SEMESTER-III

COURSE CODE: MS3PC5 CREDITS: 4

SOCIOLOGIES OF EDUCATION

UNIT – I: SOCIOLOGY AND EDUCATION

Sociology of Education: Meaning, concept and importance –Sociology and Education -
Basic concepts of sociology and education. - Difference between sociology of education
and Educational Sociology– Scope and functions of educational Sociology.

INTRODUCTION

A man is born in society and he has to pass his life in the society. In the society,
he is influenced by various factors and he also influences the society. The individual and
society both react upon each other. Both of these have a mutual relationship. It is an
account of this factor that this interaction becomes an important topic of study in the
domain of education. Sociology is such a subject which studies this interaction. The
social significance of education is studied by Educational Sociology. This unit introduces
you to some basic concepts of Sociology and Educational Sociology, its relevance and its
need and importance in day-to-day life of every individual.

Concept of Sociology

The history of the development of Sociology starts from 1837 when French
Philosopher, Auguste Comte coined this word. In 1837, in one of his lectures, he used
the word 'Sociology'. By Sociology, he meant the application of scientific method
in the study of the relationship between the society and the individual. Comte
considered this subject as 'Pure Knowledge' because its study can be made through
methodical and pureresearches.1.3.1 Meaning and definition of Sociology Compared to
other sociological sciences, Sociology is a new subject of study. It is described as the
youngest of all social sciences. Aristotle had commented that man is a social animal. He
realized the need and prospect of sociological study of man. Of course, in those days
Sociology did not come out as a distinct science of study. The word "Sociology" has
been derived from the Latin word "Socius "meaning "associates" or "companions" and

the Greek word "Logos "meaning "scientific study". So, the etymological meaning of Sociology is, "the science of society". In order to make our modern concept of Sociology clear, some of the definitions on the subject may be taken into consideration.

- According to Giddings, "Sociology is an attempt to account for the origin, growth, structure and activities of society."
- According to Kimball Young, "Sociology deals with the behaviour of man in a group."
- According to Moore and Cole, "Sociology studies plural behaviour."¬Emile Durkheim defines Sociology as the "science of social institutions".

As a summary to the above definitions, it may be said that Sociology is the scientific study of society. It studies behaviour of man in relation to society. Man has two aspects of consideration-biological and social. Sociology, as a subject, studies man not as a biological individual but as a social individual. On analysis of the above definitions, we may deduce certain general points for our consideration on sociology as a subject. They are-µSociology is the science of society.µIt studies the nature of social relations and behaviour of man.µIt studies the origin, growth and development of human society.

Relationship between Education and Sociology

Sociology and Education, as two branches of knowledge, concerned essentially with man and his life, are intimately related. Education has come to be known as one of the basic activities of human societies everywhere. The continued existence of a society depends upon the transmission of its heritage to the young. It is essential that the young be trained according to the ways and expectations of the groups so that they will behave in a desired way. All societies have their own ways and means of meeting this need. 'Education' as a process has come to stay as an effective means of meeting this need.

The term "education" comes from the Latin word "educare" which means to bring up. Another Latin word "educere" which means to bring forth. So, the derivative meaning of the word Education is to bring forth as well as bring up. Education, in its widest sense, can mean everything that is learned by an individual in society. Durkheim conceived of education as the 'socialisation of the younger generation'. It is a

process of transmission of social heritage. Education consists of "an attempt on the part of the adult members of human society to shape the development of the coming generation in accordance with its own ideals of life. "Education and Sociology are intimately related. Education is one of the major institutions of society. It is the creation of society itself. Educational activities constitute a part of the social activities of man. In this way 'education' appears as a branch of Sociology. Educational Sociology is a branch of the discipline of sociology which is confronted with the problems of relationship between society and education.

Meaning of Educational Sociology

Education is a process of socializing the individual child. It means that the child needs to be given education in accordance with the needs, hopes and aspirations of the society. Education should help the child in making him a socially efficient individual. As an individual he should enjoy the benefits of society and, at the same time, the society should also be benefited in turn by his own creative and productive work. Education is, therefore, a conscious and purposeful activity through which the child is trained to live an effective life in society. Schooling is nothing but a process of socialisation of the individual child through formal educational agencies of society.

Educational Sociology as a subject may be described as an important branch of Applied Sociology. It applies the theoretical principles of Sociology in the field of education, more particularly in the classroom situation of learning. It is a subject that helps to tackle the problems of education by making use of the sociological principles. Educational Sociology makes us aware of the social nature, implications and significance of education. It evolves methods and procedures, prepares plans and programme in bringing about the desired changes in behaviour and attitude of the students and the teachers. It involves the whole school community that includes the students, the teachers, the parents, the administrators, social leaders and the community people concerned with the whole of educative process. Educational Sociology, after studying of the interactions of the different elements of the society with the individual, throws light on their importance in education. This science emphasizes the progress of the society through the medium of education. The problems of schooling and instructions are looked upon especially as the problems of society.

For example, it studies as to what type of education should be given to the children? What should be its curriculum, which books are to be taught and also why the children become delinquents, truants etc.? The answer to these questions can only be obtained through a study of the nature and form of the society. Educational Sociology also tries to search a suitable solution for these problems. This science throws light on those institutions and organizations and on those social interactions which are of great importance in the educational process. In short, this science utilizes the total educational interaction which helps in the personality development of the individual so that he becomes a better social being. The discussion on Educational Sociology, thus, bring us two basic premises, namely,

- Studies of the educational system as a sub-system of the total system of the society and
- The perspectives of Sociology are applied in the analysis of educational phenomena.

