life-changing basic education is that the majority of our children in six lakh villages are taught by teachers with little formal education. It is evident that the RTE Act places little value on teaching standards, which are the main issue with our educational system.

- **Policy Implementation in Isolation**

The RTE Act's goal is to let the poor and marginalized groups receive good quality education. Yet, there are dropouts among students. Studies also point out there is an increase in the dropout rate among students. The students belonging to groups like orphans who do not have any support or guidance are unable to take the benefit of the Right to Information Act. In a way, they are marginalized. For family's survival issues still comes first than education.

The schooling system is dominated by the standardising regime. Between the world of books and the world a child lives in, there is a huge gap. The world that children live in is not represented in school texts. Hence, the conflict between these two results in two different universes. The emphasis on exams and the culture of rote learning attitude toward textbooks minimises the student's personal world and experience. This authority of textbooks undermines and reduces the roles of the learner and the teacher. Involvement of creativity in the learning process (Singh, 2016)

- **Patterns –**

With the Right to Education, every student will be advanced to the next class automatically. This may encourage community including students be indifferent and uninterested in their studies. According to age restrictions, only kids between the ages of 6 and 14 are eligible for the rights. Even though India endorsed the U.N. charter, which clearly specifies that free education should be made mandatory for children aged 0–18, it ignores the 0–6 and 14–18 age groups. Regarding reservations, the act mentions reserving 25% of the seats in unassisted private or public schools for students from less affluent backgrounds and the kids' tuition costs will be covered by the state government. The cost of the charge will be covered by the government. Yet, the difference between the per-child cost of schooling and what the government will pay will be substantial. Who will be responsible for paying this deficit share is now in doubt. The additional costs of attending a private school, such as uniform, books, stationery, etc. has the school asks the borne the parents which becomes a burden to the poor parents. The fees initial amount has to be borne by the parents which again becomes difficult for parents.

Additionally, the student being suddenly exposed to a different level of living. There are several questions like are the teachers and classmates treat them equally and with respect? Will the poor youngsters' ability to handle doesn't turn to be traumatising? There are other issues like parents

unable to get the distance requirements, and difficulties getting the required certificates from the appropriate government agencies.

In regards to bridge courses, the legislation mandates that the child be placed in the appropriate class for their age, which is a good idea because it can prevent years from being lost. However, no bridge course is recommended that can help the child become used to the admitted class.

Numerous documents, including a birth certificate and a Below the poverty line certificate, Income certificate, are needed at the time of admission. Getting the certificates is time consuming and someone has to take out time to get this work done. Orphans appear to have been excluded from the Act's benefits by this action. In addition, due to lack of guidance and enough support the students are not able to take the benefit of the reservation in private schools.

The RTE-mandated pupil-teacher ratio is impacted by a lack of teachers, which in turn impairs the effectiveness of instruction. Only children aged 6 to 14 are eligible for the Right to Education; however, this age range could be increased to include children aged 0 to 18 to make it more inclusive and all-encompassing. Children under the age of six are not protected under the Act.

A 2019 change to the Act, which addressed the "no detention" policy until class 8, brought in regular annual tests in classes 5 and 8. If a student fails the annual exam, they are required to retake it and are offered further instruction. The student may be kept in class if the retest is not passed. After numerous states argued that frequent exams were necessary to accurately assess children's learning levels, this modification was enacted. Six states that had better learning outcomes as a result of their successful CCE system deployment as required by the Act were opposed to this revision. Andhra Pradesh, Karnataka, Kerala, Goa, Telangana, and Maharashtra were the six states (5).

Still schools do not have adequate facilities for the marginalized students specially differently abled students to integrate them. There is lack of transport infrastructure for students to move freely with ease. Wheelchair, ramps, accessible places, restrooms have to be constructed by keeping in mind the students with differently abled. The problem exists not only within the school but even within the surrounding area, when the child has to commute to school and if parents are old or have to work and the child is differently abled, reaching the school would be a task and the situation may lead to discontinuing of the education at any phase. Hence, even though the right exists but the child would be unable to take the benefit of it. As there is no support to commute to school.

