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SOCIOLOGY OF EDUCATION

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UNIT - I

ORIGIN AND DEVELOPMENT OF SOCIOLOGY OF EDUCATION

LESSON - 1.1

ORIGIN OF SOCIOLOGY OF EDUCATION

Sociology of education is one of the most rapidly developing areas of study within the larger frontiers of sociology. The view of education as an aspect of society is very old. The scriptures in all the religions and the classics of all the ancient societies have treated education as an aspect of the constitution, preservation and maintenance of society itself and the process of education as a means of reproducing the early society (unless it were for preparing the individuals for a future beyond life, which might be supposed to exist).

The historical roots of sociology of education can be traced in the writings of Plato and Socrates who recognized the social significance of education and its possible role in supporting the state. Plato, for instance visualised education as a means to create the ideal state and planned a curriculum and a structure of education which would produce his ideal Republic.

In modern times it is generally agreed by masters of both sociology and education that the social study of education was started first by the French Sociologist, Emile Durkheim towards the later part of nineteenth century. Durkheim viewed education as a process which helps in the creation and maintenance of social order by moulding the young individual in a social image. During his career as a teacher at the universities of Bordeaux and Paris, Durkheim taught educational theory and practice as well as sociology. Three of his posthumous works, viz., Education and Sociology (1922), Oral Education (1925), and The Evolution of Educational Thought (1938) are admirable products of Durkheim's life-long interest in
the educational process and the relation of formal education to social structure and to the channels of socialization in society.

According to Durkheim, there is no single ideal type or perfect type of education for all men. The difference in socio-cultural milieu and needs play an important role in the type of educational programmes which are established in different societies. Moreover, education is not a static phenomenon, rather it is an ever changing social process. And, the transformations in education are always the result of the social transformations. Many of the current innovations in education like open schools, community education, adult education etc., underscore the validity of Durkheim's observations and insights.

The early decades of the twentieth century confirmed the recognition of the social functions of education and the need for the development of sociology of education. It developed considerably in America and Great Britain. However, the factors that led to the development were different.

In the earlier part of the twentieth century the social situation in America was dominated by some serious educational problems. The large influx of immigrants, the problems of rapid shift of domestic rural population to urban areas, the increased complexity and demands imposed by growing industrialization etc. presented a succession of dilemmas. What are the most effective means by which immigrants can be integrated into the school and community? What types of educational programmes are best for the majority of children who are rural children and are embarking on their first formal educational experience? In what ways are difference in European languages, ethnic identities and religious affiliations influencing patterns of learning behaviour? These problems of education became the first concern of the sociologists like Lester Word and Albron Small as well as educators like William James and John Dewey in the field.

Lester Word, in his "Dynamic Sociology" (1883) wrote on education as 'the proximate means of progress'. Small wrote in his article on "The demands of sociology upon pedagogy" that "Sociology demands of educators
that they shall not rate themselves as leaders of children but as makers of society".

John Dewey's little volume "School" published in 1899 created widespread interest in the role of the school as a social institution and its relation to the community.

Smith and Zorbang and others conceived educational sociology as applied sociology and regarded it only as a technology to solve educational problems and increase the effectiveness of school. Another group led by George Payne approved this 'applied approach' but regarded educational sociology as a study of all aspects of the socialization process and of how to manipulate it so as to ensure good personality development. Consequently, Payne accepted educational sociology as essential for training of teachers, research workers as well as for others interested in education.

Payne's "Principles of Educational Sociology - An outline" published in 1923 contained a clear conception of the meaning of educational sociology as well as an inspiring conviction as to its role. He established a separate department of educational sociology in the school of Education of The New York University. Payne organized the National Society for the study of educational sociology in 1923 and published the first number of the "Journal of Educational Sociology in 1928. Payne is rightly regarded as the father of educational sociology. His leadership helped the development of educational sociology as a separate field of study in teaching and research.

The nexus between educationalists and sociologists, however, did not last long. Educational sociology was sadly wanting in the requirements of theory and research. Besides it was also felt that the great claims of educational sociology of perfecting society were not being realized. Consequently, educationalists and sociologists shifted their attention to other problems and other areas. In course of time educational sociology fell to disrepute and slowly became a historical relic. The exit of educational sociology was officially marked in 1963 when the journal of educational
sociology became sociology of education. Today sociology of education is regarded as a legitimate part of the broader field of sociology rather than that of pedagogy or education.

**SOCIology OF EDUCATION IN BRITAIN**

As a regular academic discipline sociology of education developed in Britain only after the Second World War in the departments of sociology rather than in colleges of education. Only in the 1960s it formed an integral part of teachers' education programmes. However, the real development of sociology of education in Britain was initiated by Sir Fred Clarke, the Director of the University of London Institute of Education in 1936. In his "Education and Social Change" Clarke drew attention to the importance of the contribution which sociology could make to the development of educational thought as well as to planning in education. Almost at the same time, Karl Mannheim (1893-1947), a refugee from Nazi Germany, settled in London and lecturing on sociology at the London School of Economics exercised considerable influence on the intellectual deliberations at the University of London Institute of Education. As a result the sociological approach to the study of education was appreciated by Clarke and others.

According to Mannheim, the principal contribution of the sociological approach to education is to draw attention to the fact that neither educational aims nor educational techniques can be conceived without a context, but rather, they are to a large extent socially directed. Education is viewed as a dynamic element in society. It was a social technique in itself and a means of social control. By analysing the society, and diagnosing its ills, we might be able to plan an educational programme for a new and better society.

Besides, the book "Social Class and Educational Opportunity" written by Jean Floud and A.H. Halsey of London School of Economics in 1956, has exercised considerable influence on the development of sociology of education in Britain. Later, in 1961 their compilation of "Education,
Economy and Society" has been regarded as an invaluable reader in the sociology of education. These scholars were basically concerned with the twin problems of social justice (equalization of educational opportunities) and efficiency in education.

LESSON - 1.2

DEFINITION AND SCOPE OF SOCIOLOGY OF EDUCATION

DEFINITION

Sociology of education may be defined as a study of the relations between education and society. It is concerned with educational aims, methods, institutions, administration and curricula, in relation to the economic, political, religious, social and cultural forces of the society in which they function.

In his "Principles of Educational Sociology: An Outline" George Payne, the father of sociology of education defined it as "the science which describes and explains the institutions, social groups and social processes, that is social relationships, in which or through which the individual gains and organizes experiences".

Payne, thus, includes the entire process of socialization in the field of sociology of education. The process of gaining experiences and organizing and moulding them into behaviour starts in the childhood in the family and continues in the friendship group, in the school as well as outside the school and even after becoming an adult.

R.C Angell, in his paper on 'Science, Sociology and Education' defined sociology of education quite differently than Payne. According to him, "Educational sociology is the study of patterns of social interactions and interrelationships within the school and between the school and the community." This definition limits the scope of sociology of education by excluding from its field the study of wider socialization of the individual
occurring outside the school in the family, the friendship group and the community and under the impact of mass media.

**SCOPE OF SOCIOLOGY OF EDUCATION**

As it is a scientific study of the educational system in the context of the social system in which it exists, the subject matter of sociology of education may be conveniently divided into two major areas. One, the study of the interrelationship between educational system and the other segment of the social system, and, the study of the educational system itself.

In a study of the interrelationship between the system of education and other aspects of the social system, the sociologist first seeks to ascertain the specific function or functions performed by the system of education and the nature of functional and dysfunctional consequences that it may have for one or other aspect of the larger system. For example, in examining the relationship between the educational and the political systems, one may ask whether the system of values pervading the political structure is or is not conducive to the promotion of a particular set of values, within the system of education.

The analysis of the internal organization of the educational system begins with the fact that the basic unit of the system is provided by the interaction between the teacher and the pupil. In most complex societies the teacher and the pupils interact in a formally organized structure where there is a large number of persons of each category.

The number of sociologists studying education from a consistently sociological rather than ‘applied education’ frame of reference has steadily increased since the publication of Brookover’s ‘A Sociology of Education’ in 1955. A number of distinguished American sociologists like Talcott Parsons, Robert K. Merton, etc., have made outstanding contributions in general theoretical sociology, all of which gave the confidence and optimism that educational institutions are fertile fields for sociological researches.
Based on the research and analysis of the educational system, Brookover and Gottlieb present a tentative outline of the sociology of education as follows:

1. **Relationship of Educational System to other Aspects of Society**

   This category includes several sub-divisions, such as, the function of education (a) in the preservation and development of culture, (b) in the process of social control and power system, (c) in the process of social and cultural change or in the maintenance of the status quo, (d) to the social class or status system, and (e) in the relationships among racial, cultural and other groups.

2. **The School as a Social System**

   The two general types of sociological analysis to be included in this area are (a) the nature of the school culture, particularly as it differs from the culture outside the school, and (b) the patterns of social interaction or the structure of the school society. This includes i) definitions of the various social positions in the school, ii) the relationship between actors in these positions, iii) leadership and power relations, iv) social stratification and v) informal patterns of interaction as seen in school cliques and congeniality groups. Other subjects for analysis in this area are the social roles of the teachers, the nature of the teacher's personality, and the impact of the teacher on the study.

3. **The School and the Community Matrix**

   This envisages an analysis of the patterns of the interaction between the school and other social groups in the immediate community. Among the key subject areas in this category are a) the delineation of the community as it affects school organization, b) analysis of the educational process as it occurs in non-school social systems of the community, c) demographic and ecological factors of the community in relation to the school organization, etc.
LESSON - 1.3

DEVELOPMENT OF SOCIOLOGY OF EDUCATION
IN INDIA

in India, the teaching of sociology itself as a social science developed only in the early decades of the twentieth century. Naturally therefore, the question of the development of sociology of education could not arise before sociology took roots in India. A pioneering study in this branch of sociology was carried out for the first time by I.P. Desai on "High school students in Poona" in 1953. This study provided an analysis of the social background of Poona students and showed clearly that the representation of children of a few higher castes was proportionally much higher in the schools than that of the children of many lower castes. Thus the study directed our attention to the influence of social stratification making the educational opportunities unequal even in a school system open to all. Among the educators, such a beginning was made by a doctoral study by Suresh Chandra in 1958 on "The Development of Education in British India during 1854 to 1904". This historical study clearly brought out how the British government neglected the existing indigenous educational system in India, disregarded the educational needs of Indian people and introduced an educational system conducive to their own political, economic and administrative interests. The study brought out the relationship between the needs of the controlling ruling class and the objectives and structure of the educational system sponsored by it. Though the number of studies in this decade is small, the foundation of the development of sociology of education can be said to have been laid during this decade.

A great deal of development in sociology of education has taken place during 1960-87. J.P Naik, the member-secretary of the Education Commission (1964-66), sponsored a seminar on 'the sociology of education in a modernizing society'. The main aim of this seminar was to call together a group of sociologists to discuss the scope of sociology of education and
the possible contributions of sociologists in the formulation of educational policy in the country. The seminar was organized by the Tata Institute of social sciences, Bombay in December 1964. Since then there has been a steady increase in the number of studies undertaken in this area. Several organizations like the National Council of Educational Research and Training (N.C.E.R.T.), The National Institute of Educational Planning and Administration (N.I.E.P.A.), The Indian Council of Social Science Research (I.C.S.S.R.), and the University Grants Commission (U.G.C.) have taken a special interest in the subject. The Tata Institute of Social sciences has set up a separate unit for research in the Sociology of Education. The subject is also gaining popularity as a course of study in several university departments of sociology.

QUESTIONS

1. Trace the origin and development of sociology of education as a separate branch of study.

2. Write a short note on the state of sociology of education in India.

3. Discuss the scope of sociology of education.

REFERENCES

1. Jayaram, N. Sociology of Education in India.


UNIT II

SOCIETY AND EDUCATION

LESSON - 2.1

DEFINITION, NATURE AND SCOPE OF EDUCATION

SOCIAL NATURE OF EDUCATION

Sociologists, view education as something social rather than individual. It arises out of the needs of the society of which individual is a member. In order to maintain the stability and continuity of the society, it becomes necessary to transmit the cultural heritage of the society to the new generation. It is this societal need that gives rise to the formal education in complex societies. In small scale simple societies, the cultural heritage is simple and limited and can be easily transmitted to the new generation by the parents and the other family elders informally. The word 'education' is thus used, in a general sense, as synonymous with socialization. In fact, etymologically, it is derived from 'educare' which means 'bringing up of children physically and mentally'. Even Durkheim defined education as consisting of a methodical socialization of the young generation. According to him; 'education is the influence exercised by adult generations on those that are not yet ready for social life. Its object is to arouse and to develop in the child certain number of physical, intellectual and moral states which are demanded of him by both the political society as a whole and the special milieu for which he is specifically destined.

The word socialization may be used to refer to the whole process of cultural learning, from birth to death, including the instruction imparted in formal settings. But, the word education may be reserved to refer to the process of socialization that takes place consciously and formally within the facilities specifically provided for the purpose like, schools, colleges, polytechnics etc. It involves deliberate transmission of knowledge, skills and values. The society institutionalizes these facilities by organising the
process, designating the personal to carry it out, elaborating norms, providing equipment and so on.

The function of education, then is, to arouse in the child: 1) a certain number of physical and mental states that the society to which he belongs considers should not be lacking in any of its members; 2) certain physical and mental states that the particular social group (caste, class, family, profession) considers, equally ought to be found among all those who make it up. Thus, it is society as a whole and each particular social milieu that determine the ideal that education realizes. Society can survive only if there exists among its members a sufficient degree of homogeneity: education perpetuates and reinforces this homogeneity by fixing in the child, from the beginning, the essential similarities that collective life demands. But, on the other hand, without a certain diversity all co-operation would be impossible: education assures the persistence of this necessary diversity by being itself diversified and specialized.

DIFFERENT DEFINITIONS OF EDUCATION

Education has had different connotations in different societies and in different times. In the cities of Greece and Rome, education trained the individual to subordinate himself blindly to the collectivity to become the creature of society. Today, it tries to make of the individual an autonomous personality. In Athens, they sought to form cultivated souls, informed, subtle, full of measure and harmony, capable of enjoying beauty and the joys of pure speculation; in Rome they wanted above all, for children to become men of action, devoted to military glory, indifferent to letters and the arts. In the Middle Ages, education was above all Christian; in the Renaissance, it assumed a more lay and literary character; today science tends to assume the place in education formerly occupied by the arts.

Sometimes, the word education has been used in a very broad sense to designate the totality of influences that nature or other men exercise either on our intelligence or on our will. According to John Stuart Mill, education includes "all that we ourselves do and all that others do for us
to the end of bringing us closer to the perfection of our nature." According to Kant, "the end of education is to develop, in each individual, all the perfection, of which he is capable". James Mill provided an utilitarian definition for education, according to which the objective of education would be to "make the individual an instrument of happiness for himself and for his followers."

**FORMAL AND NON-FORMAL EDUCATION**

In the recent times, a distinction is often made between formal education and non-formal education. The term 'education' here refers to the mode or content of teaching. 'Formal education' may be defined as the teaching of certain knowledge or instruction in a particular branch of learning or trade, in a structured and programmed way, in institutions specifically designed and set up for the purpose such as schools, colleges, polytechnics, etc. 'Non-formal education' refers to programmed (i.e., consciously organized and patterned) and purposeful instructions in certain areas of knowledge and skill or some other elements of culture, which takes place outside of 'school' or similarly designed institutions. It is offered to a particular category of people – like adults, farmers, women, dropouts, etc., – who cannot be covered under the scheme of formal education, either because they are employed or because they were denied the chances earlier. It is relatively more flexible and free from the structural rigidities found in formal education.

According to a recent view however, the entire basis for the distinction between formal and non-formal education is unfounded, because there is no definite line distinguishing one from the other. What is called non-formal education contains many characteristics of formal education. For instance, in both the instructional materials as well as proposals for projects, additional reading and other related activities are conveyed to you through the written word, and perhaps the radio, and visual media such as TV and Video programmes.
A major programme entitled non-formal education was launched in India in 1975-76 for those in the age group of 15-25 years. The object of this, as also of the later National Adult Education Programmes (NAEP), was to provide "meaningful education" to deprived groups. The NAEP which was initiated in April 1979 was to reach out to 100 crores illiterates particularly in the age group of 15 to 35 years. The curricula borrowed from Mahatma Gandhi's 'naitation' or basic education, stressed on learning through the acquisition of a skill. In addition, the programme was to pay attention to the specific needs of the target group which included, apart from the relevance of the course material, flexibility in timing, duration and location of the courses. It should be now clear then that the process of education is linked not only to the availability of resources but also to a variety of other socio-economic factors as well. This is equally applicable in the case of formal and informal education, whether imparted directly in a classroom, or through a text book, a radio broadcast or a class on how to take care of cattle and other livestock.
LESSON – 2.2

SOCIAL FUNCTIONS OF EDUCATION

If we examine the functions education performs in society, we will find that they are mainly social functions. The major ones are (i) function of socialization, (ii) function of selection and allocation.

FUNCTION OF SOCIALIZATION

Socialization trains a child to become a member of a society by transmitting its norms, values and beliefs. It also transforms the biological organism into a self, with a sense of identity capable of disciplining and ordering behaviour endowed with ideals values and ambitions. Education performs the function of socialization by transmitting the cultural heritage of society to the new generation. The curricular as well as the co-curricular activities of the school attempt to transmit the norms, beliefs, values, attitudes, behaviour, knowledge, technological and social skills etc., of the society to the new generation of people. Thus what is taught by the teacher and what is learnt by the student in school are also social in nature. The universality of learning, however, does not mean that all learning is socialization just as all education is not socialisation. This is so because what one learns may not be relevant for social life, i.e. for participation in given social roles.

Education by socializing its new members of the society not only controls and regulates their behaviour with regard to the core areas of social life, but also prepares them to be able to adjust to change occurring in certain other important areas of social life. In fact it is felt that if there were to be change on a grand scale, and to be achieved without violent revolution, then it had to be through education.

Besides, education moulds and develops that personality of the members of the new generation in accordance with the needs and expectations of the society.
FUNCTIONS OF SELECTION AND ALLOCATION

In large-scale complex societies, various sectors of social life generate positions and occupations which require differential degrees of education from those who wish to occupy them. Some positions and occupations are ordinary and require only some general education, but some others are highly specialised ones and require specialised knowledge, skills, education and training. In order that the various sectors of society function properly and the work of all positions is carried out most efficiency, it is necessary and important that properly educated and trained persons only are selected to fill them up. This essential function of training – selecting and allocating persons for different positions – is largely performed by the educational system.

Formal education and training are very important in the determination of positions of people in the social structure. We find that higher education enables a person to secure an occupation of higher expertise and thereby get a higher social position. Education is then, an important determinant of social status, as well as, a means of social and occupational mobility.

FUNCTIONS OF EDUCATION IN TRIBAL SOCIETIES

The tribal societies are small and more or less isolated. In such societies no separate formal organization for imparting education exists. But education is included in socialization itself. And it is the family, the clan and the tribal community that performs this function. Some primitive tribes have "Youth dormitories", a tribal social organization which performs the functions of socialisation or education. As the main goals and needs of such societies are maintenance of stability and continuity, the main function of socialisation is to transmit its cultural heritage to the new generation and mould and control it according to the norms, values and traditions of the society.

In tribal societies, the members are related to one another by one or the other type of kinship relations. The elder generation, therefore, provides a sort of a stable reference group of the new generation and make its
socialization easy and free from tensions. The socialization of the new generation starts at a very young age and mainly consists of necessary basic skills for the use of existing tools and techniques for performing economic activities, traditional chores, religious ceremonies, myths, etc. All this is transmitted orally. As the skills to be acquired are simple and elementary, the learning period is very short and the child becomes mature at a very young age.

Thus in the tribal societies, the socialization process moulds and shapes the behaviour and personality of the members according to the patterns expected by society. By performing this function of social control, it consolidates the stability and continuity of the society.

In such societies, the social strata are formed and the roles are provided on the basis of ascriptive criteria like age, sex etc. Thus, the function of selection and allocation of personnel suitable to different positions gets performed automatically. There is no need of any other arrangement for it.
LESSON - 2.3

SOCIAL FUNCTIONS OF EDUCATIONAL SYSTEM IN MODERN COMPLEX SOCIETIES

The important functions performed by the educational system in the modern complex societies may be discussed under the following heads:

i) Function of socialization and social control

ii) Function of preparing them for adjustment to social change

iii) Function of moulding the personality of individuals

iv) Function of selection and allocation

v) Function of providing social mobility

vi) Constructive and creative function

vii) Function of conservation and development of knowledge

i) Function of Socialization and Social Control

According to Durkheim, "education is the influence exercised by adult generation on those that are not yet ready for social life." Thus the educational institutions of different stages transmit the cultural heritage of society to the new generation and assist society in their control. The new generation willingly internalizes the cultural heritage by imitation and effects social adjustment. For example, spoken language, habits of food and cleanliness, behaviour patterns with the old and the young etc. are inculcated in them by family, school, etc., which use persuasion, compulsory teaching etc. to achieve proper socialization and control.

ii) Function of Preparing them for Adjustment to Social Change

As the modern complex societies change very rapidly, the function of preparing the new generation for adjustment to change becomes very important for the educational system.