Definitions of Educational Sociology

There are many important definitions given by different sociologists regarding the concept of Educational Sociology. We can consider the following definitions of Educational Sociology as important:

- Ottowa has defined the subject of Educational Sociology in the following words- "Educational Sociology starts with assumption that education is an activity which goes on in the society and the society in its turn determines the nature of education."
- According to Cook and Cook, "Educational Sociology is the application of sociological knowledge and technique to educational problem in the field of human relations and material well-being."
- According to Robert Stalcup, "Educational Sociology is the application of general principles and findings of Sociology to the administration and process of education. This approach attempts to apply principles of Sociology to the instruction of education as a separate social unit."
- According to Brown, "Educational Sociology is the study of interaction of the individual and his cultural environment."

- According to Good, "Educational Sociology is the scientific study of how people live in social group especially including the study of education that is obtained by living in the social groups and education that is needed by the members to live effectively in the groups."

Nature of Educational Sociology

The nature of Educational Sociology may be discussed as follows :

- Man is a social being. He has to learn the lesson of social adjustment in school with the help of his teachers and schoolmates. Educational Sociology recognizes the social nature of man and plans accordingly.
- As social beings all men are equal. They cannot be discriminated on the basis of birth, occupation, beliefs and place of living. Educational Sociology recognizes this fundamental principle and makes education accessible to all persons without distinction. She/He is given opportunities to receive education to the maximum level of his capacity.
- Individual is necessarily affected with the social elements. Educational Sociology studies these impacts objectively and applies them in the educational environment of the school.
- Culture which is the most important element of society is formally preserved and transmitted in the school. Educational Sociology analyses the desirable and undesirable aspects of culture by comparing them with the national and international culture.
- Educational Sociology helps the philosophers in constructing curriculum keeping in view the socio-economic tendencies and demands of the society.
- It helps us to provide sound social bases for educational researches. Sociological researches in education have special significance.
- Educational Sociology studies the causes of social and group conflicts which are to be removed by imparting suitable education.
- Educational Sociology paves the way for independent living of the child in the society

Scope of Educational Sociology

Educational Sociology as a subject has its special field of study so far as educational theory and practice are concerned. From the sociological point of view education is not merely the act of schooling or teaching-learning process or a certain body of subjects. It is equivalent to the development of character and social personality of the learner by means of imparting education of social life and its experiences. Our social life is consisted of variety and multiplicity of experiences in society that include games and sports, music, art and culture, religious and communal observances and ceremonies, debate, discussion and intellectual exchange of experiences of socio-political situation inside and outside the classroom. So, it is education that provides the wider scope of study in Sociology. Modern education therefore, identifies itself with the sociological study. Its main objective is to socialize the individual child through the programmes of school activity. Some of the scope or major areas of study that have been provided by Educational Sociology may be described as below-

Aim of education:

Determination of an appropriate aim of education acceptable to all sections of people in society is a major problem of education. Sociology as a subject plays an important role in determination of aims and objectives of education. Sociologically considered the aim of education is to make an individual live a better life in society. Individual biological qualities, and instinctive tendencies and urges of a child need to be trained and developed in society for social progress. John Dewey had emphasized the aim of education from sociological point of view. According to this aim, education should make a child socially fit and efficient. Sociology has a direct influence on determination of a suitable aim of education. Sociological study can help the teacher and the educator to decide the aim of education helpful for individual development in society.

Functions of Education

Sociology as a subject identifies itself with the comprehensive function of education. Educational thinkers have pointed out that the functions of education are broadly of two types- conservative and progressive. The task of education is to conserve and preserve the social heritage of the people in the past. Every new generation should be acquainted with the art, culture, literature, science and technology of their

predecessors. Little children should learn them in the form of books and the courses of study in school. Teacher is to help the society to conserve the past heritage of man in the young minds. Similarly, education is to make necessary progress and development of social heritage for future. It helps to evolve new ideas, thoughts, principles and new creations in human mind for social progress. Sociology as a subject can only give us the idea and the insight into progressive development of the social heritage through education.

Curriculum :

Sociology provides the wider scope of determination of effective curriculum for modern education. As the needs of society are in the process of change, curriculum is to follow the principle of dynamism and progressivism with the changes of time and its need. From sociological point of view, curriculum should reflect the social, cultural, scientific and technological values of society, its hopes and aspirations and the future needs and prospects. Planning of a curriculum should therefore be based on the conditions and needs of society. The subject matter of school curriculum must include the items of knowledge that have their relevance to society of the past and the present. There are again certain new subjects which 16Sociological Foundation of Education (Block 1)are to be evolved in the curriculum on consideration of sociological needs, hopes and prospects of society. It is therefore quite evident that Sociology as a subject provides the basis of the determination of the school curriculum.