Check Your Progress

- 1) What does AISHE discuss on education
- 2) List out two challenges in Higher education

13.5 SUMMARY

Education is also a fundamental human right for everyone, as stated in the Universal Declaration of Human Rights. In India, the Right to Education stands for - Universal, free, and compulsory primary education. Secondary education that is widely available and even open to everybody, and there are also attempts to make free some technical and vocational education. There are also attempts to make higher education available to everyone based on individual need and make it progressively free. Basic education for those who have not finished their education and chances for professional training. Equal educational quality through minimum requirements. High-quality instruction and instructor resources adequate fellowship programmes and teaching staff living conditions the power to decide. **The RTE Act and Article 21-A came into force on April 1, 2010.** The words "free and compulsory" are part of the RTE Act's title. to provide and guarantee elementary school enrolment, attendance, and completion for all children aged 6 to 14. Through the Act a reservation of 25 percent in private schools are allowed for poor children's. The Act also discusses about the student teacher ratio. However, there are several issues and concerns related to the Right to Education Act like lack of enough teachers and resources to pay these teachers. The sudden change in the school leads both confusion and trauma among child as the new environment, new friends, teachers there could be lack of acceptance among the child both at the school and individual level. There are issues like parents unable to pay the extra money required apart from the tuition fees which the government reimburses like sports uniform, regular uniform, travel expenses, other fees like picnic, project, canteen, sports fees, training, private tutor fees etc. The lack of exams can also lead to development of ease behavior among childrens and community at large leading to lack of seriousness towards education. Lack of proper exams could also lead to childrens not facing failure at early life and hence unable to accept failure later part of the life. In a way, not showing the reality of life and how the real world works. Like Any Act right to education has both positive and negative sides. Yet, it is one of the most important Act to empower childrens and community at large in improving the education at large in the country.

7A.6 QUESTIONS

1. Discuss the problems connected with the Right to Education Act
2. Write in brief the Right to Information Act
3. Discuss the Importance of Education

7A.7 REFERENCES

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PRIVATIZATION OF EDUCATION

Unit structure:

- 7B.0 Objectives
- 7B.1 Introduction
- 7B.2 Privatization of Education
- 7B.3 Effects of Privatization of Education
- 7B.4 Policy Implications
- 7B.5 Summary
- 7B.6 Questions
- 7B.7 References and Further Readings

7B.0 OBJECTIVES

- To understand the what is privatization.
- To familiarize students with the issues of privatization of education

7B.1 INTRODUCTION

Privatization has its roots in a liberal perspective of the role of the state in education, according to which centralized education systems are often criticized for being largely inefficient. Privatization is the transfer of activities, assets and responsibilities from government/public institutions and organizations to private individuals and agencies. Also, privatization is often thought of as 'liberalization' – where agents are freed from government regulations, or as 'marketization' – where new markets are created as alternatives to government services or state allocation systems. Privatization trends are developing as education policies across each of the three sectors of primary, secondary, and higher education.

The privatization of education is a growing and complex issue. Privatization is a process, which can be defined as the 'transfer of assets, management, functions or responsibilities [relating to education] previously owned or carried out by the state to private actors'. Private actors may include companies, religious institutions, or non-governmental organizations. There are many ways in which privatization can occur, through for example, the development of public private partnerships. Additionally, the unmonitored and unregulated expansion of private sector provision of education, such as for-profit schools or low fee private schools, may have a privatizing effect if students have no other choice of school.

Just after independence, the education sector was the top priority for the country and several initiatives were taken up by the government of India to provide education to the masses. Some areas which belonged to the masses like elementary education were still under the government's purview. For private institutions, there was always a feeling that they take care of the quality aspect in a better way but are meant mainly for the elites rather than the masses.

But now at the school level, the demand for private educational institutions is on the rise, across the classes. This is mainly due to the limitations of the government in providing quality education to the masses. Private institutions offering higher and professional education are getting popular due to the limitations of the public sector in fulfilling the needs in this area.