Rapid development of technology in various spheres of life requires change in the method of agriculture and industry; change in the modes of
living in the fields of health, leisure, vocation and home life becomes essential; multiplicity of institutions and agencies requires new skills of adjustments; rapidly growing interdependence of people and nations for necessities of life as well as in the realm of ideas require people to become mobile in space, attitudes, ideas and behaviour. A commitment of society to such changes touches the entire gamut of social life of its members.

In order to be able to effect modernization on such a big scale its members must internalize a good deal of change. It needs a new type of human beings, new personality types and new types of social relationships. Joint family, caste system, marriage, political, economic and other institutions need to be reinterpreted in the light of new demands and needs.

All these show how the function of preparing not only the new generation but also the existing adults for adjustment to social changes becomes extremely important for the educational system in industrial complex societies.

iii) Function of Moulding the Personality of Individuals

The individual, through his interaction with the physical and social environment, gradually develops a sort of equilibrium between his appearance, qualities, habits, beliefs, attitudes, intelligence, emotions, etc., which we call 'personality' of the individual. The educational system guides and assists the individual in his efforts to mould his personality, according to the requirements or the cultural standards of the society.

In modern complex societies, though changes are taking place rather quickly, there are certain basic aspects of social life which require the individuals to conform to them so that stability is maintained. It is essential, therefore, that the individual is able to develop self-dependence, cultivate independent thinking in evaluating the changing social situations critically, form the habit of initiation and accomplish innovative adjustments. It is the function of the educational system to assist the development of social personalities. This may be performed both by curricular and co-curricular activities.
iv) Function of Selection and Allocation

In modern complex societies the function of selection and allocation is performed by the educational system through the evaluation process of its schools and colleges. In order that all available positions may fulfill their roles adequately and efficiently, the society should ensure that these positions are filled on the basis of required individual educational achievement. If the educational system does not perform this function properly, then persons who do not possess required knowledge skills and abilities and also do not have required commitment and dedication would occupy the important positions and the important roles would be performed inefficiently and for selfish ends and the proper functioning of society would be impaired greatly.

v) Function of Providing Social Mobility

Social mobility is the movement of an individual or group from one social class or stratum to another. It refers to a change in social status in terms of either elevation or degradation. Modern societies are characterized by social mobility and secular criteria of status determination. This is to be achieved on the basis of adequate education and training. As education is secular and open to all, any member of society can take to education according to his ability and inclination. They can educate themselves and take to any new occupation. Education, thus, provides social mobility to people and loosens the rigid stratificatory system.

vi) Constructive and Creative Function

For the development of fast changing modern societies, it is necessary that the constructive and creative abilities of their members may be brought out and developed. This function is to certain extent, performed by the educational system.

Generally individuals get used to the technology, social norms, institutions, values, relationships, etc., existing in one's society, develop a sort of attachment to them and consequently develop a prejudicial attitude towards changes occurring in them. Education helps them to free
themselves from such prejudices and cultivates open-mindedness and ability to assimilate and accept changes. Besides, education performs the function of providing creative leadership in various areas of social life.

vii) Function of Conservation and Development of Knowledge

The educational system not only performs the function of conserving the existing knowledge by transmitting it to the new generation at different levels, but it also performs the function of developing new knowledge. This task is mainly allotted to the universities and research institutions. Developing new knowledge becomes important particularly in the context of the fast changing industrial societies.

In conclusion, the social functions of educational system in industrial societies are different in many respects than those in the tribal and agricultural societies. In modern societies, there is a need of retaining enough of the cultural heritage to assure social stability and continuity; and at the same time, modern society, being a changing one, the function of preparing the new generation for continuous adjustment to changes occurring in certain aspects also becomes important. Thus, all these functions of the educational system become mutually supportive and contribute to the stability as well as the development of society.

QUESTIONS

1. Analyse the functions performed by education in the modern, complex societies.

2. Discuss the nature, scope and importance of ‘education’.

3. Write a short note on formal and non-formal education.

4. How is education being imparted in a tribal society?

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UNIT - III

SUB-SYSTEMS OF SOCIETY AND EDUCATIONAL SYSTEM

Sociology conceives of a society as a system which consists of two or more units that relate to each other in a structural relationship and form an entity whose elements are functionally interdependent. Some of the most important sub-systems that constitute and provide for the self-maintenance of the society are:

i) Family    ii) Polity    and iii) Economy

As these sub-systems are functionally interdependent, it is pertinent here to examine their interrelationship especially as they are related to the educational sub-system of the society.

LESSON – 3.1

FAMILY SYSTEM AND EDUCATIONAL SYSTEM

The institution of family plays a significant role in the transmission of culture. It has been appropriately described as the ‘incubator for culture’. Both the family system and the educational system influence each other in many ways.

ROLE OF FAMILY IN SOCIALIZATION

Both family and education have one purpose in common, i.e., the socialization of the younger generation, whereas, the family provides the earliest context for socialization. Socialization by school starts later, when the child has reached five or six years of age. Even after entering the school, the child normally continues to live with its parents and to be deeply influenced by the behaviour and attitude of its family members. Some of the important aspects of family environment which influence the educational system are as follows:
i) In a joint family system, the responsibility of the need of the family being very extensive, his economic resources get overburdened and he cannot concentrate on the rearing up and education of his own children. In nuclear families, on the contrary, the parents are free from many such responsibilities and can concentrate freely on the education of their own children.

ii) An authoritarian family environment creates an impediment in the efforts of the educational system to foster personality development needed in modern society. But in equalitarian families, the children enjoy considerable freedom. In their personal matters the parents encourage them to develop initiative, ability to select according to their desire and choice and to behave independently. Thus, such families become helpful to the educational system by cultivating in children a potential which the modern educational system needs.

iii) Children's educational aspirations and achievements are generally found to be strongly correlated with the social class of their parents; those belonging to the upper and middle classes have higher educational aspirations and achievements and those belonging to the lower classes have lower educational aspirations and achievements. However, it is found that the parents' positive interest in and encouragement to their children's education play a significant role in this matter. If the parents' attitude towards their children's education is positive and favourable, the children can overcome the debilitating influence of their lower class family background and develop higher educational aspirations and achievements.

iv) The family poverty in many cases, is also responsible for the poor achievement of education among slum-dwellers, unemployed rural labourers, untouchable castes, and other backward social groups.

v) Malnutrition of children, directly or indirectly reduces their ability to learn. Welfare measures like free mid-day meal in school, milk to the needy, school medical check-up of children are found to be insufficient to overcome this influence.
vi) Poor housing and overcrowding, absence of adequate income, absence of sufficient time are some of the other family factors that reduces ultimately the educational aspirations of the child.

**IMPACT OF EDUCATION ON FAMILY**

i) The structure of the family is itself affected to a considerable extent by education. Rural people seeking education, especially higher and professional education, have to go out of their village. And those who thus get educated have to look for jobs outside the home and village. This has considerably affected the structure of the joint family in rural areas.

ii) Education also seems to be one of the key factors affecting the size of family. Social demographers have observed that generally educated people tend to have less number of children compared to the uneducated ones.

iii) In the area of marriage, generally educated people tend to marry relatively late compared to the uneducated ones. Besides, the incidence of inter-caste and inter-religious marriages is relatively more among the educated people compared to their uneducated counterparts.

iv) Yet another area in which education has affected the family is in the sense of individual freedom and economic independence. While this is expected in the case of men it is interesting to note that this has affected the status of women also. More and more women are now getting education and taking up salaried occupations and entering professions.

v) As the students in schools and colleges are now coming from all strata of society, the young are exposed to varied peer group culture there. Besides, the exposure to mass media like television has opened up a plethora of behaviour patterns before them, different than what are found in their family. These have begun to affect their role performance in their family.

vi) Children’s interaction with what they learn in schools as well as their interactions with teachers bring them in contact with new ideas,
values, beliefs and behaviour patterns. Some of them wishing to adopt them in their own families, challenge the authority of elders as well as the custom of ascribing status by birth, male superiority etc. The role relationships between the members of the family are to a large extent changed.

Thus the seeds of change planted by the educational system have begun to flower and the modernization of Indian family system is developing in the direction of universality, equality and individual freedom.

LESSON – 3.2

POLITICAL SYSTEM AND EDUCATION SYSTEM

The relationship between education and politics is reciprocal. Education not only influences the political process and environment of a given society but it also in turn gets influenced by political dynamics.

IMPACT OF EDUCATION ON POLITICAL SYSTEM

Education plays an important role in the political development of society.

i) Political Socialization

It refers to the process through which the individual internalizes the norms and values of the political system. From the point of view of society it is the process by which its socio-political values and political culture are transmitted from one generation to another. Of the many agencies of influencing the process of political socialization, education seems to be singularly significant. Education performs the role of political socialization through the contents of courses in schools and colleges.

ii) Selection, Recruitment and Training of Leaders

The schools and colleges select students with leadership potential and involve them in their curricular and co-curricular activities. They thus
attempt to cultivate in them interest for leadership and abilities and skills necessary for it.

In India, during the British rule, it was a small educated group which kept itself away from the temptation of the available government services and provided leadership to the independence movement. Similarly, writing about the liberation of South-East Asian countries, Gunnar Myrdal says that "in all these countries where a very large proportion of the total population was illiterate, independence was brought about by the members of a small and articulate group among the educated classes." Education, thus assists in creation of a new generation of political leadership.

iii) National Integration

The problem of national integration assumes greatest significance in a country like ours where diverse factors such as communalism, casteism, regionalism and linguism act as forces of disintegration. It is an essential precondition for all progress.

Education can help in national integration, first, by generating among pupils the right attitudes and values. Secondly, it can acquaint them with the common culture of the country, inculcate in them a feeling of belonging, and promote inter-cultural understanding. Finally it can create conditions conducive to equality of opportunities.

iv) Political Input Role

Education also performs what could be called a political input role. The special educational bodies such as teachers' associations and students' organizations act as interest groups and have a definite bearing on the political system. Moreover, education may enlarge the political consciousness of the members of a given society. From the perspective of political development this function of education appears to be very crucial.

In brief, education provides literacy to masses and makes them proficient in providing active and efficient support to the modernizing political, economic and other social institutions. As Learner writes:
"Literacy, once acquired becomes a major force in bringing modernization in various fields of life. It helps people by providing them vicarious experiences, cultivating in them psychic mobility and enabling them to participate in the daily round of public life". However, under certain circumstances education may turn out to be politically dysfunctional. For example, in pluralistic societies, in a societies with a high rate of 'educated unemployment,' education may lead to dissatisfaction, alienation and even anomie behaviour.

**IMPACT OF POLITICAL SYSTEM ON EDUCATION**

It is a general assumption among social scientists that the state is one of the most important institutions of any society. As an institution of decision-making and social control which can authoritatively allocate values, the state, i.e., the political system, is in a strategic position to influence the other institutions of society. Thus the political system begins to influence the educational system in several ways.

In the modernizing complex societies, educational system as a whole expands greatly and varied types of education and training become complex as well as expensive. And as the private resources are always limited and uncertain, it is only the state that can provide adequate and continuous financial resources capable of ensuring an adequate education for all. As a result, the state also increases its control and influence over the educational system.

**STRUCTURE OF STATE CONTROL**

Today, in India, i) primary education is completely organized and managed by the state, though private enterprises have also been permitted to open their own primary schools. ii) At the secondary and higher secondary stages, three types of schools have come into existence: a) state managed schools, b) schools run by private enterprises taking state grant and approved by state, and c) schools run by private enterprises approved by state but not taking grant from it. All three types of schools are controlled and supervised by the school codes enforced by the state.
iii) Higher education is not controlled by state directly. It is controlled by universities which are established by a statute passed by the state legislature. A semi-government authority like University Grants Commission has been established to administer necessary grants-in-aid to universities and other higher educational institutions and look after the maintenance of educational standards by them. This arrangement provides a certain amount of indirect control to the state.

POLITICIZATION OF EDUCATIONAL INSTITUTIONS

In the present day Indian society, politicization is a universal phenomenon. In the field of education, political parties and politicians maintain and increases their influence and control on educational institutions in several ways. They enter the sphere of education indirectly by putting their party members or supporters in academic, executive or management bodies. For example, the posts of Vice-Chancellors in Universities, membership of administrative (Senate, Syndicate), educational (Faculty, Academic Council) and other committees of universities, colleges and so on. They use their help and support to gain support and thus increase their political influence.

Even in the establishment of new colleges and universities, political parties are playing a crucial role. Political parties and politicians have provided leadership to the different regional communities demanding establishment of colleges, thereby politicizing educational institutions even before they are established.

Similar to this, the politicians and political parties always attempt to take advantage of any dissatisfaction that may arise among students and teachers also. They believe that dissatisfaction and frustration can always be transformed into large-scale agitations and used for increasing their political influence.

Some scholars have noted this process of politicization of educational institutions in their studies. An educationist says that in "Uttar Pradesh they have formulated a slogan: "The ruling party has abolished Zamindari..."
in land and has created a new Zamindari in education: such Zamindars are managers of colleges, who are well-fed, well-clothed, and maintain their own car – all on the profit from the institutions they run. It is now recognised that running an educational institution can be an important means of economic and social power."

Thus the politicization of educational institutions has become a fact. As the role of state in education becomes more and more important, the politicization of educational institutions also increases.

LESSON – 3.3

ECONOMIC SYSTEM AND EDUCATIONAL SYSTEM

The significance of economy as a social institution has long been recognised. In fact, scholars like Karl Marx and his followers have argued that it is the pivotal institution of any society determining the nature and functioning of the other social institutions. Their main proposition is that in every historical epoch the prevailing mode of economic production and exchange and the social organisation necessarily following from it form the basis upon which is built up, and from which above can be explained, the political and intellectual history of that epoch.

An integral feature of economic planning is the force that is reposed in education as an important instrument in national development. This seems to be based on the fact that with the growing complexity of urban industrial society, economy and education have become intertwined each affecting the other in significant ways. Economists have long been aware of the importance of this relationships and its implication for development in general. Adam Smith in his concept of ‘fixed capital’ included the acquired and inherent abilities of ‘all the inhabitants or members of a society’. David Ricardo and Thomas Matthews favoured education as the means of limiting the size of the family and thereby increasing the
well-being of the masses. Alfred Marshall emphasised the importance of education as a national investment by underscoring the point that the most valuable of all capital was that 'invested in human beings'.

**IMPACT OF EDUCATION ON ECONOMIC SYSTEM**

Education influences economic development in several ways. In the first place, the educational system provides the labour force that matches the needs of economy. This is called the manpower allocation function of education, and is broadly discussed as the problem of human resource development. Educational system provides education and training suitable for different occupations and prepares younger generations for occupying them. In order to cope up with the differentiated manpower needs of economy, the educational system provides instruction in various branches such as arts, science, commerce, law, education, pharmacy, engineering, medicine, social, work, labour welfare, etc., and also arranges for specialization in a number of disciplines within each branch.

Secondly, education is a prerequisite of economic development. Economic development assumes a particular set of attitudes and values or broadly a new culture of its own. For instance, in the absence of rationality, impersonality, bureaucracy and the qualities of thrift and planning, economic development can hardly become a reality. Education seems to be an important agency for fostering such values and attitudes among the people and preparing them for economic development. In short, education is capable of generating a 'climate for growth'.

**IMPACT OF ECONOMIC SYSTEM ON EDUCATION**

Economy itself can influence education in a number of ways. A growing economy constitutes the base for educational development. The developing economy has accelerated expansion of education on a great deal at all levels – primary, secondary and higher. Educational facilities in physical, social and engineering sciences have come up.

In a developing economy, the nature of many existing occupations changes with the changing technology; some occupations become obsolete
and some new occupations arise. Thus, the employees have to be trained to be adjustable to newer situations as they arise or else there is a possibility of losing their jobs. Thus, along with overall general education pertaining to the job concerned, facilities for short term in-service education and training also become necessary as economy modernizes.

Besides, in industrial economy, work environment changes a good deal. As work moves out of home to the factory, the relations between the employees become impersonal and compartmental. Most persons have some persons working with them as equals, some who are below them, except at the highest and lowest levels. Thus, persons have to learn to adjust to different types of relationships – equal, superior-inferior and inferior-superior. All these cast a new responsibility on educational system. It has to develop in the younger generation abilities to move out of kin and caste support and develop capabilities to stand on one’s own knowledge and training and to adjust to impersonal and compartmental relationships so that they get adjusted to work place, work group and work organisation wherever they are put without losing efficiency.

In conclusion, education as a social institution does not function in isolation. It is firmly entrenched in the wider social network and is reciprocally related to other social institutions. Among the principal social institutions which have influenced it, mention may be made of family, economy and politics.

QUESTIONS

1. Analyse the influence of family system and educational system on each other.
2. Write a short note on the politicization of educational institutions.
3. Discuss the significant role of economic institutions in education.

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UNIT - IV

SOCIAL STRATIFICATION AND EDUCATION

Although education has been studied from various points of view, the interest in the study of its relation to social stratification and mobility is comparatively new. In the modern world education plays an important role in determining social status. However, access to education much depends upon social background i.e., people's position in the hierarchy of class, status, occupation and income.

Social stratification is the division of society into classes or strata, which form a hierarchy of prestige and power. It may involve the differential distribution of opportunities for various social utilities; and even the differential evaluation of positions. Thus, according to Jayaram, any society could be conceived of as a ladder or hierarchy into which its population is distributed. The higher one's place in this ladder the greater is the status and privileges enjoyed by him.

Sociologists have commonly distinguished four main types of social stratification; slavery, estates, caste and social class and status.

Slavery represents an extreme form of inequality, in which certain groups of individuals are entirely or almost entirely without rights. L.T. Hobhouse defined a slave as 'a man whom law and custom regard as the property of another. In extreme cases he is wholly without rights, a pure chattel; in other cases he may be protected in certain respects, but so may an ox or an ass.'

The feudal estates of medieval Europe had three important characteristics. In the first place, they were legally defined; each estate had a status, in the precise sense of a legal complex of rights and duties, of privileges and obligations. Secondly, the estates represented a broad division of labour, and were regarded in the contemporary literature as having definite functions. The nobility were ordained to defend all, the clergy to pray for all and the commons to provide food for all. Thirdly, the
feudal estates were political groups, possessing political powers of varying degrees.

Caste system and class system are the other two main types of social stratificatory systems. Based on the movement that is possible between the strata these are called closed stratificatory system and open stratificatory system respectively. In the caste system an individual born in a particular caste gets the status of the caste born in, which he can not alter throughout his life. The caste status is ascribed to him by birth. In the class system, though an individual gets the status of the social class in which he is born, he is able to change it by his own efforts during his lifetime by developing his intelligence and abilities by taking education and training or by earning more wealth and property.

Stratificatory system and educational system of society are mutually interrelated. The educational needs of different social status (castes or classes) are different. These differentiated educational needs give rise to different types of educational institutions which cater to them. Thus, social stratification influences educational system. On the other hand, in modern society different amounts and types of education are needed for different occupations. The educational system provides these necessary different types of education and training to individuals, qualifies them for different occupations and sorts them out for specific levels of occupations by a process of selection through its evaluation system. Thus, as stratificatory system and education system of society are interrelated, the study of these interrelationships become very important for sociology of education.
Broadly speaking, caste stratified society is considered to be closed, static, ascriptive, ritualistic and rural in character. And caste stratification is said to be a typical feature of the traditional Indian society. Ghurge delineates six main features of the traditional caste system:

i) segmental division of society;

ii) hierarchy of groups;

iii) restriction on commensality and social intercourse;

iv) civil and religious disabilities and privileges of different sections;

v) lack of unrestricted choice of occupation, and

vi) restrictions on marriage.

At the macro (all-India) level, caste hierarchy is expressed in terms of Varna. Varna is a broad caste category. Society is divided into four varnas, viz., Brahmin, Kshatriya, Vaishya and Shudra. The fifth category of untouchables is excluded from the varna scheme of society and considered the lowest stratum in caste hierarchy. The brahmins are placed at the top of the ritual hierarchy.

However, in practice, caste (jati) operates as a regional system. Name of caste differs from one region to the other. Castes do not have all-India networks through marriage and occupational homogeneity or social interaction. In modern India, there are some 2,500 jatis in each major region.

Hierarchical, inequitarian and rigid structure of the caste system is reflected in the educational sphere. Traditionally, the Brahmanical scriptures barred the lower castes, such as shudras and untouchables from sanskritic studies. Thus it closed the gates of Tols, Pathshalas and Temples for them where education was imparted. Lower castes had to
continue with their traditional occupations to earn their livelihood and serve the upper, rich and privileged castes.

Thus, in the pre-British Indian society, as the Brahmans had the highest status, they controlled the educational system which consisted of two types of educational institutions: a) schools of religious learning, and b) indigenous primary schools.

Hindus and Muslims had separate schools of higher religious learning. These schools gave religious education based on religious scriptures. It was regarded as sacred and therefore was separated from secular primary education. Only Brahmans could take in this education, as women and other castes were debarred from it. In Muslim schools also, the students were largely Muslim males. Sanskrit was the medium of instruction in schools for Hindus and Urdu in the schools for Muslims.