Method of Education:

Sociology as a subject has influenced the method of teaching in modern education. In old days education was the unilateral activity of the teacher. He used to dominate curriculum and the method of teaching, and the standard of discipline maintained in school. It was somewhat authoritarian role of the teacher that was imposed on the students. Their interests, aptitude, hopes and wishes did not find consideration in education. At present such a method has been rejected and the unilateral and authoritarian role of the teacher is removed. School is now considered as a society or a community where young boys and girls are being trained for social efficiency and development. Children are given opportunity for self-expression through self-activity in learning. They enjoy freedom and democratic status as members of school. Modern

methods of teaching emphasize on social behaviour, social participation and co-operation in learning. Modern methods of teaching try to utilize the social forces that operate in the group life of the classroom situation. Sociology has therefore influenced modern methodology of teaching. Discipline :Disciplinary method and its underlying principles are have been influenced by the sociological concept at present. The old concept of discipline was dominated by the principle of control and repression by using punishment. This repressive method has been replaced by the concept of freedom of self activity and self discipline through self realization. Education today believes in the spontaneous self-expression of children in the social situation of the classroom. Pragmatic philosophy of Dewey believes in discipline of children through collective responsibility of work in the group life. This type of discipline has been worked out in the project method of education. Thus, it is Sociology that helps the teacher to evolve an effective method of discipline workable in modern education.

Role of the teacher :

The concept of teacher's role and responsibility has also been influenced largely by the sociological concept. The teacher is not to be treated merely as the lesson maker and a disciplinarian of the young minds. His role and responsibility have been extended to the society or community to which the school belongs. He is to give effective leadership to the community in facing and solving the various social problems. A teacher is responsible for educating the illiterate adults to develop the community life of the people. He takes necessary care of their health and hygiene, and also promotes their economic and cultural life. On consideration of these broad objectives of the teacher, the school is at present described as the community development centre. Study of Sociology can only make such role and responsibility of the teacher clear in his mind. Besides, the above mentioned scope of Educational Sociology, Dr.S.S Mathur mentioned some specific problems which are vital organs in its study. They are as follows:

- What is the importance of teacher in the society and how can he be given a place of honour in it?
- What type of relationship should be established between the teacher and the taught? How do social feelings influence this relationship?

- How can mutual relationships be established between school and other agencies?→What are the needs and the motives of the local community?
- How can social elements be broken into smaller units like school, playground etc. and what relationships exist between them?
- How does the social life influence the school and the individual?
- How can through ideal social life and good schooling democratic feelings be inculcated?
- How can such desirable changes in the curriculum which may help in the progress of the individual and the society be brought about?
- What is the importance of press, radio and films in the sociological progress?
- How are the social progress and social control possible? In this way, we can say that in the scope of Educational Sociology, the study of each and every type of social relationship is included.

Need And Importance of Sociological approach of Education

The twentieth century was marked by significant development of the all social sciences. In this context the need and importance of Sociology as a science of human relationship has been widely felt. Scientific study of society is at present well developed in different branches of the humanities subjects such as Economics, Politics, Psychology and Education. Importance of the study of Educational Sociology is quite obvious from the point of view of democratic concept and its growing popularity in education at present. It helps to understand human relations and interactions in the field of learning and development. Modern educationists are interested in interpreting educational problems from sociological point of view. In fact, in the second half of the twentieth century Sociology has gradually come nearer to education. The need and importance of the study of sociological approach in education may be highlighted with the following points-

- The study of Educational Sociology is a must to evolve an acceptable aim of education to the satisfaction of different sections of people in society.
- Its study can help to construct curriculum effectively for the society that may help to realize the hopes and aspirations of the people in the society.

- Educational Sociology can readily explain the conservative and progressive role of education to the teachers and the students.
- Sociology helps to understand relation between school and society or the community and the functions of the school as a special society for community for social progress.
- It helps the teacher and the students to understand and appreciate their own responsibility towards society and thereby to perform them more appropriately.
- Through Sociology man can learn how to live a better life with other members in the society, without any prejudice and with consciousness of the rights and duties of the individual.
- Its study can help to understand inter-relationship of the social institutions and can control conditions of social life and to improve them.
- Nature and characteristics and the role of the family as a social unit towards school and society are clearly explained by Sociology.
- Sociological concept of education can help to understand the present democratic principles of education and appropriate application of them.
- Sociological study can help to understand clearly the present complexities of modern society created by science and technology and help to tackle them effectively.λModernization of the present society through development of the new outlook and attitude of the people may be made possible through sociological study.
- Educational Sociology helps to understand national and international issues and problems and thereby develop the sense of national integration and international and global understanding in human mind.

Educational Sociology and Sociology of Education

It is acceptable to most of the sociologists that Emile Durkheim was the first thinker who clearly indicated the need for sociological approach to the study of education. But it is to be seen that even though Durkheim had put the position regarding the sociological approach to education with lucidity and clarity yet it was after many years that the sociologists started to pursue their studies in this direction.

- Smith, Zorbaugh, Kulp and many others subscribed to the viewpoint that Educational Sociology is the application of sociology to educational problems. According to this view, Educational Sociology is strictly technology and not science at all.
- In the words of Francis Brown, "The educational sociologists utilizes all that has been learned in both fields, but joins them in a new science by applying sociological principles to the whole process of education."
- Educational Sociology can thus be described as that discipline which applies the general principles and findings of Sociology to the process of education.