7B.2 PRIVATIZATION OF EDUCATION

While state governance aims at supplying education as a public good to the population, the provision of education as a private good through the market results from the equilibrium between provider and consumer choice. Private education providers can govern education by deciding which products they offer and which prices they charge. Consumers of these products, i.e. students and parents indirectly, have the option to choose which kind of education products they purchase and how much they will spend, and thus feel empowered to ask for better services. Instead of a rather standardized and homogeneous provision of a normally free state education aiming at social integration and the creation of human capital, market governance seeks to satisfy individual interests and needs and is driven by profit motives.

Participation of the private sector in the field of education are available under the following stack of ownership:

- **Individual owners and Trusts:** Under this type of ownership, Educational institutes/organizations are owned and controlled by trusts created for educational purposes by the individual(s) and corporate houses.
- **NGOs (non-government organizations):** Under this type of ownership, organizations help in providing education to the segmented sections like women, disabled, rural, and urban people.
- **Religious bodies:** Under this type of ownership, religious organizations such as Buddhist monasteries, Vidyapeeth's, Christian missionaries, The Khalsa group, Arya Samaj, Ram Krishna mission promotes education.
- **Corporate houses:** Under this type of ownership, corporate houses like the Tatas, the Birla's, the Reliance group, etc. are actively involved in providing education.

The government on its own cannot take care of providing quality education to the masses. However, the constitutional provisions make the government responsible for providing elementary education, and hence it is felt that the government should allow the private sector to handle higher and professional education.

In the field of higher and professional education, there are many private institutions that offer quality education. Private professional institutions offer better infrastructure, follow a dynamic curriculum, provide research facilities for quality education. Thus, enabling the private sector to function as centers of excellence for providing quality education.

CHECK YOUR PROGRESS:

1. Describe the privatization of education in India.

7B.3 EFFECTS OF PRIVATIZATION OF EDUCATION

Evidence on the effects of privatization is scarce and ambiguous and drawing universal conclusions from context-specific empirical research is difficult. One implication of privatization is that it leads to a remarkable growth in the creation and advancement of national assessment and quality assurance systems, seeking to improve the quality of information that consumers have to make better choices, both at individual and collective levels.

Private actors have the liberty to establish and direct educational institutions, under international human rights law. This liberty is subject to the requirement that these private actors must conform to minimum standards laid down by the state. It is also closely associated with the state's obligation to respect the liberty of parents to choose schools other than public schools for their children if they wish to do so. The educational choice of parents ensures that families can choose education that is in line with their own religious and moral convictions.

The effects of the privatization of education have been discussed extensively but are scientifically unsettled. While some studies argue that privatization is a catalyst of social inequality, others contend that it encourages overall educational efficiency. What clearly emerges from this debate is that privatization entails an efficiency-versus-equity trade-off in education, which has to be seen as a continuum rather than as an inevitable choice.

In Indian perspective there are two types of impacts of privatization of higher education ---

A. Positive impact of Privatization of Higher Education:

1. Easy access to high education : To get higher education has become easy due to privatization number of educational institutions, that is, colleges and universities are increased. Again different methods of

communications are developed so that teaching and learning process can be done anywhere and anytime.

2. Reduce distance of educational institutions : Privatization of higher education increases the number of educational institutions in rural and urban areas. So, the distance is decreased between educational institutions and residential place of students.

3. Relief of financial burden : Privatization of higher education decreases the financial burden of the state and the central governments on higher education.

4. To provide of quality education : Better quality higher education can also be provided by private sector. As we know, government is facing acute shortage of funds and grants given by government for higher education has been cut on a drastic scale and on the other side demand of higher education is increasing, then only feasible way is privatization of education. So this is the major factor responsible for it.

5. Join any course irrespective of merit : Privatization not only increase the number of higher education institutions but also helps the students to join any courses irrespective of their merits. So, administration is made according to their fiscal capacity not on intellectual ability. This is the present status in most of the private educational institutions in the Indian society.