The primary schools were meant for general masses. These schools were open to all castes except untouchables and girls. However, though children of many lower castes were found, a large majority of them came from the higher castes. A large portion of teachers were also Brahmans. The instruction was given through the regional language in schools for Hindus and through Urdu in schools for Muslims.

CAASTE AND EDUCATION: DURING BRITISH PERIOD

During the British period in India, education was made open to all irrespective of caste, creed, religion, race or sex. The introduction of printing press broke the monopoly of Bramins over higher religious education, liberated the knowledge of religious scriptures from their clutches and made it available to all those who may wish to learn it.

Secondly, the English education generated a new middle class of doctors, lawyers, teachers, professors, managers, government administrators etc., who could behave on a non-caste basis in their interaction with others. These people who had come up from different castes had educated themselves and adopted the liberal, democratic and
egalitarian ideology of the British. Anti-caste organizations like Brahman Samaj in Bengal, Prarthana Samaj in Bombay and Satyashodhak Samaj in Poona and reformist organizations like Arya Samaj in Punjab came into existence. This also has led to the development of class system in Indian society. Thus, in certain important matters like marriage, people continued to behave on the basis of caste, but in some other matters such as occupation, taking water or food from castes different from their own, and the like, they began to interact on a non-caste basis. This happened more specially in urban areas.

Thirdly, due to the English education, the occupational mobility of individuals increased a great deal. Members of different castes started leaving their traditional occupations and began taking up occupations available through education. In the traditional society higher occupations had continued to remain with Brahmins and the handicrafts with the artisan castes hereditarily. Now, even the members of artisan as well as other lower castes began to take to education and come up into the higher occupations. The Brahmins also did the same by educating themselves and moving into the new higher occupations. As most of the new occupations could be secured only on the basis of individual skills, abilities, knowledge, and education, those who educated and trained themselves could move into them. Thus, the new English education increased the occupational mobility of individuals.

CASTE AND EDUCATION: DURING POST-INDEPENDENCE PERIOD

The path of development adopted after independence in India has weakened the connection between the caste system and education. Special measures taken for the upliftment of the backward section has enabled them to acquire some benefits from expanding educational opportunities. However, caste still has a significant impact on one's educational attainments. The Education Commission (1964-66) observes:

"Indian society is hierarchical stratified and deficient in vertical mobility. The social distance between the different classes, particularly
between the rich and the poor, the educated and the uneducated is large and is tending to widen.... and the picture becomes even more complicated because of caste, an undemocratic institution which is still powerful and which, strangely enough seems to have extended its sphere of influence under the very democratic processes of the constitution itself”.

Despite several welfare measures adopted by the Government, the backward castes remain far behind the upper castes in educational sphere. Similar is the case in higher education including technical and professional education. In the study of Scheduled caste students of 13 states of India, Suma Chitnis found that so far as enrolment is concerned the scheduled caste students lagged behind the general students at every stage. Chitnis also found that in Mumbai scheduled caste students were enrolled mostly in less prestigious, non-elite and qualitatively inferior institutions.

Further, it is also observed that representation of lower castes in the profession of teaching is very low. According to the All India Report based on data collected from 8 states in 1966-67 prepared by M.S. Gore, I.P. Desai and Chitnis the upper castes emerge as the largest caste group among the men and women primary teachers. In his study of teachers of Rajasthan University, Yogendra Singh found that the profession was highly dominated by the upper castes. Ratio of upper caste teachers exceeded 80 per cent. Only 0.4 per cent teachers came from lower castes.
Division of society based on class is seen as another important principle of social stratification. We do not find unanimity about the conceptual formulation of class. According to Marx, they develop with the division of labour and development of institution of private property in society. Two basic classes in society are the owners and the non-owners of the means of production. The owners exploit, oppress and appropriate labour of the non-owners.

In his formulation of social stratification Weber gives emphasis on distribution of power in society. According to him there are three important bases of power, viz., economic, social and political. He thinks that these three bases are independent of each other though they may be related in actual social life.

The picture of social stratification in industrial societies is complicated by the existence of 'status groups' as well as social classes. Max Weber was the first to distinguish rigorously between the two, and to examine their interrelation. With some over simplification one might thus say that "classes" are stratified according to their relation to the production and acquisition of goods whereas 'status groups' are stratified according to the principles of their consumption of goods as represented by special "Styles of life". According to Warner, by class is meant two or more orders of people who are believed to be, and are accordingly ranked by the members of the community, in socially superior and inferior positions. In fact, Warner's classes are status groups which are based on subjective belief and opinion of members of society.

Parsons, Davis and Moore view social stratification as a hierarchical system of social statuses or rank differences among social units. They believe that differential social positions and differential rewards in terms
of rights and privileges are ever necessary for functioning of the society. They think that such a system is upheld by the paramount value systems of the society.

On the basis of above conceptualizations of class stratification, two approaches have emerged:

i) The 'attributional' approach, in which the emphasis is given on formulating a rank-order of statuses into upper, middle and lower classes on the basis of a set of attributes of individual or family, such as income, occupation and education.

ii) Interactional approach to social stratification emphasises on the relationship among different classes, e.g., relation to the means of production (owner or non-owner).

Further, it has been observed that it is difficult to separate caste and class in Indian context. Caste inheres the elements of class and class has cultural (caste) moorings. Hence, the two systems of stratification are not easily separable even analytically. Classes are not recent developments in India. They have existed since 600 B.C. Caste and class overlap in India. They are organically related to each other and, distinction between the two is only heuristic.

**SOCIAL CLASSES OF TRADITIONAL INDIA**

Pre-British traditional Indian society was predominantly agrarian in character. It was based on the self-sufficient village community system of production. The class dimension was less pronounced, owing to the fact that village community produced only what was required for the consumption needs of the village. There was hence, little surplus and therefore, little differentiation among the village population. Even when there was a marked class dimension, it was overshadowed by the caste component. Under this system, the socio-economic relationships of the rural areas were governed by traditional norms and values and by the customary patterns and conventions of great antiquity. According to Thornier, under this system the villagers inherited their traditional
occupations. The artisans and craftsmen were also dependent on agriculture. They received a regular stipend from the crops of the village. The village itself consumed most of the food-stuffs and other raw materials it produced. The state had overall control over these village communities. In fact, the state was at the top of the agrarian hierarchy of land-ownership acting as the super landlord. Immediately below the state there were the 'Jagirdars' who in due course had become unquestionable owners of the land allotted to them by the king. Then there were the 'Zamindars'. They were in fact the rent receivers. Gradually they became the hereditary owners of the land and emerged as the powerful landed aristocrats in the agrarian society. Below the Zamindars were cultivators who also enjoyed hereditary occupancy rights. However, it is significant to note that in those days, there was no concept of the sale and purchase of land, no market for the sale and purchase of agricultural produce, no private property rights in land and no employed and employee relationship in the modern sense of the term which were necessary for the emergence of class relations in agriculture. These situations and relationship emerged for the first time in Indian agrarian society under the British rule.

SOCIAL CLASSES OF BRITISH INDIA

The agrarian society in India became highly stratified in the British period. The emergence of new social classes was the consequence of changes brought about by the British in the economic structure of India. They did away with the traditional rights of the village community over the village land. Instead it created individual ownership rights in land by introducing several land reforms during the 18th century, such as the Permanent settlement, the Ryotwari settlement, and the Mahalwari settlement. With this, land became private property a commodity in the market. It could be mortgaged, purchased or sold. In due course of time, class differentiation was sharpened among the various agrarian categories and we can identify the following broad agrarian classes:

i) Landlords: They were the owners of the vast plots of land. Broadly, there were two types of landlords: i) the Zamindars and ii) Money lenders,
Merchants and others. The common ground of their economic interest was that they employed mostly either the tenant share croppers or the agricultural labourers for the purpose of cultivation of their land. Indeed they were the non-cultivating rentier class.

**ii) Tenants:** They were holding leases under the landlords. Many of them also employed under-tenants for the purpose of cultivation of a part of their land.

**iii) Peasant proprietors:** They were the cultivators of small plots of land with or without occupancy rights. They were mostly the 'subsistence cultivators' and were dependent on family labour for the cultivation of their land. Small peasants and under-tenants belonged to this class.

**iv) Agricultural working class:** They mostly worked in the field of others for their livelihood. The agricultural labourers and share-croppers belonged to this category. For subsistence, many of the share-croppers, worked as agricultural labourers seasonally, while the landless agricultural labourers sold their labour throughout the year.

The British land system gave enormous scope to the landlord class to exploit the poor peasantry and make agriculture market oriented. In this period the traditional village and cottage industries were destroyed. A significant sections of the village artisans and craftsmen joined the army of agricultural labourers since no other avenue of employment was left for them. Against this back drop, the functioning of the economic structure of the agrarian society led to the concentration of the means of production in the hands of minority (landlords) and the driving majority was landless or semi-landless people. Hence relations of production was primarily determined by the privileged section of the rural society and transformed the agrarian society from subsistence to commodity production. The exploitation of the small peasants, tenants, under-tenants, share-croppers and agricultural labourers by the landlord class created underneath, tension and conflict of interest between them.
Further, emergence and growth of modern machine-based industry gave rise to two new social classes of All India character, i.e., the capitalists or the bourgeoisie and industrial working class or the proletariat in urban industrial areas.

Here, it should be noted that the Indian bourgeoisie had its roots in trade and commerce. And the industrial proletariat came from the background of peasants, agricultural workers, artisans and crafts people.

Two more social classes emerged during the colonial period. The petty bourgeois class of traders and shopkeepers were bound up with modern capitalist economy. Moreover, growth of a new education system and new job opportunities gave birth to a modern educated middle-class employed in bureaucracy, professions and other white-collar occupations. Schools, colleges and universities were established to impart western education in India and to cater to the needs of the expanding economy and growing state machinery.

SOCIAL CLASSES OF INDEPENDENT INDIA AND EDUCATIONAL SYSTEM

Since Independence, class formations have begun to develop side by side with the existing caste stratification. The higher and intermediate castes can largely be equated with the upper and middle classes and lower castes with lower classes with some exceptions at all levels. The stratificatory system based on caste and class, influences the development of the national educational system as well as the various aspects of student education.

As the economic status of the families of different castes and social classes are different, their educational needs and aspirations and their attitudes towards education are also different, which influence the educational system in many ways. In order to satisfy the varied educational needs and aspirations of different social strata, different types of educational institutions have come into existence in India.
**i) Upper classes:** The children of the families belonging to upper classes begin their education in the pre-primary kindergartens, charging very high fees and then move on to the private primary, secondary, and higher secondary schools, also charging very high fees. From there they take to degree education in medical, engineering or such other professional colleges and then move on to management institutes, technology institutions etc., providing post-graduate education. Some of them take advantage of professional colleges charging high capitation fees also. This class joins English medium educational institutions at all levels. Some of them go abroad also for graduate or postgraduate education.

**ii) Middle classes:** The children belonging to this social class begin their education from pre-primary charging high or moderate fees and then move on to private primary, secondary and higher secondary schools, also charging high or moderate fees. From there on, many of them take to degree colleges like arts, commerce, science, law, agriculture, etc., whereas a few of them join medical, engineering, pharmacy and such other professional colleges, and a very few joining diploma courses in polytechnics.

A large part of the middle class join for postgraduate education also. A few of them take advantage of professional colleges charging high capitation fees. Some do go abroad.

**iii) Lower classes:** The children of this class largely do not take any pre-primary education, but join straightway municipal or panchayat run primary schools, providing education free of cost. Quite many of them drop out even before they reach a few classes. However, a few who manage to complete primary education join either private secondary or technical or vocational schools charging low fees.

A very small proportion of this class further join diploma courses in polytechnics or some short-term technical certificate level courses or join degree colleges in arts, commerce, science, etc. and a very few go in for professional colleges like medical, engineering etc.
The tribals also mostly go the way the lower classes go. Even though primary education is compulsory and free, a large number of lower class and tribal families do not send their children to school because of poverty and economic reasons.

Thus, we can see that different types of educational institutions and facilities have come into existence in society for satisfaction of varying educational needs of different social classes and which indirectly reinforce the separateness of different social classes. The last Education Commission (1964-66) has noted in its report that the educational system in India, instead of bringing different social classes together, "is tending to increase social segregation and to perpetuate and widen class distinctions." What is worse, this segregation is increasing and tending to widen the gulf between the classes and masses.

Good education, in this way, instead of being available to all the able children from all strata of society, is available only to a small minority which is usually selected not on the basis of talent but on the basis of its capacity to pay fees. The economic conditions of upper and middle classes and higher and intermediate castes are generally much better than that of the lower classes and castes. Besides, these groups generally have leadership with favourable attitudes towards education and capabilities to lead actively. Consequently, the opportunities of the children of the upper and middle classes to get into occupations with high status and more income, and power increase, whereas for the children of lower classes such opportunities remain very limited. Most of them have to remain satisfied with occupations which have low status and income and wherein they are in subjugated positions without power. Thus, the socio-economic status of a child's family largely determines its educational opportunities.
IMPACT OF EDUCATIONAL SYSTEM ON STRATIFICATION

Just as stratification system influences educational system, educational system also influences stratificatory system in several ways:

1. EDUCATION OPENS UP THE CLOSED TYPE OF STRATIFICATION

In closed type of stratification individuals are ascribed status by birth. An individual gets the status of the caste in which he is born. This status is hereditary and he cannot alter it during his life time. In such a social system even education is restricted to certain castes only. For example, in pre-British Indian society, only Brahmins could take religious education, whereas women and untouchable castes were debarred even from primary education. This sort of arrangement created institutionalized inequality in society. Modern education on the other hand is liberal and secular. It fosters equality, individual freedom, scientific attitude and such other modernistic values. It cultivates a sort of awareness against inequality and social discrimination, develops ability to oppose them and directs even to reject them.

2. EDUCATION AND INTER-CASTE RESTRICTION

In traditional Indian society, members of certain castes were expected not to touch or mix with, or take water or food from certain other castes which were regarded as being lower in ritual purity than their caste. Strict rules regulating their behaviour in these matters existed. Modern education has influenced these rules a great deal; e.g., many lower caste people are today found working as cook or full-time servant in higher caste homes. When people from rural areas go to cities they behave in a manner suitable to the new situations and do not object to touch the untouchables or drink or eat with them or with persons of other castes lower than their own. But when they come back to their village, they revert to their own original behaviour norms. Thus, they exhibit traditional behaviour in their own
social circle and a different behaviour outside whenever necessary. Thus, education frees individuals from certain restrictions between different castes. However, this change is observed more in the upper socio-economic strata in urban areas, whereas in the lower socio-economic strata and rural areas its impact is negligible.

3. EDUCATION AND OCCUPATIONAL MOBILITY

In pre-British India, occupations were mainly caste-based and hereditary. The hereditary occupation of one caste could not be taken up by members of other castes. Just as castes were arranged in a hierarchy, occupation also were hierarchically ordered. The hierarchy, was determined on the basis of ritual purity and pollution. The occupations were divided into two main categories: polluting and non-polluting. The occupations of higher castes were non-polluting, whereas those of untouchable castes were polluting occupations. Besides, the non-manual occupations were considered to have higher status than the manual ones. As most of occupations were linked with castes, individuals had no freedom to take to an occupation of their choice.

In modern Indian society, the occupational situation has altered a great deal. Industrialization, commercialization and urbanization have generated many new occupational opportunities outside the limits of caste restrictions. Acceptance of a welfare state has made the government the largest employer. Government jobs today cannot be fixed within the caste hierarchy. Besides, the use of developed technology has altered the traditional status of many occupations. Use of machines in washing clothes or cleaning hides, pressing oil, etc., has raised the status of occupations like those of washerman, cobbler, oil-presser, etc., and they have now become acceptable to other castes also. Now the status of occupation is no longer decided by their ritual purity or impurity, but depends on what income they fetch and how much power they carry with them. A large proportion of occupations now require some education and training and as they are open to all who wish to take to them, members of any caste can take the required education and qualify for the desired occupation.
The lower caste members can educate themselves and get into high-status occupations and the high-caste members, by failing to acquire necessary education and training may lose their occupational status. Thus, occupations have been freed from the clutches of the caste system and the social mobility of the individuals has increased.

Today, more and more people take to education and with its help, take to new caste-free occupations. Of course, people belonging to higher and middle castes and urban people are benefitted more, whereas the lower castes and rural people are not yet able to get as much advantage. Though a large number of individuals have left their traditional occupations and moved to caste-free new occupations, a large proportions of them are still to be found on the same status level as before.

In conclusion, it must be clear that the relationship between education and social stratification is more complex than it appears on the surface. While education has enough potentiality for changing the system of stratification, this potentiality itself seems to be governed by the existing system of stratification.

QUESTIONS

1. Write a short note on caste and education in traditional India.
2. Differentiate between caste and class systems of social stratification in India.
3. Examine the emergence of new social classes during the British rule.
4. Analyse the impact of educational system on stratification in the modern India.

REFERENCES

UNIT – V

EDUCATION AND EMPLOYMENT

The problem of finding employment for all able-bodied persons willing to work, constitute the greatest and most alarming social problem in the country. This problem is not peculiar to India alone, but is of global dimension. Every country seeks to provide employment to all its citizens. However, this is not always possible. Even developed countries like England and the U.S.A. face problems of unemployment. There are a large number of people who want to work but are unable to get jobs. In developing countries the problem is more acute because the number of unemployed are usually very large, and it may not be possible for the state to provide employment within the given economic infrastructure.

Education creates employment opportunities and also employment problems. Growth in education is linked with economic development. As a country develops it requires larger number of educated people to meet its requirements for running the administration, for work in industry at different levels. As the service sector (also known as the tertiary sector) expands, the requirements for educated, trained personnel also increases. Education therefore contributes to production as it supplies the requisite manpower. However, problems arise mainly because of the slowing down of economic growth that results in the surplus supply of the trained or educated manpower. This results in a situation where there is educational development but the growth in the economy does not keep pace with it. This results in unemployment among the educated.

There is also lacunae with the education system in contemporary India. Our education system is not producing the required manpower as per the need of our society. Thus it is producing a large number of educated manpower whose knowledge and skill are not fully used at the present juncture of the transition of the society. They have remained as surplus educated manpower, unemployable and unemployed. The Kothari
commission (1964-66) pointed out that there is a wide gap between the contemporary education system and practical need of the nation at present.

According to another evidence available about third world countries in general and India in particular 'education seldom, rises above the socio-economic and socio-political situation in which it is embedded. Rather than functioning as the prime mover of socio-economic transformation, education merely reinforces the existing – and also creates new rigidities and resistances to such transformation. This unit, therefore attempts to delineate the mismatch between education, employment and economy as it is most glaringly apparent in some of the developing countries such as ours.
LESSON - 5.1

MEANING, NATURE, TYPES AND CONSEQUENCES OF UNEMPLOYMENT

MEANING OF UNEMPLOYMENT AND UNDER-EMPLOYMENT

Unemployment is a state of worklessness for a man fit and willing to work, i.e., it is a condition of involuntary and not voluntary idleness. It is largely concerned with those men and women who constitute the labour force of the country who are able bodied and willing to work, but they are not gainfully employed.

In India, full and effective utilization of all available and employable human resources could not be made owing to various reasons. This inadequate utilization has generally taken three forms, viz.,

i) the non-utilization of a part of the human resources, i.e., there is to be found full time unemployment:

ii) mal-utilization of another part of the labour force, which implies the misallocation of human resources as when the job of an employee bears no relationship to his skill:

iii) under-utilization of still another segment of the human resources, which implies under-employment, interpreted either as gainful occupation for less than some specified labour-time or as low income employment. In India for instance, there is a large number of young educated people who are engaged in work which require less qualification. This means that these people accept work which does not give them the income which persons with similar qualifications get elsewhere. For example, a person holding a Ph.D. degree works as a lower division clerk in an office or a highly trained engineer working as a sales assistant in a shop.

In India, although unemployment is a major problem, there are problems in identifying unemployment. For many of us the notion of
unemployment is one of those who do not have a job or, are paid no salary. This is only partly correct, because such a notion would apply largely to the educated people who are not able to find work or to those in urban areas who come to seek employment. We will leave out a large section of people, in fact the majority, who are engaged in agriculture and who may not be paid wages. For example, a person cultivating a small piece of land which he owns is also employed, though he is not paid a wage. He is more known as self-employed. Similarly there are vast number of people in rural and urban area who do not get wages for the work they do. These are farmers, artisans, petty shop owners, small and big industrialists, taxi drivers, mechanics etc. These people are also regarded as being employed. All these people as well as those drawing salaries are regarded as being "gainfully employed" because they get some material rewards (in cash or kind) for the work they do. Those who are not gainfully employed are unemployed.