The findings of sociological researches are applied to the planning of educational programmes and activities. Educational Sociology formulates ideals by which educational planning is to be guided. Thus, the sociological researches provide the guidelines for education. As the number of investigations and the directions in which these investigations were made increased among the sociologists and educators, there appeared confusion as to what the proper dimensions of Educational Sociology should be. There were differences of opinion regarding what types of researches are to be classified under the head of Educational Sociology. This led to the thinking that there is a separate branch of knowledge which can be designated as Sociology of Education. Soon Educational Sociology became a historical phenomenon.

In 1963, the Journal of Educational Sociology became the Journal of the Sociology of Education. Angell in 1928 expressed the view that "Educational Sociology is merely a branch of the pure science of sociology." He preferred to call the area of the discipline developing on the basis of the researches in school situation as the Sociology of Education, thereby indicating that the school as a source of data could be analysed. Later on Reuter also made a similar delineation of the field. He also emphasized that there should be developed an area of study known as sociology of education not only as application of sociology which was being referred hereto as the Educational Sociology. To sum up the distinction between the Educational Sociology and the Sociology of Education, we may quote Znaniecki. He said, "Educational Sociology like educational psychology, evolved as a discipline designed to prepare educators for their future tasks. It uses the results of sociological research in planning educational activities and in developing effective methods of realizing these plans. On the other hand, we

may describe Sociology of Education as that branch of knowledge which presents a sociological theory of education developed through the various analytical studies of the interactions between individuals in the formal school like educational situations or the other multiple informal educational situations." The Sociology of Education includes the analysis of the relationship of the educational system to other aspects of society. This analysis is done with respect to several sub-divisions, among which may be included:

- The function of education in the culture.
- The relationship of the educational system to the process of social control and the power system.
- The function of the educational system in the process of social and cultural change or in the maintenance of the status quo.
- The relationship of education to the social class or status system in the relationship among racial, ethnic and other groups.

A second area of analytical studies as referred to by Brookover and Gottlieb is the analysis of the school as an ongoing social system. There may be described two general types of sociological analysis in this area: (i)the nature of the school culture, particularly as it differs from the culture outside the school and (ii) the patterns of social interaction or the structure of the school society. A student comes in contact with various teachers in the school. The teacher also comes in contact with many students. With each he develops certain social relations. These relations are inter-connected with one another because the task of the teacher is to educate the students andall these relationships develop in the process of the performance of these tasks and so they are described as inter-connected. We call a system of inter-connected social relations between an individual and a number of others a social role. The social role of the teacher differs from the social role of the student and both these roles differ from other social roles. An analysis of the social role or roles also comes under the purview of analytical studies included in field of Sociology of Education. Besides the above three areas there are many more areas of sociological analysis with reference to education and the field is extending day to day with a large number of investigations being conducted relating to the social process of education. We can draw the difference between Educational Sociology and Sociology of Education in the following manner:λEducational Sociology recognizes the social nature of man and plans accordingly

whereas Sociology of Education analyses the institutions and organizations of education.λEducational Sociology analyses the desirable and undesirable aspects of culture by comparing them with the national and international culture whereas Sociology of Education studies education as an agent of transmission of culture.λEducational Sociology as a subject tries to study human nature, culture and social heritage of man comprising the past, present and future whereas Sociology of education makes studies of school organizations and the relation between schools and social structure, especially social class, family and neighbourhood.λEducational Sociology describes a man as a social individual whereas Sociology of Education stresses upon the social importance of education.

Limitations of Educational Sociology

Educational Sociology has greatly helped in the immense progress which education has achieved. This discipline has made us conversant with the fact that education is a social process and it cannot be given in a desirable manner till it does not study the social environment and its influence on human personality. But if we take social point of view as foremost in education then its progress will not be very much. We will have to decide the aims, methods, curriculum, discipline etc, on the basis of our knowledge of educational philosophy because this discipline provides us with a desirable point of view to solve such problems. Educational Sociology informs us about the social nature of education and emphasizes the mutual relationship of education and society. But it fails to tell us as to what type of society is needed? What should be its aims? What should be its ideals and values? What should be the ideals and aims of life? Only philosophy can provide answer to these questions. Therefore, we can say that Educational Sociology can function efficiently only within certain limitations. It does not determine the important factors in education. It does not answer the ultimate questions raised in providing education to the new generation. Therefore, it must be helped by educational philosophy so that education may be planned most effectively.

Scope of Sociology of Education

The scope of sociology of education is vast.

- It is concerned with such general concepts such as society itself, culture, community, class, environment, socialization, internalization, accommodation, assimilation, cultural lag, sub-culture, status, role and so forth.

- It is further involved in cases of education and social class, state, social force, cultural change, various problems of role structure, role analysis in relation to the total social system and the micro society of the school such as authority, selection, and the organization of learning, streaming, curriculum and so forth.

- It deals with analysis of educational situations in various geographical and ethnological contexts. Eg. Educational situations in rural, urban and tribal areas, in different parts of the country/world, with the background of different races, cultures etc.

- It helps us to understand the effectiveness of different educational methods in teaching students with different kinds of intelligences.

- It studies the effect of economy upon the type of education provided to the students. Eg. education provided in IB, ICSE, SSC, Municipal schools

- It helps us to understand the effect of various social agencies like family, school on the students.

- It studies the relationship between social class, culture, language, parental education, occupation and the achievement of the students.

- It studies the role and structure of school, peer group on the personality of the students.

- It provides an understanding of the problems such as racism, communalism, gender discrimination etc.