6. Shaping the curriculum in accordance to global, national and local needs: Privatization of Higher Education will definitely expose the students and teachers to international education standards thereby throwing better opportunities for employment on a global basis as well as national and local basis. It also will lead to greater reach to rural areas through the on-line education systems in the long run. The teachers are of the opinion that though higher salaries may be the norm in the short period but in the long run it will stabilize and rationalize.

7. Free from political intervention : Private sectors are almost independent of political interventions. According to Honorable Supreme Court, unaided professional institutes are autonomous in their administration and decisions. But they have to follow necessary guidelines notified by regulating agencies regarding admission, examination, recruitment of staff etc.

8. Better employment : Privatization of higher education causes the generation of employment opportunities to the graduates, post- graduates, researcher and trainees in different fields. Generation of employment and income opportunities to educated youth is positive impact of privatization of higher education in the Indian labour market.

9. Fulfilling the need of the country in liberalization, privatization, and globalization: Private sector is very sensitive for any change which is occurred and for any change which is likely to be occurred.10.

Competition. Privatization of higher education brings about radical structural changes providing momentum in the competitive sectors.

B. Negative Impact of Privatization in India:

1. High Cost of Education : In higher education the privatization always increases the cost of education. The authority collects different fees to increase its income. This situation is beyond the fixed capacity of poor and middle-class income groups.

2. Poor Faculty : The main object behind privatization of higher education is said to be quality improvement, this object is not fulfilled. In majority of educational institutions quality compromise is observed. Their staff is not properly qualified and provides services for fewer sums. By using such staff such institutions earn considerable amount of profit but in return do not provide better quality education.

3. Inadequate infrastructure : The infrastructure facilities in the self-financed college and university is inadequate and poor. Most of the colleges do not have separate buildings, especially for staff and library, no proper class room, no technological devices etc. Moreover, basic facilities such as drinking water, hygienic toilet and equipped laboratories are not available in many colleges which affect the learning environment and otherrelated objects.

4. Education a Business : At higher education level, Mushroom Colleges have grown rapidly. Such colleges are becoming the center for selling degrees. After paying money, you need not attend the classes. Such institutions are more in professional courses like Engineering, Pharmacy, Education and Management courses.

5. Lack of Quality Education but restless work : The private educational institutions do not provide the education of better quality.

6. Exploitation : Private institutions also exploit the teachers and professors by paying those amounts which are not according to the amount specified by regulating agencies like UGC etc. This may lead to slackening in the efforts of teachers and professors and may finally result in the fall of standard of education.

7. Violation of right to education : Privatization of higher education has resulted into violation of right to education. It has created a big problem in our country.

8. Disparity in access to higher education : There are four kinds of disparity in higher education are visible in India: gender disparity, geographical disparity, minority-majority based disparity, and disparity based on economic class. The above-mentioned disparities in access to privatization of higher education.

9. Focus on quantity : Private sectors have their focus on quantity and not on quality.

10. Capitation fees : Capitation fee refers to an illegal transaction whereby an institution that provides educational services collects a fee that is more than what is approved by regulatory norms.

CHECK YOUR PROGRESS:

1. What are social effects of privatization of education?

7B.4 POLICY IMPLICATIONS

The state is ultimately responsible for ensuring that the right to education is upheld regardless of the provider of education. Under international human rights law, states have the obligation to regulate and to monitor private education institutions. The state must ensure that private providers meet minimum standards, as laid down by the state, and that educational freedoms do not lead to extreme disparities of educational opportunity for some groups in society.

As many developing countries struggle to guarantee access to good quality education to all children, developing the private provision of schooling is often regarded as a promising avenue. In particular, low-cost private schools seem to rise for several reasons related to failures in the government provision of schooling, be that due to insufficient school numbers that usually translate into longer journeys or, frequently, because parents perceive that private schools provide better quality than public schools or are simply more convenient because of opening hours.

Therefore, should the state be held accountable and responsible for ensuring collective goods, even if tasks are delegated to other actors, or not. There is, in this respect, a great deal of evidence indicating that the quality of governance is important in broadly contributing to better social and economic outcomes.