The next problem is of identifying the unemployed. Normally in our country we regard those people who are between the ages of 15 and 58 as being "economically active". In other words these people have the potential of being gainfully employed. Therefore those who are not gainfully employed in this age group are unemployed. This supposition, again will not be fully correct. There could be a large number of people in this age group who do not wish to seek employment. They could be students or people who can depend on other people's earnings and they do not wish to be employed. Till recently women were considered in this category since a large section of (married women mainly) do household work. However, in recent years, this has been considered as economic activities. The census of 1991 has taken this into consideration.

**NATURE AND EXTENT OF UNEMPLOYMENT IN INDIA**

Assessing the extent of unemployment is a very important but difficult task. The government needs this information so that it can formulate the plans to ensure that maximum people find some employment. It is also necessary to assess where employment is needed. For this we have to
assess the situation in urban and in rural areas, among various sections of the population, namely, male, female agricultural workers, industrial workers, educated people and illiterates etc.

The number of unemployed persons has increased tremendously in India since independence. Between 1956 and 1978 the number of unemployed shot up from 5.3 million to 38.6 million, that is, 628.30 percent, which means that the number of unemployed has increased by 1.51 million per year. While the number of jobs generated increased from 7.0 million to 32.0 million in the same period (i.e. at an average of 1.14 million per year), the backlog of unemployment shot up from 3.3 million to 26.6 million (i.e., at an average of 1.06 million per year).

The number of registered unemployed (only a fraction of the actual total) increased from 335,000 in 1951 to 30,131,000 in 1986, a nearly 90-fold increase in 35 years. An analysis of the activities of employment exchanges between 1956 and 1986 shows that while registrations have increased considerably neither the vacancies notified nor placements effected have kept pace with them. Thus, the number of applicants on the 'live register' of the employment exchanges has grown at an alarming rate of 129 per cent year.

Based on the 'live register' statistics of the employment exchanges the Planning Commission (1981:206) has observed that 'more than 50 per cent of the job-seekers are educated', including many with a university degree.

While studies are unequivocal in showing that an increasing percentage of recent graduates is likely to remain unemployed, the incidence of graduate unemployed is the highest among the graduates belonging to arts followed by science and commerce faculties.

According to the 1971 census, the incidence of unemployment among arts/humanities, science and commerce degree holders was 13.1, 16.5 and 13.9 per cent respectively. The incidence of unemployment among technical (engineering) and technical (vocational) degree and diploma holders was
12.8 and 21.8 per cent respectively. The incidence of graduate unemployment was high for agriculture (11.4%) but low for veterinary science (5.5%) and medicine (allopathy) (4.2%). If as noted earlier, arts graduates form the largest proportion of the unemployed graduates (45.9% in 1977-78), it is obviously because there are more students in the arts faculty (43.8%) in 1977-78 than in other faculties.

To the above, if we add the dimensions of what is termed ‘disguised unemployment’ the problem would appear to be graver still. Under conditions of shortage of vacancies, unemployed persons are driven to inferior occupations characterized by low productivity and their labour is thus wastefully utilized. Such a phenomenon is referred to as ‘qualification escalation’ and ‘degree devaluation’.

Paradoxically, while millions among the educated are unemployed or under-employed there are any number of jobs waiting to be done because people with requisite education and training are not available. In a country characterised by rampant unemployment, it is disturbing to note that many vacancies remain unfilled for want of suitable candidates. Though the exact educational qualifications required for these vacancies are not clearly known, based on the ‘Employment Review’ published by the Union Ministry of Labour, Raza, Agga-wal and Hasan point out that ‘maximum skill shortages are noted in the technical and professional occupations at the higher level and in the occupational category of craftsmen and production workers’. This aspect of education employment mismatch is a clear indication of a lack of perspective planning or education vis-a-vis the manpower requirements of the country.

**TYPES OF UNEMPLOYMENT**

Lord Beveridge classifies unemployment, on the basis of cause and form:

1) Technological unemployment is due to such changes in the technique of production as have a potentiality of displacing labour.
2) Cyclical unemployment is caused by the Trade cycle. During the course of the cycle there comes a phase in which due to the deficiency of effective demand, production is slowed down and there is a general state of depression which causes unemployment.

3) Frictional unemployment is caused by a 'friction' or 'obstacle' which hinders the establishment of the equilibrium between the supply of labour and the demand for it. For instance, there may be an unsatisfied demand for labour, but the unemployed workers are either not fit for the job, or one not in the right place to meet this demand.

4) Structural unemployment is caused by a change affecting the main structure of the economy, such as changes in consumer's taste, in population growth in arts and instruments of production.

5) Seasonal unemployment is caused by seasonal variation in industrial activities brought about by climatic conditions or by fashion. Sugar, khas and industries, building activities, tourist industry provide examples of this type of unemployment in India.

The second method for classifying unemployment based on form may be:

1) Voluntary unemployment occurs when a working person willingly withdraws himself from work.

2) Involuntary unemployment occurs when at a given time the number of workers is more than the number of jobs. Such employment may assume various forms: a) visible; b) seasonal; c) under-employment; d) disguised unemployment.

The last of these needs an explanations. Disguised unemployment has been used interchangeably with underdevelopment. This term was used by Mrs. Robinson to describe a situation which arises during the period of cyclical unemployment in an advanced economy 'in which there is no social
security system of unemployment benefit... a man thrown out of work must
scratch up a living somehow or other by means of his own efforts'.

Unemployment may also be classified according to the class of people
who generally suffer from it. Accordingly unemployment may be:

a) **Urban unemployment** which usually comprises of 2 categories, viz.,
the port workers and factory workers, who are often threatened with
unemployment due to introduction of mechanisation schemes. Secondly in
urban unemployment class are also included the educated classes, because
their educational attainments are quite unrelated to employment situation
i.e., it is not employment oriented.

b) **Rural unemployment**, especially of cultivators, agricultural labourers
and village artisans, seasonally employed rural labour, may be due to the
seasonal nature of employment, or decay of cottage industries, lack of
demand for artistic goods, lack of alternative occupation in the rural areas
and subdivision of land, throwing back a large proportion of people on
land, which cannot afford them a responsible employment.

c) **Unemployment in Depressed areas**, more serious in some states than
in others. This is because of the lack of agricultural and
industrial-infrastructure, lack of skilled personnel etc.

**CONSEQUENCES OF UNEMPLOYMENT**

The evil of unemployment extends far beyond any loss of material
wealth. A long spell of unemployment ruins a man's dignity and
self-respect: it creates a sense of frustration and eventually of uselessness;
it saps his power of concentration and capacity for normal enjoyment; it
makes for tension within the family and within the community; it leaves
men apathetic to ordinary social activities and duties, and makes them
liable to lend a willing ear to violent expedients to get a status and a sense
of purpose in life .... unemployment is a great evil, it is a poison, it pollutes
the society and wrecks the political fiber of a country. It creates devils, it
turns good men into bad, it changes a honest worker into a criminal. It
encourages dishonesty, patronizes corruption, glorifies falsehood, points out the dark side of human character and makes one blind to its good side. It is difficult to expect truth and nobility from a person who cannot have two square meals a day, and who cannot provide a morsel of food or dose of medicine to his sick wife or ailing children.

Unemployment is a sort of forced leisure which the wage-earner is helplessly made to enjoy at his own cost. It is associated with poverty, disease, under-nourishment, physical disability of all sorts and finally frustration and suicides. They begin to harbour hostility towards the whole society. Such man and woman can hardly be expected to be healthy citizens of a country; their sense of values is distorted.
LESSON - 5.2

EMPLOYMENT GENERATION:
SUGGESTIONS AND GOVERNMENT POLICIES

Even after several years of planning, it is distressing to say that the level of living of the masses has not improved, and unemployment and underemployment has been on the increase. Therefore, what is needed is not only the creation of new jobs both in the rural and urban areas but also implementation of a long range policy which should aim at properly integrating the objectives of growth of output.

Following suggestions may be offered to meet the situation as existing in the country:

1. Planned Development

Real war against unemployment is possible only through a planned development.

2. Land Reforms

The way out to reduce the city-ward trend is to create greater employment opportunities in the village itself through land redistribution; intensive and mixed farming; greater irrigation facilities; extension of community projects; organisations of co-operative farms; development of village industry; and the settlement of agricultural labourers on the reclaimed land.

3. Promotion of Primary Education

This will reduce the supply of labour (since child labour will have to be called back to school as students) create employment for teachers, carpenters, building workers, sweepers and peons; and it will also generate demand for the products of stationary and printing industries which, in turn will employ more labour. This is also true of other social services like health, medicine, administration, law etc.
4. Organisation of Temporary Work

Organisation of temporary work to maintain those thrown out of work until the crisis passes.

5. Establishment of Regular Employment Agencies

Regular public and state unemployment agencies should be established in the over-populated areas, and to create agricultural labour exchange with a view to facilitating the emigration of workers from areas over-supplied with workers to those under supplied. They will not only transfer labour power from one agricultural region to another, but will maintain a seasonal balance of labour supply in agriculture and industry.

6. Modification in the Laws of Inheritance

The enforced idleness and chronic under employment of labour power is due to uneconomic holdings. It is necessary to check the repeated partition and scattered distribution of holdings by modifying the laws of inheritance.

7. Emigration

Relief for surplus labour is found in emigration. Emigration to the forests, industrial or mining centres of the county would give them greater staying power and offer an expanding field of domestic service and miscellaneous employment. The development of transport facilities and the linking up of remote rural areas with industrial centres will considerably facilitate the distribution of labour power during the period of seasonal unemployment.

8. Development of Agro Industries

It is essential that in India a proper correlation should be established between agriculture, small agro-industries and large scale industries so that each would supplement and to some extent fit in with the other.

In order to develop the country economically and to make the people rich, it is necessary to increase the rate of national savings in India and
to increase the rate of investment of these savings in industry, agriculture and development projects.

**What industries should be developed?** As majority of the people reside in the countryside, emphasis must be laid on the rapid growth of small and cottage industries as a measure of relieving the pressure on land. The development of 'agro-industries' is the most vital step towards this direction. By 'agro-industries' we mean 'factory located adjacent to the farm and both managed in organic relation to one another'. A programme of combined development of agricultural and rural industry will lead to integration of labour and establish "a really balanced and wholesome national economy".

9. Reorientation of Educational Policy

The present day education is not employment oriented. It has been criticised for producing clerks and white-collar class. The present education system needs a thorough overhaul to meet the changing pattern of demand not only through orientating the system but also diversifying the courses catering to the needs of commerce, industry, trade, banking, insurance, technical and managerial personnel so that adjustment of demand and supply of labour in various occupations become easy.

**GOVERNMENT POLICIES ON UNEMPLOYMENT**

We have seen how unemployment is a severe restraint on our economy and society. In order to overcome some of the problems created by unemployment, the government has tried to formulate some programmes. These are directed towards creating avenues for gainful employment for the unemployed.

There are a number of programmes for counteracting unemployment. It is neither possible nor realistic to have only one scheme because, as we have seen, there are different types of unemployment. We have educated unemployment, unemployed among women, people in rural areas who are unable to find secure work and so on. The features of each of these sectors are different and hence each requires a separate scheme. Let us examine some of these schemes.
i) Scheme for Educated Unemployed

To deal with the educated unemployment a number of employment generating schemes have been launched by the central and state governments. However, these programmes or schemes vary in details and objectives, as also coverage, but one common thread running through all of them is the emphasis on expansion of employment opportunities.

During 1983-84, the scheme of self-employment to educated unemployed youths (SEEUY) has been introduced in the country with the aim of providing employment to the educated unemployed youths through industries, services or business. The scheme provided financial assistance to the prospective entrepreneurs for setting up industries as well as for servicing and running various trades for which the maximum financial assistance to the tune of Rs. 25,000 is stipulated in the scheme and released through various commercial banks. The system has slightly been changed from the year 1986-87 raising the limit of financial assistance from Rs. 25,000 to Rs. 35,000 in case of industrial ventures whereas in case of service ventures the limit remains at Rs. 25,000 and in case of business ventures the loan limit is reduced to Rs. 15,000 for each unit.

The scheme covers all educated unemployed youth who are matriculates (Class X passed) and ones within the age group of 18-35 years. Women and technically trained persons are being given due consideration/weightage. From 1986-87, a minimum of 30 percent of the total sanction has been reserved for SC, ST persons. ITI passed youths are also now eligible to set up industry service ventures.

There is yet another scheme aimed at promoting self-employment among unemployed graduates. This is known as "Graduate Employment Programme". Here the government provides loans to graduates to start small industries or business with the help of the District Industries Centre. Preference is given to groups of graduates (3-5) who come together with a visible scheme. A large number of them can be found now in the transport sector, viz., operating private buses, mini buses and trucks and also in
the industrial sector. The state governments usually give them priority in allotting route permits and licence to set up industries. Unemployed engineers, both graduates and diploma holders, are encouraged to set up small industries to take up civil contract work after they form co-operatives. They are able to get loans at low rates of interest and they are given priority in getting government contracts. Various training centres have also been opened by the government to promote the entrepreneurship and self-employment among the youth.

ii) Schemes for Rural Areas

There are a large number of people in the rural areas who do not have a high level of education and who are unemployed. There are two main schemes for tackling this problem. These are the National Rural Employment Programme (NREP) and the Jawahar Rozgar Yojana (JRY). Under these schemes the government creates public works programmes such as road building construction, land reclamation, irrigation work etc. which provide employment to the rural poor. The advantage of such schemes are that firstly they are located in or near the villages of the unemployed so they do not have to migrate out of their villages to seek work. Secondly they help to overcome the problem of disguised unemployment and seasonal unemployment. The excess workers in agriculture can be drawn out and given work in these schemes.

There is another scheme for rural youth known as Training for Rural Youth for Self-employment (TRYSEM). This operates in selected development blocks. It imparts skills to rural youth, so that they can start employment generating activities. These include weaving, training as mechanics, fitters etc.

iii) Schemes for Women

Apart form the above schemes which cover both males and females, there are schemes which are directed mainly toward women. These schemes attempt to provide self-employment to women through home-based work. The Khadi and Village Industries Corporation (KVIC) provides various
schemes for this purpose. These include spinning and weaving, making papads, agarbathis and other consumer products. The raw material is supplied to the women and they make the final products in their homes. The KVIC pays them their labor costs and markets the products. These schemes help increase the family income of the rural poor.

**Future Strategy for Educational Development**

This will include among the others

1. Interlinking development, employment and education by i) improving the technology of existing crafts without destroying their decentralised and employment intensive characters; ii) imparting population education at all appropriate stages, and iii) giving education of girls a high priority.

2. Providing education for work.

3. Giving emphasis on elementary education containing preliminary knowledge of social sciences and small scale industries.

4. Promotion of professional education

5. Promotion of right attitudes.

**Vocationalisation of Education**

Vocationalisation means learning of a skill or some related skills by studying technologies, applied science and other practical activities. The UNESCO (1974) defined vocational education as a "comprehensive term embracing those aspects of the educational process involving, in addition to general education, the studying of technologies and related sciences and the acquisition of practical skills, attitudes, understandings and knowledge relating to occupations in various sectors of economic and social life. Such an education would be an integral part of general education and a means of preparing for an occupational field and an aspect of continuing education".

Vocationalisation of education aims at increasing the employment potential of the people through education for selecting locations or for self-employment in agriculture, industry, and related occupations including
art and craft, agro-industries, mechanisation etc. It helps individuals to be more productive through preparation for specific competencies in different vocations. It cannot, however, be equated with mere technician training; it is essentially education in the broader sense of the term. It prepares the individual for understanding the social needs and conditions, and to realise his own potentiality, so that both can be correlated for bringing about economic development of the country in particular and creating an atmosphere of self-realization of individuals and prosperity of the nation in general.

Need and Importance

Vocationalisation of education makes it possible for an individual to get a job or be his own master by either starting a new productive activity or a service which may satisfy a felt need of the community. It widens the educational horizons of the individual and enables him to reach higher levels of achievement through self-learning. It makes education more relevant and meaningful to students and accelerate the pace of progress adequately. Mahatma Gandhi also viewed education as a means of all round development of the personality and desired that craft or manual work should occupy a central position in the system of education which was called by him as Basic Education.

Vocationalised education was however contended by many on the ground that all were under the wrong impression—it was meant only for academically backward children and as such it was a Second Class education. It would result in creation of a working class society and thus debar its participation from any further educational progress. Others complained that the amount to be sent on craft cannot be replenished by the sale proceeds of the students’ products. Some people also argue that students of secondary education should be provided with adequate social, cultural, and even scientific knowledge and skills and not any kind of vocational training, which should be postponed to a latter period.
But in view of the rapid technological development, vocationalisation of education implies introduction of diversified technical and vocational education programmes which need to be designed not as narrowly conceived education, but as vocationally biased and vocationally based education for developing positive attitudes and interests in students for some definite vocational work during their post-school stage. The Secondary Education Commission, 1952-53 has, therefore, aptly said, "There should be much greater emphasis on crafts and productivity work in all schools and in addition diversification of courses should be introduced at the secondary stages so that a large number of students may take up agricultural, technical, commercial or other practical courses which will train their varied aptitudes and enable them either to take up vocational pursuits at the end of secondary courses or to join technical institutions for further training". The Ministry of Human Resource Development, Govt. of India and NCERT having been fully aware of the implications of vocationalization had laid stress on diversification at the secondary stage, particularly at +2 or higher secondary level.

In the developing countries like India where industrial and agricultural production is gathering momentum, where sciences as well as technology have opened new vistas and where trade and commerce are expanding rapidly, vocationalisation of education has been felt extremely important. It is required for optimising the utilisation of manpower resources and improving services at various levels and quarters. The following needs can be taken care of through vocationalisation of education.

The proper preparation for these vocations implies a good quality general education supported with considerable practical training. It needs mixed technologies of agriculture, industry, commerce and other disciplines. The general education at present does not enable youths to secure any worthwhile jobs. Even young people with brilliant university education are remaining unemployed or underemployed. Majority of them are getting themselves trained again for skilled jobs. The process is not only time-consuming and expensive, but also frustrating and wasteful.
Hence, diversification of courses at the secondary stage with adequate facilities for vocationalisation would help to solve this problem.

Vocationalisation of education starting from the secondary stage would facilitate the development of all-round personality by working with hands; adolescents can learn the dignity of labour and experience the joy of doing creative work. It would be educative as well as interesting to produce with efficiency and integrity the things of utility and beauty. It can train practical aptitudes, facilitate favourable attitudes and promote cooperative work towards better life and happier world.

Vocational education aims at laying the foundation for the world of work. The first phase of vocational preparation comprises work education or work experience or Socially Useful Productive Work (SUPW) which is generally imparted up to 10th Class. Vocational education is given at the plus two or higher secondary stage. Thus, the work education or SUPW is the stepping stone to vocational education.

Vocationalisation of secondary education is different from technical or vocational education imparted in Technical Schools, Polytechnics or Industrial Training Institutes. The UNESCO Report, 1974 pointed out that "vocationalisation of education embraces all those aspects of the educational process, which involves in addition to general education, the study of technologies, and related sciences and the acquisition of practical skills, attitudes, understanding and knowledge relating to occupations in the various sectors of economic and social life". Thus the dichotomy between education and work should go through vocationalisation.

Vocational awareness and readiness should permeates the entire school curriculum in order to relate education to life, needs and aspirations of pupils and national productivity.

Work education or SUPW programme will lay the foundation and vocationalisation of secondary education will prepare 50 per cent of the learners for vocations, particularly for middle level supervisory jobs. Thus,
the concepts of work experience; work education and SUPW are closely related to vocationalisation of education. They contribute to the social and economic growth of the country and earning ability of the child. Vocationalisation will prepare the child for some skills and understanding of the processes and principles involved in production but no guarantee can be given for providing jobs to millions. As such, it will be conducive to self-employment and promote economic independence of the youth.

There is no doubt that success of vocational courses depends greatly upon immediate employment. Employment opportunities will arise only when economic development takes rapid strides. But as has been said in the POA, "It is important to generate acceptability and respectability for vocationalisation of education; for this purpose efforts have to be made by employment sectors of the economy to create a demand for vocationally trained manpower on the one hand and by the vocational institutions to develop adequate knowledge, skills, attitudes and commitment in the students on the other hand." Ample opportunities have, therefore, to be provided for sufficient linkages and bridge courses, rationalisation and modernisation of courses etc., and for higher education, continuing education and training through various media, methods and materials.

**Brain Drain**

The flight of talents from India to foreign countries in search of suitable jobs is called brain drain. The pity is that the talented individuals are nurtured in India at our cost. We are proud that we have become internationally reputed but our country does not receive the benefit for the investments made. The reasons could be that India has failed to identify the talent, recognise the individuals and reward them suitably.

Brain drain may ease the unemployment problem but has definitely resulted in social loss. In the mid-seventies, it was estimated that 6 percent of the engineers and technologists graduating every year left our country. This figure is only a national average and in case of some prestigious institutions like the Indian Institutes of Technology the export
figure is reckoned to be as high as 25 percent. Similarly, it is estimated that about 1,500 physicians and surgeons leave the country annually, which means that 10 out of 106 medical colleges, each with an investment of about Rs. 28 million and an annual recurring expenditure of Rs. 0.8 million, are being run in India exclusively for the benefit of other countries. Each doctor leaving the country means a loss of Rs. 0.33 million. According to the American Consul at Madras, in 1984 all the chemical engineering graduates from the Indian Institutes of Technology, Madras, went to the United States of America for employment or study. One of the reasons for this is that we are not in a position to utilize the talent produced at a huge cost and this makes its relevance itself questionable.