- It studies the role of schools in socialization of the students.

- It suggests ways to develop national integration, international understanding, the spirit of scientific temper , globalization among the students

- It promotes research studies related to planning, organization and application of various theories in education.

- All these are the concerns of education and sociology as inseparable discipline focusing on the problems of the society.

Difference Between Educational Sociology and Sociology of Education

Educational sociology is a branch of discipline of sociology which studies the problems of relationship between society and education. It evolved as a discipline designed to prepare educators for their future tasks. It uses the results of sociological researches in planning educational activities and in developing effective methods of realizing these plans. The main aim of educational sociology was to study social interaction. Francis Brown considered that, —All education proceeds by the participation of the individual in the social consciousness of the race‖. He defined educational sociology as that discipline which applied the general principles and findings of sociology to the process of education. Educational sociology is by definition a discipline which studies education sociologically, with the premise that it recognizes education as a social fact, a process and an institution, having a social function and being determined socially. It is the application of sociological principles and methods to the solution of problems in an educational system.

Educational Sociology threw light on the importance of the interactions of different elements of the society with an individual. It emphasized the progress of the society through the medium of education. The problems of schooling and instructions were looked upon as problems of the society. The educational sociology tried to answer the questions --as to what type of education should be given? What should be the curriculum? Why children become delinquent? It threw light on those institutions and organizations and on those social interactions that were important in educational process. It used educational interactions that helped in the development of the personality of the individual so that he becomes a better social being.It was realized that though educational sociology made everyone realize the social nature of education, formulated ideals by which educational planning was guided, used the theoretical knowledge gathered by researches conducted by either sociologists or educational sociologists, there appeared to be confusion as to what the proper dimensions of educational sociology should be. There were differences of opinion regarding what types of researches are to be classified under the head of educational sociology. This led to the thinking that there should be a separate branch of knowledge which can be designated as sociology of education. Soon educational sociology became a historical phenomenon. In 1963, the Journal of

Educational Sociology became the Journal of Sociology of Education. Sociology of Education may be defined as the scientific analysis of the social processes and social patterns involved in the educational system.

Functions of Educational Sociology

Acquisition of knowledge and development of the personality of an individual is no longer presumed to be the main function of education. Functions are assumed to occur without directed effort. From the sociological point of view, education has the following functions:

1. Assimilation and transmission of culture/traditions:

This needs to be done consciously and selectively because traditions need to be selected for transmission as well as omission depending on their value and desirability in today's democratic set-up. For example, one needs to propagate the idea of ‗Sarva Dharma Samabhav' meaning all Dharmas (truths) are equal to or harmonious with each other'. In recent times this statement has been taken as meaning "all religions are the same" -that all religions are merely different paths to God or the same spiritual goal. It emphasizes moral responsibilities in society that people should have towards each other. At the same time education should encourage people to do away with the custom of child marriage, untouchability etc. Education should help in Acquisition/clarification of personal values

- Self-realization/self-reflection: awareness of one's abilities and goals
- Self-esteem/self-efficacy
- Thinking creatively
- Cultural appreciation: art, music, humanities
- Developing a sense of well-being: mental and physical health
- Acquisition/clarification of values related to the physical environment
- Respect: giving and receiving recognition as human beings
- Capacity/ability to live a fulfilling life

2. Development of new social patterns:

Today the world is changing very fast due to development of technology and communication. So along with preservation of traditional values, new values, social patterns need to be developed where

- Citizens rooted in their own cultures and yet open to other cultures are produced. Global outlook is fostered.

- Knowledge is advanced in such a way that economic development goes hand in hand with responsible management of the physical and human environment.
- Citizens who understand their social responsibilities are produced.
- Citizens who can evaluate information and predict future outcomes are developed –in short who can take part in decision-making
- Who have the capacity/ability to seek out alternative solutions and evaluate them are trained –those who are trained in problem solving

3. Activation of constructive and creative forces:

Education should help to build up a qualified and creative workforce that can adapt to new technologies and take part in the ‚intelligence revolution' that is the driving force of our economies. It should

- Ensure capacity/ability to earn a living: career education
- Develop mental and physical skills: motor, thinking, communication, social, aesthetic
- Produce citizens who can adapt, adjust according to social environment,
- Produce citizens who can contribute towards the progress of society,
- Produce citizens who will live democratically,
- Create individuals who will make proper use of leisure time,
- Train individuals to adapt to change or prepare for change, better still initiate change in the society,
- Develop individuals who are open to others and mutual understanding and the values of peace,
- Promote knowledge of moral practices and ethical standards acceptable by society/culture
- Develop capacity/ability to recognize and evaluate different points of view
- Develop understanding of human relations and motivations

UNIT-II: SOCIAL SYSTEM AND EDUCATION

Social System: Meaning, Concept and Characteristics, Education as a Subsystem – Education and Social change; Social mobility, Social stratification, Social deviants; Constraints on social change in India (Caste, ethnicity, class, language, religion, regionalism).

SOCIAL STRUCTURE AND SOCIAL SYSTEM

The concept of social structure is central in the sociological literature. It is used to designate an ordered arrangement of parts linked together to a whole. But what are these parts that are arranged in an order? In sociology, a part may mean a social group comprising a set of social relationships. For instance, a family is nothing but a set of social relationships between and among the individuals connected through either descent or blood or marriage. In this sense, a family may be treated as a part in the social structure. Similarly, one can think of social groups such as religious groups, political parties, business organizations, hospitals, schools, trade unions, etc., as being various parts of the whole i.e. the society.