In many developing countries, states lack the resources and capacity to keep track of developing the private sector and enforcing the rules. Regulations, wherever they exist, are hardly enforced, and if so unevenly as they can often be evaded through bribery. Governments can be called on to regulate the private sector more effectively; however, the best way forward to promote the right to education would be to use government resources to raise the quality of public schools. Where state provision of education is failing, and where constrained budgets imply tradeoffs, there is nothing to be gained in wasting precious resources on trying to regulate private schools or, at least, in giving this priority over the reform of the public provision to make it more efficient.

CHECK YOUR PROGRESS:

1. What policies can a State have to save its education from the negative impact of the private players?

7B.5 SUMMARY

Privatization of education is sometimes promoted as a means of filling gaps in the provision of education. However, the ongoing trend of privatization of education raises serious concerns about its negative impacts on the enjoyment of the right to education, particularly regarding the availability and accessibility of free education, equality of educational opportunities, and education quality.

On the one hand, teaching in private schools often appears to be of better quality and may account for better academic outcomes. On the other hand, the development of private provision of education as it is - even when low-cost - seems unlikely to address the issue of poor children who cannot access schools and may even increase segregation and reinforce inequalities in educational opportunity.

To ensure access to higher education by weaker section of society, government must increase public expenditure on higher education. Overall, an improvement in the standards of education could be achieved through a balanced relationship between public and private sector. Although there are many drawbacks of privatization of higher education in India, it is sure to improve the present educational system.

7B.6 QUESTIONS

- Why is private education becoming a global phenomenon?
- What are the positive effects of private education?
- What are the policy implication for the State in encouraging private education?

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DIGITAL AND ONLINE EDUCATION

Unit Structure

- 8.0 Objectives
- 8.1 Introduction
- 8.2 Defining the Digital Landscape
- 8.3 Unveiling the Potential
- 8.4 Challenges
- 8.5 Shaping the Future of Learning
- 8.6 Tackling the Challenges of Digital Education in India: Specific Strategies for Progress
- 8.7 Conclusion
- 8.8 Summary
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8.0 OBJECTIVES

- To understand the concept of digital and online education
- To explore the challenges of digital education
- To evaluate the impact of online education in India.

8.1 INTRODUCTION

The landscape of education is undergoing a fundamental shift, driven by the relentless tide of technological advancement. Digital and online education, once considered fringe alternatives, are now rapidly becoming mainstream players, transforming the way we learn and teach. This essay delves into the multifaceted world of digital and online education, exploring its potential, challenges, and impact on individuals, societies, and the future of learning itself.

8.2 DEFINING THE DIGITAL LANDSCAPE

Before diving deeper, it's crucial to clarify the terminology. Digital education encompasses any learning experience that utilizes digital tools and technologies, regardless of location. This includes using tablets in a

traditional classroom, watching educational videos online, or participating in blended learning models that combine virtual and physical elements. On the other hand, online education specifically refers to learning that occurs entirely through internet-based platforms and resources, with students and instructors geographically separated.

8.3 UNVEILING THE POTENTIAL

Digital and online education offer a vast array of benefits that have the potential to revolutionize learning:

- **Accessibility and Flexibility:** Technology breaks down geographical barriers, making education accessible to individuals in remote areas or those with limited mobility. Additionally, online courses offer flexible learning schedules, allowing students to fit education around their work and personal lives (UNESCO, 2023).
- **Personalized Learning:** Digital platforms can tailor learning experiences to individual needs and learning styles. Adaptive learning software adjusts content and difficulty based on a student's progress, while online courses often offer multiple learning paths and formats (Hodges, 2020).
- **Engaging and Interactive Learning:** Educational technology offers diverse tools like simulations, gamification, and interactive multimedia content, making learning more engaging and enjoyable. This can be particularly beneficial for students who struggle with traditional classroom methods (Brame, 2015).
- **Global Collaboration and Connection:** Online platforms create opportunities for students across the world to collaborate on projects, exchange ideas, and learn from diverse perspectives. This fosters intercultural understanding and prepares students for an increasingly interconnected world (Area & Pessoa, 2022).
- **Cost-Effectiveness:** Online education can be more cost-effective compared to traditional methods, as it eliminates the need for physical infrastructure and reduces operational costs. This opens up educational opportunities for individuals and institutions with limited resources (Bates, 2019).