Not all the scientists, technologists and doctors who go abroad permanently settle down there. But to expect that most of them would return and those who do so will be a boon to our developmental programmes is only an illusion. Besides, many of the returnees would have spent the most creative period of their life abroad. Therefore, the education, training and experience with which they return cannot be expected to be of much use to the country.
LESSON - 5.3

EDUCATION AS HUMAN RESOURCE DEVELOPMENT

Education mainly deals with improvement of human resources. It is through education that a nation transmits its heritage, recreates its culture, strengthens its economy and conserve its values. It is the means of promoting "individual excellence" as Nunn has said. It is due to such immense importance that education has been enunciated as one of the fundamental human rights. The Charter of Human Rights framed by the United Nations Organization in 1948 declares:

a) Everybody has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education will be compulsory. Technical and Professional education shall be generally available and higher education shall be equally accessible to all on the basis of merit.

b) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups and shall further the activities of the United Nations (Francus, 1948).

Education is especially an effective means of economic development. The relationship between education and economic development is very close and this has been realised even by the classical economists like Adam Smith, Alfred Marshal and so on. Marshal as a great exponent of such relationship has expressed his concern for the presence of a large number of unskilled workers whose working conditions were miserable and whose cultural as well as educational equipment was poor. He, therefore, strongly demanded for a high expenditure on education and bitterly criticized the people who denied necessary funds for financing educational programmes.

Karl Marx laid emphasis on free universal education and pointed out that his desired class struggle could be promoted with the help of mass
education. He also rightly observed that a society that is divided into an owning class and a working class would never give free and equal opportunity of education of the masses.

Advocating for combining productive work with education, Mark appreciated the initiative taken by Robert Owen who set up a school in his factory in Scotland during 1799. The school was meant for the children apprentices to impart moral, physical and intellectual training. Marx (1954) mentioned, "From the factory system budded, as Robert Owen has shown us in detail, the germ of the education of the future, an education that will in the case of every child over a given age, combine productive labour with instruction and gymnastics not only as one of the methods of adding to the efficiency of production, but as the only method of producing fully developed human beings".

DEVELOPMENT OF HUMAN RESOURCES THROUGH EDUCATION

Human resources are the most important factor in any economic endeavour. Particularly in the developing countries it is more significant in terms of trained and skilled manpower. The additional capital may be available from abroad which is generally used for formation of infrastructure and equipment. But human capabilities do not keep pace with physical resources and become limiting factors in economic development.

The important programmes that improve human capability are, a) health facilities and services that include all expenditure that affects life expectancy, b) on the job training c) formally organised education at elementary, secondary and higher levels, d) study programmes including extension services e) migration of individual families to adjust to changing job opportunities. Thus, out of these, education is a very important component and expenditure in education is regarded as investment.

Efficiency and working capacity can be increased by means of education and training. The acquired knowledge and skill that adds to productive capacity of an individual is taken as capital from economic point
of view. Development of human resources through education and training is capable of bringing positive returns to the individual and community resources. That is why, expenditure in education is productive in the sense that it pays back and leads to acceleration of economic growth.

A few empirical studies have also established the positive correlation between education and economic growth, between education and enrichment of personality. The monumental study (Myrdal, 1968) "Asian Drama - An Enquiry into the Poverty of Nations" revealed this correlation in a lucid manner and emphasized the universalization of education for accelerating economic growth. Myrdal stressed the need for radical reform in the underdeveloped countries. The reforms are not for the quantity of education, least of all, as simply measured by financial expenditure. Emphasis should also be given on "distribution spread" of the educational inputs among social classes and the two sexes. The reform should also concern in what is taught with what intention, in what spirit and with what effect, for instance in regard to the willingness to perform manual work.

Rao (1964) rightly emphasized: "It is important to realize right from the start that education has a dual aspect. While education is necessary for the promotion of economic development, education is also essential for enjoying the fruits of life. One needs to be educated in order to be a better man, to have a richer life and to have a more integrated personality. We must never ignore what one could call the self-discovering and self-fulfilling aspects of education, the aspect that relates to its enrichment of human personality. Thus, besides economic significance education has a great cultural importance which cannot be estimated in terms of money or tangible results.

NATIONAL ASPIRATIONS OF INDIA

At the dawn of Independence on August 15, 1947 the resurgent India faced a large number of problems which are social, political and economic in nature and gigantic in magnitude. Although the country is endowed with
rich natural resources, particularly human resources, the teeming millions were engrossed in ignorance, lethargy, illiteracy and poverty. In 1949, the new Constitution adopted by the Constituent Assembly laid the foundation of a sovereign, democratic republic securing to all the citizens justice, liberty, equality and fraternity. As per the Constitutional Directive for universalization of elementary education for all the children in the age group from 6 to 14, there has been tremendous expansion of education not only at the school stage, but also at the tertiary and university level, but it is complained that educational standard has deteriorated and education has not been related to the life, needs and aspirations of the society.

The Indian Education Commission (1966) has rightly mentioned, "In a world based on science and technology, it is education that determines the level of prosperity, welfare and number of persons coming out of schools and colleges will depend on our success in the great enterprise of national reconstruction whose principal objective is to raise the standard of living of our people. The population of India, or human resources are her greatest asset, but unfortunately it is, as told earlier, ill-equipped, ignorant and illiterate in a large majority. Unless they are awakened from the deep slumber, lifted from the cold lethargy and energised by the new light of hope and aspirations, they cannot do justice to their duties and responsibilities as free citizens and cannot contribute their best to the development of the country.

Enunciating the problems of national development, the Commission has pointed out the shortage of food as "the first and most important" and colossal poverty of the masses, the large incidence of under-employment or unemployment allied to this. Lack of national integrity and democratic values are also some of the problems. But the Commission is confident that education properly reformed and adequately geared or revamped will bring about desired improvement in our national conditions.
DEVELOPMENT OF HUMAN RESOURCES

With a view to realizing national aspirations, the physical resources of the country are to be developed undoubtedly by mechanizing agriculture, modernizing industrialization, adopting a scientific technology, promoting capital formation and investment and providing the essential infrastructure of transport, credit, marketing and exchange facilities. But more important than this is the development of human resources through a properly organized programme of education. The Kothari Commission, 1966 has aptly remarked, "while the development of physical resources is a means to an end, that of human resources is an end, in itself and without it even the adequate development of physical resources is not possible".

The reason enunciated by the Commission for the development of human resources have been made amply clear. The realization of the nation's hopes and aspirations involved changes in the knowledge, skills, interests, attitudes and values of the people as a whole. This is very much fundamental to all programmes of social and economic development which India stands for and is called upon to implement heart and soul. For instance, there can be no hope of making the country self-sufficient in food unless the farmer himself is moved out of his age-old conservatism and is deeply interested as well as involved in a technology based agriculture or mechanical farming and in high yielding cultivation techniques. This is possible only through science based education and motivation. This is also true of industry and all other sectors of life. The Commission has succinctly pointed out: "Similarly, economic growth is not merely a matter of physical resources or of training in skilled workers; it needs the education of the whole population in new ways of life, thought and work".

In this context the views of Robert Heilbrnen (1963), who describes such economic development as the "great accent" are extremely significant. He strongly points out that the essential condition for its success is human change on a grand scale.
Such a change on a grand scale and without violent revolution can be brought about only by means of one powerful instrument, i.e., education, of course in collaboration with other agencies. The Kothari Commission, 1966 has observed that the national system of education is the only instrument whose effective use requires strength of will, dedicated work and sacrifice. But it is a sure and tried instrument which has served other countries well in their struggle for development. It can, given the will and the skill, do so for India.

Since development and education are positively correlated and human resources are basic to all the these processes, any expenditure in this connection has to be regarded as investment which could bring about returns many times and in variety of ways. "A dollar or a rupee invested in the intellectual improvement of human being" pointed out the former US Ambassador Prof. Galbraith, "will often bring a greater increase in the national income than a dollar or a rupee devoted to railways, dams, machine tools or other tangible capital goods". This calls for a judicious manpower planning and an integrated approach to the entire development process. Coombs (1970) has laid down an important dictum inter alia: "Educational Planning must be concerned with the qualitative aspects of educational development not merely with quantitative expansion".

QUESTIONS

1. What is the relationship between education and employment?
2. Explain the concept "Brain Drain" and its impact on our economy.
3. What are the measures taken by the Government to promote employment?
4. Define unemployment. Discuss the various types of unemployment in India.
5. Discuss the significance of Human Resources Development.
6. Analyse the need and importance of 'Vocationalisation of Education in India'.
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UNIT - VI

EDUCATION AND SOCIAL CHANGE

INTRODUCTION

Social scientists have been addressing themselves to this issue ever since education assumed the form and proportions of a large organised sector in society. They have held vastly differing views on the relationship between education and society.

At one end of the spectrum, education is considered to be the most important ideological state apparatus devised by the ruling classes to ensure that society largely conforms to their ideas and interests. Evidently education is an instrument forged by the ruling classes to serve and pressure their own interests, and thus largely to maintain the status quo in the existing economic and political power structure. Moreover, in a static society, the main function of the education system is to transmit the cultural heritage to the new generations.

At the other end, are many social scientists, politicians, educationists and educational planners who consider education as a very important, if not the most important, instrument of social change. The Indian Planning Commission, for instance, in the Third Five Year Plan document (1961-62) described education as "the most important single factor in achieving rapid economic development and technological progress and in creating a social order founded on the values of freedom, social justice and equal opportunity". The Report of the Education Commission (1964-66), bearing the eloquent title of "Education and National Development", makes an even stronger assertion that for achieving "change on a grand scale... there is one instrument and one instrument only, that can be used: Education." The Commission also believed that "In fact, what is needed is a revolution in education which in turn will set in motion the much desired social, economic and cultural revolution". Education is thus elevated to the position of the prime mover of economic development and social change.
Modern societies are changing societies. In the contemporary societies, "the proportion of change that is either planned or issues from the secondary consequences of deliberate innovations is much higher than in former times". This is more so in societies that have newly become independent and are in a developing stage.

Thus, the relation of education and society in contemporary changing societies has become very complex. The changing society needs a different educational system and therefore forces certain changes in its functions and structures; and as the society increases the quantum of planned change it thinks desirable, it calls upon its educational system to help it to bring it about in a peaceful manner through the socialization of the younger generation. Thus, the relationship between educational system and society is mutual; sometimes the society influences changes in the educational system and sometimes the educational system influences changes in society.
LESSON - 6.1

IMPACT OF EDUCATION ON SOCIAL CHANGE

There are three ways in which the relationship between education and social change can be studied:

1. Education may ignore social change and serve as a conserver of traditions;
2. It may act as a co-operative force in social change; or
3. It may work as an agent of social change.

In this section, we will discuss these three types of relationships in some detail.

EDUCATION AS A CONSERVER OF TRADITIONS

According to this view, the function of educational institution is to train the intellect, transmit what is permanently worthwhile in the cultural heritage and adjust the young to society as it is. It regards it only as an institution of learning and is against turning it into an agency of reform. It thinks that such a course, instead of "arousing and developing in the child a certain number of physical, intellectual and moral states which are demanded of him by both the political society as a whole and the special milieu for which he is specifically destined" will prepare him for a milieu that may never be realized. Thus, the role of education as a reformer is likely to create a difficult situation for the child.

Besides by utilizing education as a reformer or an agent of change, another difficulty is likely to arise. It is quite natural that different social groups may attempt to introduce different social reforms through education. Different social groups with different political, economic and religious ideologies may regard their own ideology as best generation through education. Thus, controversy regarding which reforms should be inculcated through educational institutions may turn them into a battle-ground of conflicting interest groups. Thus the role of education as a reformer can
create difficult situations for society as well as individuals. It is not advisable to adopt it in a democratic society like India.

The role of education as a conserver can be sociologically acceptable with reference to more or less static societies where change takes a very long time to occur.

**EDUCATION AS A CO-OPERATIVE FORCE IN SOCIAL CHANGE**

The contemporary world is a world of changing societies. Changes that occur in them "are frequent, occur in sequential chains and affect a wider range of individual experience and functional aspects of societies." In such societies, therefore, an educational system that performs the function of conservation only soon becomes either dysfunctional or undergoes a change in its function as well as structure to suit the new needs. However, it is not called upon to work as a prime mover of social change, but only as a co-operative force. It can deliberately cultivate among children (a) necessary intellectual and emotional dispositions and attitudes for dealing with change in general, (b) necessary technical and social skills, and (c) teach them to react to change intelligently when it occurs. It can do this keeping abreast of social changes and modifying in each generation the heritage it may teach in its schools.

Education is conceived as an effect of change. Social changes come first and consequently society needs to recast education as a social institution. This may cause numerous adjustments and adaptations within a single educational organization, within major segments as a whole. In India, for example, after independence, we have introduced big changes in polity, economy and in religious, social and technological fields. We have adopted new values and goals such as democracy, freedom of individual, secularism, equality, social justice, industrial development with the help of science, socialistic pattern of society, evaluation of the status of individual on the basis of his individual abilities and achievement, and so on. In order that the educational system may become helpful in internalising all
these new values in the generation, we have introduced necessary changes in it and are still attempting to introduce newer changes.

**EDUCATION AS AN AGENT OF SOCIAL CHANGE**

This way of thinking regards education as an agent of social change. It believes that education can engage itself in much more positive action and can perform the function of a starter of social change; it can inculcate in the younger generation whatever social changes it considers proper and can rebuild society through a programme of social reform.

They underestimate the persistence and recurrence of cultural patterns and therefore overemphasize the novelty of history, opportunities for unplanned change and the inevitability of progress.

As they hold such beliefs, they fail to realize that pervasive social changes do not occur by themselves easily, but have to be planned rationally and executed firmly so that the pressures that arise as a reaction against them can be eliminated and specific goals may be achieved. This view, however, is sociologically not acceptable for the following reasons:

a. The future of any society is always uncertain and therefore it is not possible to draw its map in details. The society’s objective may be to introduce a particular social change; but if we examine any social reform that has become acceptable to society, we will find that it is always a product of a compromise between different social forces existing at that time in society and their mutual adjustment. The desired original social change gets lost in this process. Thus, it is not possible to map out social change in advance.

b. In every society certain cultural patterns are deeply ingrained and established in the behaviour of its members. These traditional cultural patterns mould the way in which its members conceive and implement social change. How they will look at the on-coming social change and in what way they will adopt it depends on these cultural patterns. For example, social changes brought about by industrialization in western
societies may not be repeated in the eastern societies. The Japanese society is an instance in point; it has industrialized on a big scale, but as in Western societies, its traditional family system has not altered completely.

c. Introduction of any planned programme of social reform in society's children may interface with the free and independent operation of their intelligence and thus may limit their growth and development.

d. In order to become an agent of social change, it is essential that education must determine the rate of techno-economic changes and their direction in society and should not get determined by them. However, this is not possible for education as other more powerful forces in society have far greater and pervasive influence than education.

A number of sociologists, educationists and anthropologists are of the view that education should not attempt to be a prime mover and an agent of social change, but should work as a cooperative force in social change. Warner says that "as long as we have our present social structure, education must be adapted to it. If we do not do so, we will produce a generation or more of maladjusted children and unhappy adults. According to Ottaway changes in education, society and culture come only under orders from those people who are in power, education itself does not initiate social changes, but "is a force which supports and develops changes in social aims already decided by those in power. Dewey also draws the same conclusion. He envisages three choices for the educators in face of social changes; either they may 'drift' along with the social change or they may observe and assess the impact of "the newer forces that are producing change in the old order", estimate "their direction and see what can be done to make schools their ally" or may become "intelligently conservative".

Thus, in modern complex national societies, education can neither be regarded as a controlling force conserving the cultural heritage, nor could it be viewed as an agent of social change. It can only be regarded as a cooperative force in bringing about social changes decided by the forces possessing more pervasive power in society.
Though education cannot be a prime mover in social change, the changes in educational system, brought about by social forces may themselves affect other sub-systems and institutions of society and bring about some changes in them. For example, the modern educational system introduced by Britain in India did affect the traditional caste-based rigid stratificatory system prevalent in Indian society, provided social mobility to some people and liberated them from the caste system to a certain extent, or because of the introduction of liberal and secular curriculum in schools in India, liberal ideas like democracy, individual freedom, equality, justice, etc., percolated in the new generation, influenced the authoritarian mores of joint family and developed the idea of the freedom of the individual. This brought about a change in the traditional inter-relationships between parents and children, between husband and wife and between near and distant relatives. However, this influence can also be termed as a result of education playing its role as a co-operative force in social change.
SOCIAL CHANGE AND ITS IMPACT ON EDUCATION

The implication of social change for the educational system can be better understood by characterizing the nature of social change itself and the direction in which it may have occurred. In order to do this we will classify social change in different categories before examining it.

CHANGE IN WIDER SOCIAL ENVIRONMENT

The change may be in the total social environment surrounding the society. It may be due to some internal forces or external forces arising in other societies. For example, there may be shifts of political alliances, a total colonial society may become independent like India, after military invasions foreign conquerors may settle down, large-scale peaceful immigration may occur, major trade shifts may take place and these may bring about major social changes. As world has become small, an economic crisis in England or America or raising of oil prices by oil producing countries has instant repercussions in India or Japan. Economic health and education are no longer mere domestic matters. Social phenomena occurring in neighbouring or distant societies have very widespread impact now.

CHANGE IN SOCIAL GOALS, OBJECTIVE AND VALUES

The social change may be in social goals, objectives and values. For example, India has begun to de-emphasize its religious and other-worldly goals like liberation from the cycle of births and rebirths, salvations (moksha), etc. and has decided to lay more emphasis on the secular and this-worldly goals of the largest good of the largest number of people through political, economic and social development and by adopting advanced technology and science.

The changes may be in social values that directly affect the content of social roles and social interaction. For example, in India, under the
traditional caste system, persons are judged and treated for the most part not according to the same standards but according to the particular caste group to which they belong. In modern India, however, persons are being judged more often than in the past according to standards that have nothing to do with their particular caste. This gradual transformation can be characterized as an increasing emphasis on 'universalism' as against 'particularism'. This may ultimately lead to recruitment of students and teachers on a non-caste basis. The adoption of equality as a value may ultimately lead to compulsory and free primary education, to expansion of primary educational facilities to all the children up to the age of fourteen and to providing financial and other aid to backward classes for enabling them to avail of the expanded educational facilities.

**INSTITUTIONAL SOCIAL CHANGES**

The social change may be 'institutional' which includes change in more definite structure such as form of organization, roles and role content. A change from a polygamous to a monogamous system, from an absolute monarchy to democracy, from private enterprise to socialism—these are examples of society-wide institutional change... the change may occur in smaller social systems also.

The adoption of democracy and adult franchise in India has made training in responsible and responsive citizenship absolutely necessary for the electorate. This may ultimately affect the content and the method of teaching in educational institutions as well as the teacher-taught and teacher-principal relationships.

**CHANGE IN KNOWLEDGE AND TECHNOLOGY**

The change may be in the existing knowledge and technology. Space exploration, industrialization, agricultural and domestic technology, development of transportation and mass media or communication, new understanding of the human organism, individual and social behaviour serve only to illustrate some of the scientific and technological areas in which knowledge has expanded a great deal and will still continue to
expand. The teacher cannot know everything. Instead of teaching certainties he has to start teaching exploration of the unknown. The revolution in our knowledge of "how we know and how we learn" may alter our educational organization. Formerly it used to be thought that for knowledge to be transmitted, it was enough to state it. Now, this has proved to be wrong. Mere stating it to the learners is found to be insufficient to make them understand it, much more insufficient to induce them to agree, to remember or to act upon that knowledge. Thus, the development of knowledge and technology may bring changes in syllabus, teaching and evaluating methods and role of teacher.

CHANGE IN SIZE AND COMPOSITION OF POPULATION

The change may be in the size and composition of the population. The explosion of population with differential rates of increase in different regions, communities, socio-economic groups and age groups may necessitate many changes in the educational system. There may be a rising enrolment from pre-primary to higher education and an increasing demand for vocational and adult education; the student and teacher population in primary and secondary education may become more heterogeneous. Students with different levels of intelligence and educational aspirations, belonging to different socio-economic classes, different castes and religious groups have begun to come in the same type of educational institution and are huddled in the same class-room: All these changes also necessitate change in the educational system.

CHANGE IN ONE OR MORE SUB-SYSTEMS OF SOCIETY

The change may be in one or more sub-systems of society, say for example, economy or polity.

Economy

"Modern industrial technology... transforms the scale of production, the economic setting of the enterprise and the productive and social role of the labour. It is dependent to an unprecedented extent on the results of scientific research, on the supply of skilled and responsible manpower
ready to undertake a segment of a job in impersonal, segmental human relationships and consequently on the efficiency of the educational system to prepare the required quality of manpower.