Meaning and Definition of Social Structure

If we think of society as a multiplicity of social groups such as family, religious groups, political parties, or occupational groups then each of these groups exhibit organized, fairly stable or commonly accepted ways of behaviour. Each of these groups are distinguished by the roles their members play, the goals they set out for themselves, and the status attached to each of the roles within the group. In other words, a part may also be understood as a social institution and a social system comprises a number of social institutions.

Further, since a social system is composed of the interrelated acts of people, its structure must be sought in some degree of regularity or recurrence in these acts. Structure also has certain roles and any occupant of a role is expected to fulfil certain pattern of obligations and behaviour. In a nutshell, the structure of a social system includes:

- groups and sub-groups of various types interconnected by rational norms, roles of various types, within the larger systems and within the sub-groups.
- Each role system is also connected with others, through the rational norms.
- Regulative norms governing sub-groups and roles,

Cultural values

Therefore, a social structure can be defined as a network of social institutions and social relationships. It consists of relatively stable and orderly inter-relationships among various parts.

Role and Function of Education in the Social Structure

Education is the process of preparing people to fit into the complex social structure through the process of socialization. It helps the child to train for the future roles of an adult life. All social institutions define the pattern of relationships and behaviour expected of the persons who belong to them. The principal social institutions are concerned with regulation of economic, political, familial, educational, and religious aspects of human life. Thus the children have to learn to be fathers or mothers, teachers or civil servants, shopkeepers or priests. They have to learn to be members of more than one institutional group also. Therefore, the child prepares himself or herself to take multiple roles through the process of socialization, in general, Social Structure, education, in particular. Education in this context may be the informal education received in the family or the peer groups or the formal education received at school. The child get to understand the role he /she has to play in the wider society through the formal education received in the schools. It is here a child learns to confirm to the rules and regulations of human behaviour in groups and institutions. They have to learn to be impartial and adopt a set of dos and don'ts. They also have to be prepared to change the social mores when they see that they can be improved. Thus the need of the society to bring up and educate its children leads to the institution of family and to a whole set of educational institutions, which are interrelated with the rest of the social structure.

Seen in this context, it can be understood that it is through the functions of people in their institutional relations that the patterns of culture in a society are maintained. Looked at from the point of view of the structure , a social system may seem to exist in a static framework. From the point of view of function, the society springs into the dynamic and changing life that we all experience. The structure of the institutions can be described in terms of status positions, rights, rules, duties, and chains of authority; but the culture of institutions results from the manifest activities of their living participants, in terms of their attitudes, feelings, and sentiments,

social and cultural habits, recreations, ceremonies, and rituals. The function of education lies both in the maintenance and renewal of the social structure, and in the transmission and development of culture. It depends on the differences in the socio-cultural backgrounds and status of individuals in the modem industrial societies. It also functions as a main stratifying agent in the context of the industrial societies. The next part examines in detail the definition of social stratification and various theoretical explanations to explain the phenomena.

Types of Social Stratification

The three major systems of social stratification are discussed- slavery, Social Mobility castes, and the social classes. These systems can be seen as ideal types for analytical purposes. It may be pointed out that any social stratification system may include elements of more than one type.

Slavery

Tile most extreme of legalized social inequality for individuals or groups is slavery. 'he distinguishing feature of this oppressive system of stratification is that enslaved :individuals are owned by other people. 'These human beings are treated as property, just as if they are equivalent to household pets or appliances. Slavery has been practised in different forms. In ancient Greece, the main source of slaves consisted of captives of war and piracy. Though the slave status could be inherited, it was not permanent. A person's status might be changed depending on the outcome of the military conflict between kingdoms. On the other hand, in United States anid Latin America, racial and legal barriers were established to prevent the freeing of slaves. In other words, in whatever form it existed, it had required extensive use of coercion in order to maintain the privileges of slave owners.

Caste

Caste is the corner stone of social stratification in India. It is a hereditary system of rank, usually religiously recognised, that tend to be fixed and immobile. In other words, caste is a closed system, which denies social mobility. Connubiality and commensality are the cardinal principles of inter-caste relations based on the ascription of caste status and rank by birth. According to Bailey (1957), caste is a closed organic system of stratification. However, another sociologist, Lewis (1958) observes that caste is an integrating and cohesive factor in the village community as it encompasses kinship ties and political and economic relationships.

According to Luis Dumont, a French sociologist, Caste stands for inequality in both theory arid practice, hut this inequality is not a binary opposite of equality. In his well known study ''Homo Hierarchicus", he assigns an important place to hierarchy which forms an important aspect of the structuralist paradigm. Ideology refers to the ideas and norms derived form the Hindu civilization of which the caste system is an important manifestation. "Hierarchy" is the dominant principle of this normative structure which is contained in the dialectical relationship between the principles of purity and pollution in the ritual and the behavioral domains of the system. The ideology of the caste system in Dumont's model of stratification helped in the comparative analysis of the social structure.