8.4 CHALLENGES

Despite their numerous advantages, digital and online education also come with challenges that need to be addressed:

- **Digital Divide:** Unequal access to technology and internet connectivity can exacerbate existing educational inequalities, leaving marginalized communities behind. Bridging the digital divide requires concerted efforts from governments, institutions, and civil society (World Bank, 2021).

- **Distractions and Engagement:** Digital environments can be distracting, and online learning requires strong self-discipline and time management skills. Educators need to develop strategies to foster student engagement and promote focused learning (Means et al., 2013).
- **Assessment and Accreditation:** Ensuring the quality and rigor of online education remains a concern. Developing robust assessment methods and accreditation standards is crucial for maintaining academic integrity and public trust (Council of Europe, 2013).
- **Teacher Training and Support:** Effectively implementing digital and online education requires teachers to be proficient in using technology and adopt new pedagogical approaches. Providing appropriate training and support for educators is essential (OECD, 2019).
- **Ethical Considerations:** Digital education raises ethical issues related to data privacy, intellectual property, and online safety. Developing ethical frameworks and guidelines is necessary to ensure a safe and responsible learning environment (UNESCO, 2021).

8.5 SHAPING THE FUTURE OF LEARNING

As digital and online education continue to evolve, their impact on the future of learning is multifaceted:

- **Democratization of Education:** Technology has the potential to make education more accessible and equitable, offering individuals from diverse backgrounds and locations the opportunity to pursue their learning goals.
- **Personalized Learning Pathways:** Education will likely shift towards personalized learning experiences tailored to individual needs, interests, and learning styles. This will require flexible models that combine various learning modalities and technologies.
- **Lifelong Learning:** With the pace of change accelerating, continuous learning will become increasingly important. Online platforms and digital tools can provide accessible and flexible learning opportunities throughout individuals' lives.
- **Global Collaboration and Innovation:** Technology can facilitate collaboration and knowledge sharing among educators and learners across the globe, fostering innovation and driving advancements in educational practice.
- **New Skills and Competencies:** Preparing individuals for the future workforce requires developing digital literacy, critical thinking, problem-solving, and collaboration skills. Digital and online education can play a vital role in fostering these competencies.

8.6 TACKLING THE CHALLENGES OF DIGITAL EDUCATION IN INDIA: SPECIFIC STRATEGIES FOR PROGRESS

While the potential of digital and online education is immense in India, unique challenges hinder its widespread adoption and equitable impact. Here's a closer look at some key challenges and specific strategies to overcome them:

Bridging the Digital Divide:

- **Infrastructure Expansion:** Government initiatives like "Digital India" and "BharatNet" aim to expand internet connectivity to rural areas. Public-private partnerships can accelerate infrastructure development, while subsidized devices and data plans can improve affordability.
- **Digital Literacy Training:** Programs like "PMGDisha" and "National Digital Literacy Mission" can be scaled up to provide basic digital skills training in rural communities. Leveraging local women entrepreneurs and youth as trainers can be effective.
- **Content Localization:** Develop educational content in regional languages to cater to diverse needs and overcome language barriers. Encourage local educators and community experts to contribute content relevant to regional contexts.

Ensuring Quality and Equity:

- **Accreditation Frameworks:** Establish robust accreditation standards specific to online education, considering factors like faculty qualifications, course design, and student support. Collaborate with international bodies to set global benchmarks.
- **Open Educational Resources (OERs):** Promote the development and adoption of high-quality, openly licensed educational materials to increase access and affordability. Support educators in integrating OERs into their courses.
- **Teacher Training and Support:** Design comprehensive training programs for educators on using technology for effective online teaching and personalized learning. Create peer-mentorship networks and online communities for ongoing support and knowledge sharing.