The occupational structure of the industrial society becomes more diversified and, more and more occupations require educational qualifications. Education serves as a source of technological innovations and an instrument for occupational recruitment. It acquires a new function of social selection. It has not only to maintain old elites but also to produce new ones. It has to cater to the needs of masses also as labour assumes a different status. This makes education an important investment. The educational institutions expand in number and scope. The process of democratization increases the number and heterogeneity of their students a great deal. The selection of students and teachers becomes achievement-based. This ultimately influences their curricula as well as the structure and functioning of institutions as going concerns.

**Polity**

The change may be in the political sub-system. The police state may become a welfare state and adopt newer functions including providing education to masses in terms of the existing and changing needs of the society.

In small-scale, simple societies, education can remain a private enterprise carried out spontaneously in homes or schools run by private individuals without any community or state control. Education in pre-British India was of such a nature. However, in a large-scale complex society, the educational needs are diverse and costly. It is necessary to coordinate educational activities in different areas and at different levels by some organized control. This can be planned, organized and financed only by the state. Consequently, education becomes a matter of state policy, a matter of most serious concern and responsibility of state government. India, for example, has enshrined in its very constitution some special directive principles which are to guide its educational policy.
SPEED OF SOCIAL CHANGE

Today, the speed of social change and human development is much faster than before. This makes the world of children far more different than that of their parents and creates the problems of inter-generational gap and communication. This necessitates an addition of the study of past in the curricula for the younger generation and of the present for the older generation through adult education.

Thus, different types of social changes occurring in society make the existing educational system dysfunctional to a certain extent, and in course of time pressurizes it to bring changes in it.
LESSON - 6.3

SOCIAL CHANGE AND LAGS IN EDUCATIONAL SYSTEM

In response to social change, the educational system may also change. (i) The change may be in consonance with the social change and meet the new goals and demands of various social groups adequately; (ii) the change may be such that it does not contribute to the fulfilment of new goals and demands created by social change adequately; and (iii) the educational system may resist any change and go its own traditional way. In the last two cases a lag is created between the goals and demands of society and goals and structure of the educational system. The task of sociologists and educationists is to find out at what points the educational system becomes dysfunctional, locate lags that may have occurred, study them in relation to the social educational situation that may be responsible for them and suggest ways and means that may become helpful in resolving the lags.

LAGS GENERATED IN THE INDIAN EDUCATIONAL SYSTEM

A number of such lags have occurred in the Indian educational system after independence and in many ways these perform a dysfunctional role in Indian society. This has been accepted by the Kothari Commission very clearly. It reports:

"As is well-known, the existing system of education is largely unrelated to life and there is a wide gulf between its content and purposes and the concerns of national development. For instance:

The educational system does not reflect the supreme importance of agriculture which is neglected at all stages.

The main task before the nation is to secure rapid economic development. If this is to be successfully accomplished, education must be related to productivity. The present system is too academic to be of material help in increasing national wealth."
The schools and colleges are largely unconcerned with the great national effort at reconstruction and teachers and students generally remain uncommitted to it.

Instead of promoting social and national integration and making an active effort to promote national consciousness, several features of the educational system promote divisive tendencies; caste loyalties are encouraged in a number of private educational institutions; the rich and the poor are segregated, the former attending the better type of private schools which charge fees while the latter are forced, by circumstances, to attend free government or local authority schools of poor quality.

At a time when the need to cultivate a sense of moral and social responsibility in the rising generation is paramount, education does not emphasize character-formation and makes little or no effort to cultivate moral and spiritual values, particularly the interests, attitudes and values needed for a democratic and socialistic society.

Let us now examine some of these lags in some detail:

1. Lag in Good and Adequate School Buildings

   Efforts to implement the constitutional directive regarding free and compulsory education have brought children of lower classes also in education. The enrolment of children in rural areas has increased a great deal. However, a number of villages lack good and adequate school buildings and even adequate number of classrooms and teachers.

2. Lag in School Timing

   The British introduced a year-round operation for the schools with a summer vacation to suit their needs. As the schools and colleges in those days were largely confined to big cities and towns, no difficulties had arisen as regards attendance of students. Now, when the school has spread to rural areas, this cannot work as village children are needed for assistance in work during the agricultural season and consequently they remain absent for many days in school. Though this phenomenon recurs every
year, we have continued more or less the same time-table for urban as well as rural schools.

3. Lag in Gearing to Economic Needs

Changes in Indian economy have created an urgent need to gear education to its manpower needs at different levels. Education can now become a useful investment for individual as well as for the nation. However many planners still view it as a simple cost and a luxury on which we can economise.

Whatever gearing of education to economic needs has occurred, has been unplanned. Pressure for student enrolment and commercial outlook of many private educational entrepreneurs has led to a much greater proliferation of arts and commerce colleges than needed. Temporary shortages and student pressure for enrolment have led engineering colleges to over-recruit and in doing so some may have even compromised their academic programme. This has created unemployment on the one hand and lowered the standards on the other.

The lack of diversified vocational courses at the secondary and higher secondary levels, visible persistence of wide differences in both monthly and life-time incomes associated with school and college level education (whether vocational or general) and requirement of a degree rather than relevant specialized knowledge and competencies for many government jobs have led to a blind rush for graduate and post-graduate degrees. As a result, an ironical situation has been created. When cities are overcrowded with doctors of all sorts, rural areas cry out for elementary medical assistance and while thousands of young engineers are unemployed, engineering and other industries are short of middle level trained technicians.

4. Lag in Curricula

Today the primary and secondary student population has become more heterogeneous in terms of aspirations, abilities, socio-economic status and rural-urban upbringing. The needs and abilities of these different groups
are different and sometimes the margins are very wide. Yet we go on with only one curricular programme with hardly any variation in the teaching and evaluating methods.

5. Lag in Educational Continuity and Teacher Training

The explosion of knowledge makes it difficult for one person to know everything in his subject. This necessitates refresher courses for teachers and technical employees at all levels. The concepts of continuing education also becomes relevant.

Even a primary school teacher needs something more than a short and unspecialized education that he gets at present. Over and above a broad-liberal education, he needs a much longer professional training.

6. Lag in Evolving a Common Communication Medium

The need to teach children in their mother-tongue at all levels has been recognised, but the efforts to realize these objectives are partial and halting. We have the strange phenomenon of students studying through regional medium upto graduation level and required to learn through English medium at the post-graduate level. Where they are taught through the regional medium at the post-graduate level, they are required to read books in English for study as no books at this level are still available in the regional medium.

Besides, the medium for transaction of political, administrative, legal and economic processes in the country still continues to be English. "Thus, a peculiar dichotomy has emerged in India... emergence of a new class of elite, trained in English and close to all key and strategic decision-making positions, contra-posed to another class of the elite equipped with education in vernaculars, occupying subordinate positions in the hierarchy of offices. Education thus continues to be still a powerful instrument for perpetuation of inequalities".
7. Lag in Provision of Sound Vocational Guidance

The rapidly changing economy as well as technology has created a need for sound and reliable vocational guidance to pupils as neither pupils nor parents can have the capabilities of fulfilling this role efficiently. However, at present, we have only rudiments of vocational guidance.

8. Lag in the Organization of Education

When our society has very rapidly assumed a national character, the economic support for education has partially remained at the local level. Because of limited finances in several states, the governments have left secondary and/or higher secondary as well as college education wholly or largely to private enterprises and allowed it to function even at the primary level along with the public enterprises. This, on the other hand, has led to the operation of parochial loyalties jeopardizing the universalistic and achievement-based functioning of educational institutions and unevenness in the provision of facilities and conditions of work for students as well as teachers.

Thus, ascendance of some form of government control over education, whether in the form of a state or national level Education Department or Education Board, comprised of professional educationists and social scientists, is a necessity. However, such efforts today are regarded as "political interference in education" and "efforts to regiment or a threat to democratic control over education". The examination of lags in the Indian educational system in the context of social change can assist us in finding out forces that they may be obstructing the removal of these lags, developing a deeper understanding of the problems of modernization of the Indian educational system and indicating the direction in which the educational system should be altered.

QUESTIONS

1. "The present system of education in India reinforces the pre-existing social inequalities". Discuss.

2. Elaborate on the impact of education on social change.
3. Discuss the implication of social change for the educational system.
4. Analyse the important lags that have developed in the Indian Educational System.
5. What role does education play in the practice of democracy?

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UNIT – VII

THE CURRICULUM

According to P.W. Musgrave, 'Curriculum' may be defined as 'those learning experiences or succession of such learning experiences that are purposefully organised by such formal educational agents as schools. Such experiences may or may not take place within the educational organisation that plans them'. From one point of view the curriculum sums up the effects of the wider social system outside upon the school, and from another point of view curriculum represents the effect that the school hopes to have upon its pupils. In this unit, an attempt is therefore made to highlight the reciprocal influences that society and curriculum are having upon each other.

LESSON – 7.1

MEANING, NATURE AND SCOPE OF CURRICULUM

MEANING OF CURRICULUM

The word "curriculum" is derived from a Latin word meaning runway, a path a channel, a track. In fact the curriculum has been described as, "the environment in motion." In education terminology it means "a course of study", an organised whole of activities provided by educational institutions in order to realise set goals. In a wider perspective, it means the various ways of preparing individuals to become productive members and useful members of the society. The term curriculum is defined differently by different writers. According to some writers curriculum is "the deliberately planned school aspects and school activities." Some others say, it is "a sequence of content units arrangement in such a way that learning of each unit is accomplished as a single act". Yet other feel it is "the process, procedures and programmes applied to learners for achieving
certain objectives". Another category of writers say that it is a teaching strategy conceived as a series of goal oriented activities, or procedure carried out for the mastery of a body of subject matter.

According to Mudaliar Commission (1956) curriculum includes "the sum total of experiences the pupil receives through the manifold activities that go on in the school, in the classroom, library, laboratory, workshop, playgrounds and in the numerous informal contacts between teachers and pupils." Curriculum does not mean only the academic subjects traditionally taught. It consists of all the situations that the school may select and consciously organise for the purpose of developing the personality of its pupils and for making behaviour changes in them. The Kothari Commission (1964-66) defined it as "the totality of learning experiences that the school provides for the pupils in and through all the manifold activities in the school or outside that are carried out under its supervision. "Curriculum" as Cunningham says, "is the tool in the hands of the artist (the teacher) to mould his material (the pupil) according to his ideals (aims and objectives) in his studio (the classroom)."

The curriculum is an aid in the process of adjusting the child to the environment in which he functions from day to day and in wider environment in which he will have to organise his activities later. Curriculum programmes should be made on the needs of the society and the interests of the pupils. Curriculum is a result of decisions regarding following matters:

1. Statement of aims
2. Selection and arrangement of curricular areas
3. Selection and arrangement of content for different stages of education and
4. Pattern of learning and teaching experiences

FUNCTIONS OF CURRICULUM

The functions of the college curriculum are determined by two factors:
i) Taking into account the varying capacities and the endless potentialities for good or evil in the life of the community and the nation (Social Goods).

ii) Considering the problems encountered by the individual for living in the society (Individual Goods).

The curriculum is the instrument through which these two factors are brought together. It consists of experiences through which students achieve self-realisation and at the same time learn to contribute to the building of better communities and a better nation.

**Theories of Curriculum Planning**

There are three popular theories held by teachers and educators. They are referred as the child-centered view, the knowledge centered view and the society centered view. The child centered view was a much needed reaction against nineteenth century in human and authoritarianism in school. However, a completely child-centered curriculum cannot be justified.

Secondly, the knowledge-centered curriculum is concerned with the transmission of knowledge from one generation to the next. And, some may hold that this is the only concern of education.

Finally arguments regarding 'society-centered' kind of curriculum tend to suggest that the curriculum must be planned according to the changing nature of our society.

Nevertheless the idea of society 'needing' something over and above the 'needs' of individual members is a very odd one.

It will be observed that though each one of the theories is incomplete in its own way, each one may have something to contribute to planning a curriculum as a whole.

Thus neither philosophy can on its own justify a curriculum or be used as the sole basis for curriculum planning. The following figure
reproduced from “Theory and Principles of Education” by J. C Aggarwal illustrates the complexity of curriculum planning:

**Figure showing Curriculum Planning**

1. Philosophical criteria: aims, worthwhileness, the structure of knowledge
2. Sociological considerations: social change, technological change, ideological change
3. A selection from the culture
4. Psychological: Development Learning, Instruction Motivation
5. Curriculum organised in terms of sequence and stages

According to Aravinda Chandra, there are mainly four foundations of curriculum development. These are:

i) objectives and philosophy of education,

ii) culture and culture patterns

iii) phenomenon of learning, and

iv) nature of knowledge.

The philosophy and objectives of education have influenced the curriculum development over the years. For example, the elementary education is influenced by universalisation, wastage, stagnation, constitutional directives and so on. Secondary education is shaped by the objectives like Democracy, Socialism, Secularism, Vocational Guidance, Personality, Leadership development, etc. Higher education is oriented towards the issues like training in leadership, national integration, scientific temper, research-extension and so on. The consideration and concerns for
social reconstruction and economic development also influence curriculum. All these concepts affect the major decisions regarding the knowledge, understanding, interests, appreciation and skills that should be acquired by students.

The scientific understanding of culture is another foundation of curriculum development. Culture embraces a wide range of human behaviour as well as material possessions and achievements. The manners and customs, the way of life, the values and mores constitute culture. When cultural values and educational system converge, the social and psychological balance is maintained; otherwise conflicts emerge. Every society has certain accepted cultural goals or values which are of immediate importance. Merton has viewed goals as purpose and interests held as legitimate objectives of all or for diversely, located members of the society. The cultural goals shape behaviour and values of the society and educational goals shape the curriculum development.

The phenomenon of learning is the third foundation of curriculum. A knowledge of the nature of man and the nature of learning is essential for curriculum development. The theories of learning, show how motivation processes are the basis of learning and so on, that influences curriculum.

The nature of knowledge is the fourth foundation of curriculum development. Due to explosion of knowledge the task of selecting significant content in various subjects has been complicated and challenging. Basic concepts should be woven into the whole fabric of curriculum. Levels and categories of knowledge have to be determined to bring order out of knowledge-explosion. These constraints largely influence curriculum development.

Besides, a large number of factors call for changes in curriculum. Since education is regarded as investment, the society expects some returns - output of an adequate number of young people who have acquired the knowledge of skills that the society needs for its development. New subjects
and additions or omissions of the content are felt necessary in the curriculum. Technological change leads to change in the values and norms of the society and thus exercises pressure for change in curriculum. For example, population, pollution, environment, sanitation etc., now bring their impact on curriculum. The social and moral values of the society have their effects curriculum development.
THE NATURE OF KNOWLEDGE

Since Durkheim wrote "The Division of Labour" in 1893, one important way of categorizing societies has been by the degree of complexity in their role structure. Modern societies have a very complicated structure of positions and roles. Hence the distribution of knowledge is very different from that found in less developed societies. Under contemporary conditions there is an increase of knowledge, specific to particular social positions.

In complex societies there must evolve social positions which carry the power to decide what shall be seen as normal knowledge and normal behaviour. In both cases, but perhaps more clearly in the latter, those who fill these positions have 'the power to produce reality'. They manage the social pool of knowledge, determining how much and which specific knowledge shall be available to various categories of persons in that society.

THE STOCK OF KNOWLEDGE AND BEHAVIOURAL PATTERNS

Within any social pool important aspects of knowledge may be determined by using various sociological concepts to analyse the existing stock of knowledge. Here three will be considered: culture, structure and personality.

i) Culture

There is a heritage of values which underpins the present organization of any society and which those in power will, whether consciously or not, and whether by force or not, try to pass on to the next generation. The pattern of values will be the result of the challenges of past history and present circumstances. Thus, in Britain, schools teach children about the long evolution of representative democracy, partly to preserve that version of democratic government. The concept of culture also covers a body of 'recipe knowledge' that is needed for every day social living and interaction,
including, for instance, the norms that govern etiquette and dress. Such knowledge is transmitted through the sets of rules and conventions, often peculiar to individual institutions, that are made in any school. Such rules can be seen as one way of directing learning experiences and hence as a latent influence on the curriculum. Another form of recipe knowledge is the set of stereotypes that enables us to categorize others so that we know how to behave towards them. Children, especially at primary school, learn how to recognize the occupants of various occupational roles. They come to recognize teachers, inspectors, foreigners and so on, and learn what patterns of behaviour they are expected to show towards them. Many of these stereotypes and much recipe knowledge is learnt at home: this is particularly the case for middle-class children for whom the home provides a much fuller version of what has been called 'the hidden curriculum'.

ii) Structure

Societies can be seen as patterns of positions and role expectations. These expectations are mutual and therefore knowledge must be structured in terms of relevance. Colloquially we may say that in any society who ought to know what, about whom is also socially defined. For example, curricula for training persons for such specialized positions as those of doctor, mathematics teacher or plumber can be seen as social prescriptions of the knowledge required to fill the expectations of others with whom doctors, teachers or plumbers will interact. Furthermore, in any society there will be social definitions governing the part to be played in the whole process by each of the agents of socialization. Thus, in different societies the curriculum of the school will differ according to the tasks given to the family or the church.

iii) Personality

The way in which any individual has integrated the roles that he plays can be seen as basic to his personality. In some degree each culture specifies a different type of personality, which governs styles of perception and of thought. The organization of patterns of thought is particularly relevant to academic curricula.
Each discipline orders its material according to theories and concepts so that those who learn it perceive a specific version of reality. The same event or problem considered from the viewpoint of diverse disciplines will probably be seen differently. Thus, a physicist will view a metallurgical problem differently from a chemist, and a doctor may not prescribe the same cure for alcoholism as will a psychiatrist. Normal sciences, however, change as alternative theories are suggested and are ultimately upheld as more fruitful or as leading to true views of reality.

DECISIONS ABOUT THE CURRICULUM

At any one time there are social definitions of what education shall be. There are ruling definitions of all the normal sciences and normal patterns of behaviour that are relevant to the school curriculum. From these definitions can be found what is considered worthy of rational study and what is seen as metaphysical. Furthermore, social definitions exist of who shall be permitted to learn various types of knowledge. In Britain for a long time the view has been held that only a few should stay at school beyond fifteen and that even fewer should go on to university, whereas in the USA much greater proportion has been allowed to go on to each level of education. Within subject there are agreed standards, seen as examinable, that determine who may go forward or be seen as qualified at a given level.

In each academic field there is a group that has the power to control what the curriculum shall be. This is very clearly seen in the case of those professional disciplines such as medicine and law where there is a statutory mechanism that controls entry qualifications. Here, as in most similar cases, there is a very close relationship between those in the universities and the members of the profession concerned. Likewise, professional engineers, chartered accountants and bankers play a large part in controlling the nature of the syllabuses that those who wish to qualify as practitioners in these professions must successfully complete. At lower levels examinations which greatly influence schools and the writers of textbooks are much affected by those in the universities in two ways.
Academics are concerned about the standards of those who wish to enter upon higher education and also govern what is currently seen as normal science. There are, however, no formal examinations of normal behaviour and, as noted above, the relevant mechanism of control is less easy to pinpoint.

**Effect of the Curriculum on Pupils and Teachers**

We have seen that there are socially determined definitions of what at any time education is seen to be. These definitions are translated into curricula that specify to the teacher in much or little detail what is expected of his pupils after they have undergone any course. Sociologically such details can be seen as prescriptions for specific segments of the role of the good pupil. They govern the nature of the reality that the school, or rather the teacher on its behalf, hopes to, and in some measure will, create in its pupils, and the order in which the process will occur.

Examinations are the mechanisms in which this process may most clearly be seen at work. The expected intellectual behaviour of a pupil who gains a distinction at some level of a course in mathematics, science or languages is capable of a high degree of prediction, whereas in relation to normal behaviour there is a wider range of tolerated behaviour, and, therefore, predication is not so accurate for such roles as prefect or class captain.

British schools traditionally provide a very wide range of learning experiences which occur in classroom and library, on the games field and school trips. The aim is to affect cognitive, emotional and aesthetic behaviour, indeed, to mould the nature of the child's whole personality. In schools where this wide curriculum is provided the process is usually referred to as 'education' and the outcome as integrated in any individual is somewhat unpredictable, whereas in those institutions such as technical or trade schools, whether organized by the educational system, industry or the armed services, where closely specified outcomes alone are the curriculum, the process is usually called 'training'.
There is great difficulty in practice, if not in theory, in separating the influence of the content of any curriculum and the methods used to teach it. Prescribed content tends to be given more emphasis in such traditional types of schools as most public and grammar schools than in the so-called progressive schools. In the latter, content covers a wider range of topics from which the pupil may choose and, though facts are still on the whole important, it is the processes involved in thinking upon which the main emphasis is put. Thus the aim may be that ultimately the child shall be a questioning and creative being, though these qualities are difficult to prescribe in operational terms. Many contemporary curricula, including those where kits of materials are provided, have such aims. The Nuffield Science projects provide an example. The teacher is supplied with the resources to arrange a series of learning experiences, in which the pupils experience situations that give fairly immediate rewards, that seem related to everyday life, and that appear more under their own control than that of the teacher. Furthermore, any school that provides such experiences where the pupils must make more choices and where the learning of processes is important, would seem to meet contemporary social needs more aptly than a curriculum where the great degree of choice that must be exercised under contemporary conditions by everyone is overlooked.