Again the role of ideology in the studies of social stratification in India can also be reflected j n Yogendra Singh's book "Social Stratification and Change in India". Singh explains by using the concept of 'Counter - Brahmanical ideology' of the caste system in India. The social consciousness of the educated classes among the deprived communities, tribes and scheduled castes questions the Hindu caste system based on the idea of ' purity and pollution. Thus, the clash was between two ideologies in the Indian social structure - the Brahmanical model of caste and a casteless society of groups and communities based on occupational specialization.

However, with the process of modernization and social change, the issues involving social stratification in India have now crossed the boundaries of caste and class has also become an important analytical tool to understand the complex issue of social stratification in India. Social stratification in India is taking many new concepts into its fold like professions, elite, categories of weaker sections of society, women, children, tribes and scheduled castes. These structural entities and the new domains of inequality requires novel orientations and analysis in order to understand the shift found in the sociology of social stratification in India.

Social Class

A class system is a social ranking primarily based on the economic position in which I achieved characteristics can influence mobility. Education is an important contributory factor in achieving such a class position. In contrast to slavery and caste systems, the boundaries between classes are less precisely defined, and there is much

greater movement from one stratum or level of society to another. Yet class systems maintain stable stratification hierarchies and patterns of class divisions. Consequently, like other systems of stratification, class 1 systems are marked by unequal distribution of wealth and power. Income inequality is the main characteristic of a class system. For instance, Daniel Rossides (1997), an American Sociologist, has conceptualized the class system of the United States using a five class model - the upper class, the upper middle class, the lower middle class, the working class and the lower class. The lines separating social classes in this model are not so sharp as the divisions in the caste system.

Education and Social Stratification

Sociologists like Durkheim view the major function of education in any society as the transmission of that society's norms and values. According to them, education provides a link between the individual and the society and it provides the individual specific skills necessary for the future occupations, which is the most. important factor in the modern social stratification system. Parsons (1961) believes that the educational system is an important mechanism for the selection and allocation of the individuals in their future roles in the society. It is also regarded as the ground for proving one's ability and hence selective agency for different statuses according to their abilities. However, this argument is rejected by people like Bowles and Gintis who argue that the social relationships in the schools replicate the hierarchical division of labour in the work place. There is a close correspondence between the social relationships which govern the personal relationships at the work place and the social relationships in the educational system.

Raymond Boudon (1974) also suggests that the inequality of educational opportunity is primarily a product of social stratification. According to him, even if there were no sub-cultural differences between classes, the very fact that people stand at different positions in the class system will produce inequality of educational opportunity. Thus, the essence of social stratification is social inequality and it manifests itself through many forms such as differential allocation of income, status and privileges, opportunities for various social utilities, etc and the educational achievement is very important in all these aspects. In the open systems of stratification such as class system, the movement up and down the strata is possible and in the closed a∼scription

based stratification systems such caste, where the boundaries between various strata are rigid, the movement is extremely difficult.

Further, there are various correlates of the relationship between education and social stratification in a society. Most important of them is that the education is the primary generator of social mobility in any modern industrial society. This relationship is little complex to understand. For instance, the education is the main component in achieving a status in the social class system, on the one hand, and stratification system is the deciding factor in the differential access to education, on the other hand. Therefore the relationship between education and social stratification is very complex and can only be understood in relation to the concept of social mobility.

Education and Social Mobility

As discussed earlier, education in the present day context is the most important and dynamic force in the life of individual, influencing his social development. It functions I more as an agent of social change and mobility in social structure. It leads to economic I development by providing ways and means to improve the standard of life. The positive attitude towards education leads to socio-economic mobility among the individuals and groups. That means, a person who is born in an agricultural family can, by means of education, become an administrator or any other government employee. Secondly, education leads to the changes in the lifestyles of people. It modifies the attitudes, habits, manners and their mode of social living. Thirdly, the education is responsible for inter-generational mobility among the individuals and groups. Through inter-generational mobility, the social groups are able to maintain their status and the status of their family. Therefore, it can be said that education plays an important contributory role in the mobility of individuals and groups regarding their social position, occupational structure, styles of life, habits and manners.

Constraints to Social Changes in India

The concept of social change was introduced by August Comte, a Frenchman, known as founding father of Sociology. Later on, the concept of social change was further refined and developed by Herbert Spencer, Karl Marx and a number of other sociologists. No human society is static and at the same time it is difficult to predict the forms and directions of social change. The reason is that the factors which cause social change do not remain uniform always. The population changes, expansion of science and technology, ideologies and social values take on new forms, and as a result of that

social structure, social system, and social institutions change their functioning. The process of industrialization and urbanization has changed the whole set of social relationships. It is quite visible that the contemporary world is not changing uniformly and is also manifesting complexities in social change. Slow and simple forms of social change may intersect with quick and intricate forms of social change. Migration of illiterate persons from remote rural areas to metropolitan cities will effect the institutions of family life in it, add to stress and strain of daily living due to fast pace of city life and new social values required for industrial and urban living. From the middle of nineteenth century onwards, a large number of sociologists have tried to define social change. Some often quoted definitions of social change are: August Comte: Societies progress through a series of predictable stages based on the development of human knowledge. Anderson and Parker: Social Change involves alterations in the structure or functioning of social forms or processes themselves. Davis: By social change it is meant only such alterations as occur in social organization, that is, structure and functions of society. Gillin and Gillin: Social changes are variations from the accepted modes of life; whether due to alteration in geographical conditions, in cultural equipment or composition of the population, etc. Ginsberg, M.: By social change, I understand a change in social structure e.g. the size of society, the composition or balance of its parts or the type of its organization. Koening, S.: Social change refers to the modifications which occur in the life-patterns of people. Lundberg and Others: Social change refers to any modifications in established patterns of inter-human relationships and standards of conduct. MacIver and Page: Our direct concern as sociologist is with social relationships. It is the change in these relationships which alone we shall regard as social change. Mazumdar, H.T.: Social change may be defined as a new fashion or mode, either modifying or replacing the old, in the life of people, or in the operations of society.