Addressing Ethical Concerns and Privacy:

- **Data Privacy Regulations:** Implement strong data privacy regulations specific to online education platforms, ensuring transparency and user consent. Leverage blockchain technology for secure data storage and access control.

- **Ethical Guidelines for EdTech:** Develop clear ethical guidelines for EdTech companies regarding data collection, student privacy, and algorithmic bias. Encourage self-regulation within the industry.
- **Digital Citizenship Education:** Integrate digital citizenship education into school curriculums, teaching students safe and responsible online behavior, critical thinking, and ethical use of technology.

Promoting Innovation and Collaboration:

- **Government Grants and Incentives:** Allocate government grants to support research and development of innovative digital learning solutions, particularly those catered to specific needs in India. Create incubation centers for EdTech startups.
- **Public-Private Partnerships:** Encourage partnerships between government agencies, educational institutions, and private companies to develop and implement scalable digital learning solutions. Leverage expertise from diverse stakeholders.
- **Global Collaboration:** Participate in international initiatives like the Global Education Platform and share best practices with other developing nations facing similar challenges.

Beyond Technology:

- **Focus on Learning Outcomes:** While technology is a tool, remember that effective learning hinges on strong pedagogy and engaging content. Focus on developing online courses that promote active learning, critical thinking, and collaboration.
- **Teacher-Student Interaction:** Ensure regular interaction and personalized support for students despite the online medium. Implement virtual office hours, online discussion forums, and mentorship programs.
- **Addressing Socioeconomic Gaps:** Recognize that technology adoption and access often exacerbate existing socioeconomic inequalities. Design targeted interventions like scholarships, subsidized devices, and community-based learning centers to empower marginalized communities.

By implementing these targeted strategies and fostering a collaborative approach, India can navigate the challenges of digital education and unlock its immense potential to transform the learning landscape for millions. Remember, this is a dynamic field, and continuous evaluation, adaptation, and innovation will be crucial to ensure equitable and effective digital learning for all in India.

8.7 CONCLUSION

Digital and online education have entered a dynamic phase, brimming with potential to revolutionize learning experiences and democratize

access to knowledge. While the field offers compelling benefits like accessibility, flexibility, personalized learning, and engaging formats, it's imperative to acknowledge and address inherent challenges. Unequal access to technology, distractions in digital environments, concerns about quality and integrity, and the need for educator support can hinder progress. Moving forward, the key lies in harnessing the potential of technology while mitigating its risks. This requires concerted efforts from governments, institutions, and communities to bridge the digital divide, foster responsible educational practices, and equip educators with the necessary skills and support. Ultimately, the future of learning will likely embrace a blended approach, combining the best of traditional methods with the innovative possibilities of digital and online tools. If we navigate the challenges thoughtfully and prioritize inclusivity, digital education can empower individuals, transform societies, and pave the way for a brighter, knowledge-driven future.

8.8 SUMMARY

Bridging the divide:

- Expand infrastructure (Digital India, BharatNet)
- Offer digital literacy training (PMGDisha, National Mission)
- Develop regional language content (local educators, experts)

Ensuring quality and equity:

- Establish robust accreditation standards
- Promote and utilize Open Educational Resources (OERs)
- Provide comprehensive teacher training and support (peer-mentorship, communities)

Addressing ethical concerns and privacy:

- Implement strong data privacy regulations (blockchain technology)
- Develop ethical guidelines for EdTech companies
- Integrate digital citizenship education into school curriculums

Promoting innovation and collaboration:

- Allocate government grants for research and development
- Encourage public-private partnerships
- Participate in global initiatives and share best practices

Beyond technology:

- Focus on learning outcomes, not just technology

- Ensure regular teacher-student interaction (office hours, forums)
- Address socioeconomic gaps with targeted interventions (scholarships, community centers)

By implementing these strategies, India can harness the power of digital education for all.

8.9 QUESTIONS

1. Discuss Digital and Online education in India.
2. What are the challenges faced by the authorities in implementing online and digital education ?
3. What are the advantages/challenges for online and digital learning ?

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