The nature of the social reality created in schools grows more complex as the child becomes older and especially after he passes to the secondary school, where many more specialized positions with specific role expectations are made available to him.

There are many more subjects to be learnt and a variety of clubs of which pupils may be members. Each type of school, or even each individual school, indicates a pattern of priorities amongst the various positions that are available.

So far the analysis has been of the role of the pupil, but expectations in any position are mutual and the role of the teacher must, therefore, also be considered. The teacher manages the environment within which
the pupil is to learn. Thus, a particular type of curriculum implies a particular set of expectations in the teacher. In curricula described broadly as progressive the teacher, exercises less direct control than the traditional teacher, and this in itself means some redefinition of his role in comparison with the more usually held expectations for a teacher. It follows that any curricular change implies a change, great or small, in the role of the teacher. Such a change may stem from a number of sources.

It may be due to an alteration in the agreed version of the normal science or a new pattern of normal behaviour may affect the extracurricular experiences that teachers offer. The process of changing teachers who already have fixed ideas of how they are expected to behave is one of adult resocialization, and to be successful must be undertaken in favourable conditions. One recently developed method is the establishment of teachers' centres where peer groups of practicing teachers, all presumed to be motivated towards change, support each other's efforts to learn a new role. These teachers eventually bring back to their own schools new ideas that are accepted the more easily because those who have been changed have the status of experienced, practical teachers. Formerly the hope was that young teachers, fresh from college or university, would impart new ideas to the curriculum but though they may have some influence, their suggestions do not carry great weight since they are made by newcomers to the profession who are often seen as too theoretical and short of practical experience.

There are a number of social mechanisms that exist to preserve the status quo in the curriculum. Deviant teachers who try to innovate are sanctioned by the disapproval of their peers and even by their pupils.

In this section the effect of the curriculum at the interpersonal level has been considered. Another focus would be to carry the analysis a step further in order to see the ways in which the curriculum affects the wider social structure. An example can be quoted that relates to the system of stratification. The modern form of the public school was developed in the
nineteenth century, largely in answer to the demands for a suitable education for the sons, and later to the daughters, of the rising middle class. However, once these schools existed they undoubtedly worked to reinforce the existing system of social stratification.

Thus, the curriculum is deeply influenced by the structure of the society, the ideology of those with power and of those who teach and by the present state of normal sciences and behaviour. These constraints govern the nature of the distribution of the social stock of knowledge. In its turn the curriculum prescribes the academic and social behaviour of pupils and, in as much as the aims of those who organize it are successful, the social reality that they perceive will be recreated in those whom they teach.
LESSON - 7.3

CURRICULUM RECONSTRUCTION IN INDIA

The curriculum of a country like its constitution reflects the ethos of the nation and its chief concerns and commitments. It prepares the individual of the country to be useful and productive citizens. In such preparation it is necessary to take into consideration the knowledge of socio-psychological aspects of the learning process that go to constitute curriculum development.

Curriculum is developed by cross-currents of various factors and cross-fertilisation of multifarious ideas and philosophies. All these constitute the foundation of curriculum planning: the emerging objectives, the philosophy of education, culture, learning theories, and knowledge that warrant change in curriculum renewals and so on.

1) The first major attempt in Curriculum Reconstruction in India was made in 1937 when Gandhi propounded the ideas of basic education and Dr. Zakir Hussain Committee elaborated the scheme of studies of basic, education. However, much work in this direction could not be done as India was under the foreign rule.

2) Immediately after independence, a University Education Commission was set up under the Chairmanship of Dr. Radhakrishnan. The commission recommended the adaptation of 3 years degree course and recommended suitable curriculum for this stage.

3) The third step in curriculum reconstruction in India was taken with appointment of the Secondary Education Commission, 1952-53. The commission took note of the democratic needs of free India and accordingly, made recommendations for bringing about reforms in the existing curriculum at the school stage. The Secondary Education Commission realised that there was a great need for providing technical education in
the country and therefore, it recommended a diversified curriculum at the higher secondary stage and also the adoption of multipurpose schools.

4) For the first time in the educational history of the country, the Government of India decided to review the entire educational structure of the country. It, therefore, set up the Education Commission 1964-66 which is also known as the Kothari Commission under the name of its chairman. The Kothari commission made a detailed survey of the curriculum followed in the country. It came to the conclusion that the curriculum was 'inadequate' and 'outmoded' and not properly designed to the needs of modern times. The commission noticed that there was a widespread dissatisfaction with the curriculum due to the tremendous 'explosion of knowledge' in recent years. It was realised that there was a good deal of 'Useless Education Lumber' in the school courses. The commission recommended that there was 'an urgent need to raise, up-grade and improve the school curriculum'.

5) The Government of India considered the recommendation of the Education commission and adopted a National Policy on Education in 1968 which identified National goals of education. The Policy Resolution stated that the Educational system must produce young men and women of character and ability committed to national service and development. The following goals were clearly mentioned:

i) Relating Education to the Needs of the Society.

ii) Promotion of National Integration.


iv) Linking Education with Productivity and National development.

v) Importance of Standard of Education.

6) It was thought that a new programme of curriculum development should be undertaken by the adoption of a broadly uniform pattern popularly known as 10+2+3 pattern, throughout the country. This pattern meant 10 years of general education followed by diversified higher secondary education of two years and then 2 or 3 years honors course.
7) In 1975, the NCERT published an 'Approach Paper' which outlined the salient features of the proposed model curriculum for classes I to X. There was nation-wide consultation and ultimately, "The curriculum for the 10 years school" was framed.

8) The new pattern of education was introduced in some of the states. In 1977, the Government of India appointed a committee known the Ishwarbhai Patel Committee to review the working of the new pattern and it suggested certain modification in the scheme in the light of its working during the previous years. One of the important recommendations regarding curriculum reconstruction was the introduction of the concept 'Socially Useful Productive Work' at the school stage.

9) In 1977 another committee known as +2 committee under the Chairmanship of Dr. Malcolm S. Adiseshiah, Vice-Chancellor, University of Madras was appointed to review the curriculum of the plus 2 stage of school education with special reference to vocationalization of education.

OBJECTIVES OF THE 10+2+3

The new pattern envisaged that by providing work experience and vocational courses education will be linked with productivity. It will prepare students for entry in gainful employment after completing higher secondary education. It was expected that students will not rush for university degrees. It aimed at making students more mature and knowledgeable. It was intended to avoid specialisation at an early age.

SALIENT FEATURES OF THE 10+2+3 PATTERN

1. Ten-year common course: The pattern envisages a common course of general education for all without any diversification of courses. The main emphasis has been on providing a wide spectrum of knowledge relevant to life and to develop different aspects of personality, especially at the secondary stage comprising classes IX and X. Courses at this stage including the following subjects:

2. **Higher secondary education (classes XI and XII):** A broad-based general education at the secondary stage to be followed by two years of diversified and vocational education will have 2 types of courses i.e., Academic and Vocational.

It was visualized by the Education Commission (1964-66) that at the end of the ten years of school education a proportion of students would step off the school system and enter working life (about 40 per cent); some more would step off the stream of general education and enter vocational courses whose duration would be one to three years (about 30 per cent); and the remaining would continue further in the stream of general education whose duration will be one, and ultimately two years.

**MAIN CHARACTERISTICS OF THE 10+2+3 PATTERN**

1. It envisages 10 years of schooling with common and undifferentiated courses in classes IX and X.
2. It provides for 12 years of Higher Secondary Education in place of the 11 year, the usual school pattern.
3. The first degree course to be of three years after 12 years of schooling.
4. The first degree to be attainable after 15 years of education.
5. It provides for the compulsory teaching of science, mathematics, social studies, two languages, work experiences.
6. It provides for various vocational courses in class XI and XII.
7. It provides for two levels of courses in some subjects.
8. It provides for specialization after 10 years of schooling.
9. It provides for a core course in classes XI and XII.
MERITS CLAIMED OF THE NEW CURRICULUM UNDER 10+2+3 PATTERN

1. It aims at establishing a close link between the school and environment by modifying the traditional emphasis on theoretical aspect of education and providing for practical aspect.

2. It takes care of individual differences of students by providing for grouping of students based on their attainment in different subjects. It is possible for a student to do advance work in one subject and ordinary work in another.

3. It provides for adequate opportunity to take up vocational courses.

4. It provides for socially useful productive work which is intended to inculcate love for manual work, dignity of labour and preparation for a vocation.

5. It provides for a broadly uniform pattern for the entire country which is an important step towards national integration.

6. It provides for specialisation at the appropriate time. As against this at the age of 13 the streaming of pupils into specialized groups begins at about 15 years of age. There is a common curriculum up to class X in place of the traditional schooling upto class VIII.

7. The vocationalisation of education at the senior secondary stage i.e. classes XI and XII will be a limiting factor to higher education. This will exercise some check to the open door policy regarding excess to higher education.

8. The new scheme may also help in getting employment after completing senior secondary stage. Many can enter public service after class XII.

9. Vocationalisation of education may enable the school leavers to enter the world of work as a self-employed person.

10. By providing fifteen years of schooling, the standard of education is likely to rise. No advanced country of the world honours a young man with award of a first degree in less than 15 years of preparation.
The new pattern is seen as a happy marriage between education and vocational skills which go hand in hand. It is intended to give education a new complexion, a new purpose and solve one of India’s main problems - Unemployment.

The new pattern in fact, admirably fits into two fundamental objectives - national integration and social purpose. The critics call it 'a fraud, a fad and a fallacy'. The truth, lies between these two extreme views. There is no doubt that the new pattern has a lot of merit, promise and potential.

QUESTIONS

1. What is a curriculum? Bring out the salient features of curriculum development in India.
2. Examine the social determinants of curriculum.
3. Discuss the theories and factors in curriculum planning.

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UNIT – VIII

EDUCATION OF BACKWARD CLASSES IN INDIA

The Backward Classes is an important segment of Indian society. They account for more than thirty per cent of the total population. The Indian society, particularly after independence as it has committed itself to its all-round development, has started taking measures for its social and education development along with its political and economic development. It is striving to eradicate whatever inequalities exist between its different social groups. Some social groups have remained backward for centuries and the scheduled castes and the scheduled tribes are the most backward among them.

A class is considered to be backward if its members are economically and educationally less privileged compared to the other classes in that society. In India, ‘backward classes’ do not contribute one single whole but a multitude of social groups with varying positions and socio-economic standing in the social hierarchy of Indian society. They suffer from disadvantages and disabilities which are age-old and which derive their sanction mainly from the caste system. Low status, poverty and illiteracy are social problems which they have inherited due to their ascribed status of being born in a low caste or tribe.

The backward classes constitute a large and mixed category of persons. They comprise roughly one-third of the total population of the country. They are made up of i) the scheduled tribes (Adivasis); ii) the scheduled castes (the Harijans); and iii) the other backward classes. The scheduled castes (SC) and the scheduled tribes (ST) are well-defined categories in the Indian constitution. The other backward classes are not listed and defined.

The problems of the backward classes came to be more sharply focused during the British rule. Their policy towards the backward classes, was partly humanitarian and partly political. The Government desired to do away with certain disabilities of the traditional social structure which went
against the western principle of social justice and equality. They also extended economic benefits to low castes by encouraging certain occupations or trades such as liquor, hides and so on. The British policy, however, also emanated from another dimension. The Indian national movement was gaining momentum. Its leadership was provided by the new intelligentsia which came from the upper castes. The British Government did not look at them with favour. The perpetuation of cleavage between the high castes and the low castes was in their interest. This they ensured by extending economic and political benefits to the low castes. In this way the wedge was maintained between the high castes and the low castes during the British rule.

The Constitution of India has, however, provided a large number of clauses and articles which have a direct or indirect bearing on education. Article 46 of the Constitution under the Directive Principles of State Policy declares that "the state shall promote with special care the educational and economic interests of the weaker sections of the people and in particular of the Scheduled Castes and Scheduled Tribes and shall protect them from social injustice and all forms of exploitations". There are also legal provisions for the upliftment of the backward classes. Article 17 of the constitution, for example, abolishes untouchability, which gives the scheduled castes the same legal rights as any other caste. To reinforce this, the Untouchability (offences) Act was passed in 1955 which fixed penalties for offences on this score. Similarly the extension of adult franchise has given the scheduled castes the political power. Article 340 makes provision for the state government to investigate the condition of the backward classes.
LESSON - 8.1

SPECIAL PROVISIONS IN THE CONSTITUTION FOR THE EDUCATIONAL AND ECONOMIC INTERESTS OF THE BACKWARD CLASSES

SOCIAL BACKGROUND OF BACKWARD CLASSES

The Backward classes in India are socially, economically and educationally the most backward section of Indian society.

THE SCHEDULED TRIBES

A tribe is defined as a group of people who can be identified as a homogeneous unit with certain common characteristics, such as a common territory, a common language and descent from a common ancestor. Apart from these features, they are very often backward in technology, pre-literate and observe social and political customs based on kinship.

Economically, tribes vary all the way from food gatherers to the industrial labour force. The bulk of the tribal population of India is dependent on agriculture. Some of these like the Mizo, the Garo, the Khasi, the Naga, practise shifting or 'jhum' (i.e. slash and burn) cultivation.

THE SCHEDULED CASTES

The term "Scheduled Caste" was coined by the Simon Commission (1927). The expression, 'Depressed classes', 'Exterior castes' and 'untouchables' were commonly used for the scheduled castes during the colonial period. Gandhiji called them "Harijans" (the People of God). But since the passing of the Government of India Act of 1935 they have been generally referred to as 'scheduled castes'.

The scheduled castes constitute about 15.3% of India's total population according to the 1981 census. They have lived with the other castes and communities in segregation rather than in isolation. Their social condition has been governed in important ways by the Hindu concept of population.
The idea of purity and pollution has generally been considered a factor in the genesis of the caste system. This idea was central to the practice of untouchability since ages. That is, social groups following occupations like scavenging, leather work, removing dead cattle and so on were looked upon as polluting groups and contact with them was considered to be defiling. So they were required to live in a separate colony outside the village. They suffered from various sorts of restrictions and disabilities. Economically, they are among the poorest sections of the Hindu society. Being predominantly rural, they are mainly found as landless agricultural labourers and marginal share croppers and peasants. As a result they are found in varying degrees of bondedness in different parts of the country.

THE OTHER BACKWARD CLASSES

This category is mentioned in the constitution in only the most general terms. There is no all-India list for the other backward classes. Lists have of course, been drawn up by the Ministry of Education and by the State governments.

The Backward Classes Commission set up in 1953, under the chairmanship of Kaka Kalikar prepared a detailed list of the other backward classes on the basis of the position of the castes in social hierarchy, percentage of literacy and its representation in services and industries. The commission was of the view that the majority of the backward classes are ignorant, illiterate and poor. The recommendation of the commission was not accepted as authoritative by the Government and hence its recommendations were not implemented. Since then the State Governments have been allowed to use their own criteria in drawing up the lists of the other backward classes. However, in states where such provisions were not made or where only half hearted provisions were made, the demand for reservation of the backward castes began to be expressed in the shape of movements. When this demand started acquiring the form of a national problem, the central government constituted the Mandal Commission to look into it. No sooner was the Mandal commission report published than the question of reservation became an issue of heated
debate and controversy. The result was that the Government did not accept the recommendation of the commission.

The core of the other backward classes consist of peasant castes of various descriptions. The position occupied by these castes is different from that of the scheduled castes. Frequently, they occupy a low position in the caste hierarchy but are above the untouchables. They have no tradition of literacy. They have, therefore, lagged behind in the pursuit of modern education. They are often poorly represented in government jobs and white-collar occupations. Inspite of this, such castes sometimes occupy a dominant position in the economic and political system of the village.

GENERAL PROVISIONS

1. According to Article 15(a) the state shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them; and (b) no citizen shall, on grounds of religion, race, caste, sex, place of birth or any of them, be subjected to any disability, liability, restriction or condition with regard to (i) access to shops, public restaurants, hotels and places of public entertainment, and (ii) the use of wells, tanks, bathing ghats, roads and places of public resort maintained wholly or partly out of state funds or dedicated to the use of general public.

2. According to article 29, (a) any section of the citizens residing in the territory of India or any part thereof having a distinct language, script or culture of its own, shall have the right to conserve the same and (b) no citizen shall be denied admission into any educational institution maintained by the state or receiving aid out of state funds on grounds of religion, race, caste, language or any of them.

SPECIAL PROVISIONS FOR SCHEDULED CASTES, SCHEDULED TRIBES AND OTHER BACKWARD GROUPS

1. Article 46 provides that according to the directive principles of state policy, the state shall promote with special care the educational and economic interest of the weaker sections of the people and in particular,
of the Scheduled castes and the Scheduled tribes and shall protect them from social injustice and all forms of exploitation.

2. According to Articles 16 and 335, the state has the right to make any provision for the reservation of appointments or posts in favour of any backward class of citizens which, in the opinion of the state, is not adequately represented in the services under the state as well as take into consideration, while making appointments in the government services of the centre or the states, the claims of the scheduled castes and scheduled tribes in a manner that maintains the administrative efficiency.

3. According to Articles 330, 332 and 334, seats in the parliament as well as in the state assemblies will be reserved for them.

PROVISIONS FOR SCHEDULED CASTES ONLY

1. According to Article 17, 'untouchability' has been abolished and its practice in any form is forbidden. The enforcement of any disability arising out of untouchability is regarded as an offence punishable in accordance with law.

2. According to Article 25, the states are given the power to continue any existing law or to make any law providing for social welfare and reforms or the throwing open of Hindu religious institutions of a public character to all classes and sections of Hindus. In this, the term, 'Hindu' includes persons professing the Sikh, Jain or Buddhist religion and the term 'Hindu religion' includes religious institutions of Sikhs, Jains or Buddhists.

PROVISIONS FOR SCHEDULED TRIBES ONLY

1. According to Article 19(5), the state governors are empowered, for the protection of the interests of scheduled tribes, to make law imposing reasonable restrictions on the exercise of the general rights of all citizens to move freely throughout the territory of India, to reside and settle in any part of the territory of India and to acquire, hold or dispose of property. Thus, this empowers governors to make law as to prevent the exploitation
of the scheduled tribes through transfers of land, money-lending and other ways in the scheduled tribe areas by others.

**REPRESENTATION IN PARLIAMENT AND STATE ASSEMBLIES**

The scheduled castes and the scheduled tribes have been provided adequate representation in parliament as well as state assemblies according to the constitution. After the introduction of Panchayati Raj, adequate representation has been provided to them in local bodies and PRIs also.

**PROVISION OF RESERVED SEATS IN GOVERNMENT SERVICES**

These backward groups have been provided adequate representation in government services of central as well as state governments and seats are reserved for them.

**WELFARE PROGRAMMES UNDER FIVE-YEAR PLANS**

Programmes for the upliftment and all-round development of these groups have been organized under five-year plans. These are concerned with their economic and educational development, health, housing facility, legal aid, encouragement to formation of voluntary welfare organization etc.

**ATTITUDE TOWARDS AND PROGRAMMES FOR EDUCATIONAL DEVELOPMENT OF SCs/STs**

As the economic condition of the scheduled castes and the scheduled tribes is extremely weak, education is most essential for their upliftment and development. It is also necessary to bring the benefits of the overall economic development of Indian society within their reach. In modern society wherein most of the occupations need some education and no development is possible without it, it is not possible to improve their economic condition without education. That is why, the Education Commission says that "one of the important social objectives of education is to equalize opportunity, enabling the backward or underprivileged classes and individuals to use education as a lever for the improvement of their condition".
DEVELOPMENT SCHEMES FOR SCs/STs

After independence, Indian society has become conscious of this role and the central as well as state governments have introduced some development schemes for spread of education among the backward groups. The educational schemes for their development are as follows:

Centrally Conducted Schemes

i. Inter-state post-matric scholarship scheme.

ii. Coaching-cum-guidance centres for employment interview for students registered at employment exchanges.

iii. Scholarship scheme for qualified students for study abroad.

Centrally Sponsored Schemes

i. Post-matric scholarship scheme for all college students.

ii. Pre-examination training centres for IAS, IPS and allied services and services in public sector undertakings.

iii. Tribal development block scheme for intensive development of tribal area.

iv. Assistance for cooperative societies among tribals.

State Conducted Schemes

i. Scheme for scholarship and exemption from examination fees to all students.

ii. Scheme for pre-matric scholarships and stipends.

iii. Scheme for provision of books, educational equipment and school uniform and mid-day meals.

iv. Scheme for setting up ashram schools.

v. Scheme of grants for construction of school and hostel buildings.

Reservation of Seats in Educational Institutions

Besides, provisions for reservation of seats in all educational institutions for the SCs and STs have been made by central government as well as state governments. Several states have made provision for
reservation of seats in educational institutions for the other backward castes/classes (OBCs) also. The proportions of reserved seats for these groups are decided on the basis of their population in the state as well as their socio-economic and educational conditions. The proportions of reservations differ from state to state.

The reservations for the SCs and STs have been provided in the Indian Constitution itself framed after independence, but the reservation for the OBCs has been introduced afterwards. The central government constituted Mandal Commission to look into the issue of reservation for OBCs. It submitted its report in 1980. On 15 November, 1992, after reviewing the reservation issue as a whole, the Supreme Court, in its historic judgement, upheld the central government’s decision to accept 27 per cent reservation for OBCs. The salient features of the Supreme Court’s verdict are as follows:

1. Caste has been accepted as a basis for identifying the beneficiaries of reservations.
2. The upper limit of reservations has been fixed at 50 per cent.
3. The ‘creamy layer’ has to be excluded from reservations.
4. Reservation in certain technical posts is regarded as not advisable.
5. There will be no reservations in promotions.
6. The central government shall specify the socio-economic criteria to exclude socially advanced persons among the backward classes.
7. Permanent commission should be set up by the central and state governments to examine complaints of over-inclusion and under-inclusion and requests for inclusions in the list of backward classes.

At present, following the judgement of the Supreme Court, the process of preparing the lists of OBCs and creating consensus on the criteria to determine the ‘creamy layer’ among them has begun in various states as well as at the centre. Though the process is very slow and halting, the fact that it has begun is a very hopeful sign.
Thus, after independence, both central and state governments have made systematic efforts to spread education among the weaker and backward sections of society.

**Extent and Nature of Educational Development among SCs and STs**

According to 1991 census, the population of the scheduled castes is 13.82 crores and forms 16.48 per cent of the total population of India. The population of the scheduled tribes is 6.77 crores which comes to 8.08 per cent of the total population. Thus, the total population of these two groups is as large as 20.59 crores and forms 24.56 per cent of the total Indian population.

Thus, in India, for every four persons, one person belongs to these two backward groups. In many states and UTs this proportion is much higher.

In modern society, the educational development of any social group plays an important role in its socio-economic development. It becomes very much important in case of the development of the backward groups like SCs and STs. One of the important indicators of the educational development of social group is its literacy rate. The second indicator is the enrolment proportion of the children of the group in formal educational institutions at different levels.

**LITERACY AMONG SCs AND STs**

According to the 1991 census, the all-India literacy rate has risen to 52.21 per cent, whereas the literacy rate of the SCs has reached only 37.41 per cent and that of the STs has remained at 29.60 per cent only. Thus, both these groups are still lagging behind the all-India level in literacy percentage considerably.

In examination of the literacy rate of SCs and STs in different states and union territories, the situation appears a little different and is worth taking note of. The data of 1991 census indicate that in 10 states (Arunachal Pradesh, Assam, Goa, Gujarat, Himachal Pradesh, Kerala,
Maharashtra, Manipur, Mizoram and Tripura) and five UTs, the SC literacy percentages of SCs in Kerala, Daman & Diu, Delhi and Pondicherry, the SC literacy percentage has crossed the all-India average. The literacy percentages of SCs in Kerala, Daman & Diu, Mizoram and Dadra & Nagar Haveli are as high as 79.66, 79.18, 77.92 and 77.64 percent respectively. In Gujarat, it has reached 61.29 per cent, whereas in seven states (Goa, Arunachal Pradesh, Tripura, Maharashtra, Manipur, Assam & Himachal Pradesh) and three UTs (Delhi, Pondicherry and Chandigarh) it has remained between all-India average of 52.21 and 60 per cent. However, in rest of the states, it has remained below the all-India average. In 10 States (Sikkim, Tamilnadu, Meghalaya, West Bengal, Punjab, Haryana, Karnataka, Orissa, Madhya Pradesh and Andhra Pradesh) it has remained between 30 and less than all-India average, and in three other states (Uttar Pradesh, Rajasthan and Bihar) it has remained as low as between 20 and 30 per cent.

The development of literacy among the STs is even lesser than among the SCs. However, in one state and one UT (Mizoram and Lakshadweep) it has reached as high as 80 to 85 per cent and in four states and one UT (Nagaland, Sikkim, Kerala, Manipur and Daman & Diu) it has reached above all-India average to 60 per cent, whereas in 10 states (Assam, Himachal Pradesh, Meghalaya, Goa, Tripura, 40 to less than all India average and in Maharashtra, Gujarat, Karnataka, Uttar Pradesh and Arunachal Pradesh 30 to 40%) it has remained between 30 and less than all-India average in seven states (Tamilnadu, West Bengal, Bihar, Orissa, Madhya Pradesh, Rajasthan and Andra Pradesh) and one UT (Dadra & Madhya Pradesh, Rajasthan and Andhra Pradesh) and one UT (Dadra & Nagar Haveli) it is as low as 17 to 30 percent.

Thus, though by 1991 these backward groups have moved much ahead than all-India literacy percentage in some states and UTs, in many states and one UT they are still very much behind.
In the last 40 to 45 years after independence, education has spread among SCs and STs a good deal. The number of their children taking education has increased greatly at all levels. Even though these numbers are considerable, they are lagging behind the non-SC/ST students. Specially the STs are still lagging far behind all others at all levels except at the lower primary level. Although all those desirous of taking education are given free education at all levels, seats are reserved for them in all educational institutions and various types of scholarships and other facilities are provided to them to encourage them to take education. The proportions of wastage and stagnation are very high among both these groups at all levels of education. The spread of education has remained lower than the non-SC-ST students. The reasons for all these may either lie in themselves or in the socio-cultural environments in which they live or in the educational institutions in which they study.

**INDIVIDUAL FORCES**

The status of the SCs and STs in society is regarded as the lowest. The SCs are regarded even as untouchables. This generates in the minds of the children of these groups a feeling of lowness right from their childhood and in course of time gets reinforced by experience and interaction with others and develop a low self-image of themselves in them. However, under the present slightly altered political, economic and social environment, aspirations for education do arise in their minds, but they are unable to give them a concrete shape; when these aspirations begin to take shape in face of available opportunities, they are not sure whether they will really be able to realize them.

Secondly, most of them are not aware of what to do to take education. They lack in the knowledge of the mechanics of obtaining education; e.g.,
lack of information regarding the procedures involved, inability to fill in 
application forms or to face interview. Many of them are afraid of moving 
out of their family and peer group where they are accepted as they are. 
They also think that they will not be able to cope up with and adjust to 
the new social environment of the educational institutions as well as that 
of the places where they may have to live. The SC and ST students have 
to live in mixed groups while studying. However, a very large proportion 
of them confine their friendship largely to their own caste or tribe students 
or to other SC or ST students.

Thirdly, the students of these groups fall behind others in showing 
ability, hardwork, good study habits, educational achievement and overall 
commitment to their student role. "At the college/university levels, the 
teachers complain that the SC/ST students are seen only when scholarship 
cheques are received from the social welfare department. They mostly 
remain absent from the class-rooms. Though their percentage of attendance 
remains very low, yet they appear in examinations only because of the 
policy of the university administration to withdraw the rule of compulsory 
attendance at the last moment. That the quality of their education is poor 
is evident in their performance at the entrance tests for professional 
courses. An example shows that in 1989 in Madhya Pradesh, so few SC 
and ST students qualified at the entrance tests for professional colleges 
that the minimum eligibility marks for them had successively to be lowered. 
For engineering studies, the unreserved quota was to have atleast 50 
percent marks; for SC students the prescribed minimum was 35 percent 
and for ST students 25 per cent. Eventually, SC students with 15 per cent 
and ST students with 7 per cent marks had to be admitted". All these 
happen as the students are the first generation learners and they are 
exposed to the educational environment not from an inner urge but because 
of external forces.

Besides, this generation has not yet been able to give up its inferiority 
complex and hesitates to involve itself easily and actively in the new 
environment and alter its traditional attitudes and behaviour.
Consequently, they largely stay in hostel rooms or elsewhere with the students belonging to their own or another caste/tribe and limit their close friendships also to them and assure their help and support which they feel they part.

It is possible that these individual deficiencies and weaknesses may not remain when their second generation comes in to take education with the support of the first generation educated

SOCIAL FORCES

The major social forces influencing the development of education among these backward groups include (a) their family environment, and (b) the social environment of educational institutions they join.

Family Environment

*Poverty:* A very large proportion of families of these backward groups are extremely poor. In order to maintain their livelihood, all the family members including young children have to undertake some economic activity which fetch some income for them. Therefore, if children are sent to school, the parents have to forgo the income they bring or help they receive from them in their economic activities. They are so poor that they cannot bear even this small loss.

*Interest in Education:* Most of them are illiterate and those who are literate have a very low level of education. As a large number of parents do not utilize the free educational opportunities offered for their children, it may be argued that they are not interested in education.

*Meaning of Education:* It seems that education does not have the same meaning for these groups as it has for the middle and upper strata. They have lower status in society and have been deprived even of necessities of life for generations. Consequently, the idea of taking education for its own sake does not interest them. They do not look at it as an opportunity for self-expression, self realization or development of personality. They look at it only as an instrument of getting more economic returns. It is the
vocational rather than the academic aspect of education that appeals to them more.

This is evident by the fact that a large proportion of students belonging to these backward classes drop out either at the middle school or high school stage. They go in for whatever jobs become available to them at that stage of their education.

**Inability to play a Co-operative Role:** In order that the students play their student role properly and develop commitment to education, the family has to play a co-operative role. The student role needs to be regularly reinforced at home. It is necessary that the family elders supervise their children in the matter of their education, draw their attention, help, guide and encourage them and provide necessary facilities and free time at home for study. This is not possible in the families of these backward class children.

**Social Environment of Educational Institutions**

The social environment of the educational Institutions also influences the backward class students a great deal in their attitude towards education, their commitment to institution and student role, their participation in curricular and co-curricular activities, their educational performance, etc.

**Overt Discrimination:** The teacher turnover in schools consisting largely of backward class students is far greater than in schools where middle and upper class students predominate. This shows that a large majority of teachers do not like to go to schools having backward classes students in large proportions nor in areas where backward classes reside in large proportions than others.

Secondly, a large number of school teachers underestimate the possibilities of the backward class students going in for college education and advise them to terminate their education at the end of the school level. They look down upon the tribal culture and feel that tribal students have
lower IQ. They find the calibre of SC/ST students very low as compared to that of the non SC/ST students and find fault with their families that have not equipped them adequately in childhood. A distinct message of social inferiority is conveyed to SC/ST students by teachers, administrators as well as other student peers even today. About 80 per cent of the SC students of Milind College of Aurangabad in 1971-72 told that they were made to sit outside the class-room during their primary schooling because of untouchability.

Thus the behaviour of teachers and other non-SC/ST students towards SC/ST students becomes responsible for generating and reinforcing a low self-image in the minds of SC/ST students and this influences their educational achievement and classroom interaction and behaviour as well as their commitment to education.

**Covert Discrimination:** Covert discrimination also occurs towards backward class students. The perpetrators are not even aware of their such a behaviour, e.g., the system of private primary schools and public schools along with those that are conducted by the government indicates acceptance of equal opportunities for all along with special opportunities for some. This indirectly functions as a powerful level of discrimination.

At the secondary, higher secondary and higher education level, the state does not take the responsibility of conducting educational institutions. The private enterprises have been entrusted with this responsibility and the state only provides them recognition and grants. The state generally does not decide the location of institutions also. Most of these educational institutions are located in urban areas and to an extent in those rural areas where higher caste groups predominate. Consequently most of the residents of rural and backward areas have to seek higher education outside and away from their home places.

**Patronizing Attitude:** The higher castes have always considered the SCs, STs and other lower castes as inferior and backward and have shown a patronizing attitude towards them. They have assumed that these backward
classes lack in intellectual curiosity and conceptual ability. Most of the teachers think that they are low in calibre and intellectual ability and therefore fail to compete successfully with the non-SC/ST students in the existing secondary, higher secondary and college curricula which are oriented to middle and upper class needs only. Though the higher castes believe that the entry of backward class children in education has lowered the academic standards, they sympathize with them. They believe that the lack of educational traditions among them make it impossible for teachers to expect anything more from them. Therefore, where admissions are given on merit only, relaxations are made for them officially in the requirements for their admission.

**Social Inequality:** We observed earlier that among the backward classes the spread of education is uneven. The main reason behind this is social inequality existing among themselves. The SCs, STs and OBCs (Other backward classes) are socially and economically unequal. They are at different levels of development; their capacities to imbibe education are, therefore, unequal. Thus social inequality generates inequalities in their education also.

**LIMITATIONS OF THE PRESENT-DAY SCHOOL SYSTEM**

Till independence, the Indian educational system catered to the educational needs of the urban upper and middle classes whose objectives in taking education were more or less similar. There were no large differences between their educational aspirations, abilities and available facilities. Thus the educational system developed for them could perform a satisfactory role. After independence, a big change has occurred in the situation. Now, a larger number of lower class children have entered educational institutions at all levels. This has increased the responsibility of the educational system. It has to provide education now to students coming from all strata of society and having different educational aspirations, abilities, facilities and objectives. As the active support of all social classes is necessary to provide momentum to the allround development of Indian society, the educational level of all social classes is
to be raised. Special efforts are to be made to provide for the educational needs of the lower classes without endangering the provision for satisfying the proper educational needs of the upper and middle classes. It has to strike a just balance between provisions for satisfying the educational needs of the elite as well as those of the masses. The present educational system has become inadequate to perform both these functions simultaneously.

Thus, it has become absolutely necessary to seriously consider the needs of the lower class children and bring about changes in educational planning, determining priorities, policy of allocating financial resources for different levels and types of education, structure and functioning of educational institutions, curricular and co-curricular activities and teaching and evaluation methods.
LESSON - 8.3

SOME SUGGESTIONS FOR PROPER DEVELOPMENT
OF EDUCATION OF LOWER CLASSES

1. PLANNING OF EDUCATION ACCORDING TO EDUCATIONAL NEEDS

First of all, it is necessary to understand the educational needs of the lower classes. The need for education has not yet been clearly felt in the minds of the very poor lower classes. The most prior needs for them is stable and continuous work that can provide them earnings and can give them two meals a day. We have observed that the attitude of the SCs and STs towards education is also utilitarian. They take to education only to improve their vocational conditions and that also in as short a period as possible. Thus, courses which cannot enable them to secure a vocation quickly do not suit them. It we take this felt-need into consideration, short-term training courses at the secondary and higher secondary levels, specially for vocations that can be useful in rural areas, can attract them more. Provision of such courses at the polytechnic level with facilities for hostels can also prove very effective for them.

2. UNDERSTANDING THE CULTURE OF LOWER CLASSES

A lot of distance exists between upper, middle and lower classes, especially in the developing countries. Their vision of life, their lifestyles, values, aspirations, educational needs, priorities etc., are very different. It is necessary, therefore, to understand the culture of the lower classes prior to planning education for them.

The lower class student may be traditional and old-fashioned in many ways; he may be more superstitious too. They may not have adequate motivation to pursue a long range career and may prefer jobs that promise immediate returns and security to those that entail long waiting and risk. They may be suspicious of new ideas and may be poorly informed and may lack opinion in many areas. However, they have definite and intense
convictions in certain spheres such as morality, custom, religion, etc., and it is difficult to make them see reason in these regards. They may desire a better standard of living but may not be attracted to a middle class style of living and individualistic methods of betterment. They may prefer informal relationships with equals, superiors as well as inferiors. Their spoken language is also different from that of middle and upper classes.

A knowledge and understanding about these and other aspects of the culture of the lower classes will not only make us sympathize with them and accept to devise newer and unorthodox ways and means more suitable to their educational needs and lifestyle.

3. UNDERSTANDING THE LEARNING STYLE OF LOWER CLASSES

The second important thing is to find out how do these lower classes think and learn? What is the level of their intelligence? What is their spoken language? What are the characteristics of their cognitive style? Do they have any creative potential? It is possible that the lower class students may not be possessing sufficient language skills as well as ability to learn by reading or listening. However, they may show greater possibilities of learning by doing. They may be slow learners, but this does not prove that they are intellectually inadequate. Their slow learning may be due to unfamiliarity with the subjects, lack of sufficient training in auditory and reasoning skills or insecurity in settings; it may be cultural also as they are habituated to generally work leisurely and slowly. Thus it is very much important and necessary to get a proper understanding of the learning style of the children of lower classes.

SOME SUGGESTIONS

It would not be improper to outline a few suggestions that can be more useful in the proper development of education of lower classes in general and SCs/STs in particular:
Educational Institutions

i) Diversification of curricula at the secondary and higher secondary levels and facilities for more short-term vocational courses pertaining to vocations available specially in rural areas.

ii) Provide more freedom for selection of courses and combination of courses to students.

iii) Facilities providing different levels of courses in every subject, e.g., certificate course, diploma course, degree course, etc.,

iv) Opening up of more polytechnics and more professional colleges in rural areas.

v) Fixing up levels of education and training necessary for certain vocations and reserving them for those who are trained only up to those levels and disqualifying those who possess high qualifications than required for those jobs.

vi) Special care in selecting students for teacher training courses and providing them training that helps to develop an understanding of the educational needs and problems of children of rural and backward groups and a sympathetic attitude towards them.

vii) Proper steps must be taken to achieve universal primary education as early as possible.

viii) Wherever possible, introduce schemes whereby students can get some work experience while studying.

ix) Extension of non-formal education and open universities and improvement in their quality and functioning.

Parents

i) Improved arrangement for providing counselling and guidance to backward class parents to make them aware of the importance of education of their children and of their role and responsibility in it.

ii) Introduce schemes to encourage parents to enrol their male as well as female children and retain them at least till the completion of primary education.
Government

i) Increase the minimum amount of scholarship to be provided to students and provide additional incentive to those who show higher achievement.

ii) Provide facilities of study hall and reading room as much near to the school or home as possible.

iii) At every level special coaching classes providing additional training to students should be organized regularly.

iv) More low-cost hostels should be provided to students and full time hostel superintendents capable of understanding their problems sympathetically and can supervise, guide and advice, them to enable them to play their student role properly.

Teachers and School Authorities

i) Principal, teachers and other school personnel should be alert not to show consciously or unconsciously discriminatory behaviour towards backward students.

ii) Teachers should encourage interaction between backward and non-backward students and encourage, guide and help them to participate and take active part in co-curricular activities of their institution.

Bureaucracy

i) The officers and other staff involved in welfare programme for backward class students should try to develop awareness of existing facilities available to them, occasionally advertise them in regional language, help them to organise their voluntary welfare organisations and monitor implementation of welfare schemes by making occasional rounds in SC/ST areas.

ii) Make application procedure for using available benefits as simple as possible and provide guidance and help in applying.
Backwards and Non-backwards

i) Develop acceptance of a norm that the benefits of reservation of seats in educational institutions and other educational benefits provided to backward groups should continue till their second generation receives minimum education, that these be provided on the basis of economic and educational backwardness of family rather than on caste basis, that the total reservation should not exceed beyond 50 per cent and that the 'Creamy layer' among them should be excluded from these benefits.

ii) Create social environment favourable to introduction of social reforms in various areas of social life and specially lead the non-backward youths and their parents themselves to rethink and develop a more humane, egalitarian and sympathetic attitude towards the essential needs of the lower and backward groups.

iii) Provide necessary guidance, encouragement and financial assistance to organize backward youth welfare organizations to cultivate among them a proper understanding of their rights as well as duties, an acceptance that the government protection and assistance are only a temporary support for some time and ability to give them up and stand on their own legs with self-respect as early as possible.

iv) Sincere efforts should be made by backwards and non-backwards, reservationists and anti-reservationists. They should sit together and attempt to achieve a consensus on these suggestions and their implementation.

QUESTIONS

1. Who are Backward Classes? Examine the forces responsible for the lack of educational development among SCs and STs.

2. Bring out the special provisions for scheduled castes, scheduled tribes and other backward groups for educational and economic upliftment.

3. Write a brief note on literacy rate among SCs and STs.
4. Suggest some suitable measures for proper development of education among lower classes.

REFERENCES

1. Mohanty Jagannath; Dynamics of Higher Education in India.
3. Singh, Yogendra, 1980; Social Stratification and Change in India.

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PG 2409


Second Year

Sociology

Paper IX — SOCIOLOGY OF EDUCATION

Time : Three hours  Maximum : 100 marks

SECTION A — (5 x 8 = 40 marks)

Answer any FIVE out of EIGHT of the following questions.

1. Define Sociology of education and Describe its scope.

2. What are the functions of education in tribal societies?

3. In what way the family system related with educational system?

4. What are the causes of unemployment?

5. "The role of education as an instrument of social change and development to-day" — Discuss.

6. Point out the merits of new curriculum under 10+2+3 pattern.
7. Give reasons for the poor response among lower classes in their educational development.

8. Explain Brain Drain.

SECTION B — (3 × 20 = 60 marks)

Answer any THREE out of FIVE of the following questions.

9. Explain the development of Sociology of education in India.

10. What are the social functions of education? Explain.

11. Analyse the impact of educational system the social stratification in Independent India.

12. Describe the theories of Curriculum.

13. What are the special educational programmes for the development of SCS|STS?