It is true that Indian society is changing and certain directions of social change and development are clearly apparent, yet it is a fact that we have not been able to achieve all those goals which we wanted to achieve. What have been the hindrances in achieving our goals? Some western scholars like Gunnar Mydral suggest that the main cause of India's economic weakness is not lack of technical skills among the people but rather lack of initiative, of interest in improving their status, and of respect for labour. Such views are illogical, biased, and vigorously challenged by Indian and some western scholars like

Morris (1967), Milton Singer (1966, 1969), T.N. Madan (1968), Yogendra Singh (1973), and S.C. Dube (1982).

A good number of studies in rural India have shown keen desire on the part of the villagers for improvement. They are willing to work hard, change their harmful customs, eschew temptations, and rise above human fallibilities. The impediments to developmental efforts are not human factors but political environment, social structures, and economic handicaps.

Education As a Social System:

The education system is composed of many distinct sub-system or parts ,each with their own goals. Together these parts makeup a functioning whole .Each part id dependent on the other for smooth functioning .Willard Waller gives five reasons for education to be regarded as social system:

In education different personnel are working, who contributes towards educational goals. Education has a social structure as the result of social interaction within the school.

- It has bound by strong social relationship.
- it is bound by a feeling of belonging
- It possesses its own culture, tradition, and way of doing things.
- Education helps in transmitting folkways, more institutional patterns in social organization.

Thus we can say that education in school is a social system .It has a close relationship with the environment and they complement each other ,Education in school prepare students with living skills , knowledge and expertise necessary for the society .The education is provided with resources ,building and personnel (parents ,teachers ,students) in order to functioning. As a social system education has a formal and informal structure ,the formal structure refers to the role and function of the administration. The informal system refers to its social relationship that helps the organization to function. When you enter in school we see office ,member of the school staff, classrooms takes up the most of the physical structure of school .within a classroom ,the teacher and students are the main personnel .we see specific order in the classroom ,seating arrangement work groups, location, style of leadership, class size ,types of students. all the factors in education system affects the relationship between position holders and the other .Each classroom has a distinct climate and social structure. The education system exists in a larger societal context ,including the local community,

state and central governments rules and regulations and funding .Therefore a education system is where people building, textbooks, and equipment interact with each other in social environment. According to Getzels ,social system model is best suited for education system, because it emphasize on process of synthesizing the society with its culture ,values, socioeconomics, political system with the need of the individuals. Every school member ,student ,teacher ,head, and other staff play their important roles towards achieving the educational goals .

Constraints on Social Change In India

The various constraints an social change in India-caste, ethnicity, class, language, religion and regionalism are discussed below.

Caste

Sociologists have conducted a number of studies based on caste. Let us study one of the most common class models:

Caste Model

The main features of caste model are as follows:

•This model is based on the ideas expressed by certain sections of society and not on the observed or recorded behaviour of people.

•It attaches universal significance to caste as it has been conceived in the classical texts.

•The entire system is being governed by explicitly formulated principles.

•It is assumed that different castes, which are the basic units in the system, are fulfilling their complementary functions.

The historicity of Indian society has been the hallmark of caste model. Everything is reduced to the all-pervasive principle of caste hierarchy. However, this was not the situation in ancient, medieval and British India. Migration, mobility and defiance have been reported in historical researches. These researches have been ignored by anthropologists and sociologists perhaps due to British colonialism. British ethnographers have defined caste in terms of its assumed or real functionality to Indian society and culture. The salient features given by these ethnographers as well as some Indian sociologists are that castes have common names, common descent and same hereditary calling and communitarian living. S.V. Ketkar (1909) mentions hereditary membership and endogamy as the most striking features of the caste system in India. M. Senart

(1930) writes, 'a caste system is one whereby a society is divided up into a number of self-contained and completely segregated units (castes), the mutual relations between which are ritually determined in a graded scale'. The uniqueness of the system is predominantly emphasized in the above definition of the caste system.

Many sociologists observed that the caste system is functional for society. Ghurye (1950) refers to six features of the caste system and upholds endogamy as its essence. H.J.S. Maine (1890) referred to caste as an example of a non-contractual 'status-society'. Senart, Hocart, and Dumont have emphasized ritual criteria and pollution-purity as the bases of Hindu society. Weber considered caste as a system of 'status groups' based on the other worldly doctrines of Hinduism. Srinivas's work on religion and society among the Coorgs of South India in 1952 is also an attempt towards caste ranking based on the criterion of pollution and purity.

David Bailey (1963) refers to three types of definitions of caste. These are:

1. The rigidity type
2. The cultural type
3. The structural type

The first type of definition is found inapplicable in the context of Indian caste system as it refers to status immobility. The second type of definition is found useful as it refers to religious ideas such as opposition based on purity and pollution and hierarchy. Caste as a system based on beliefs and ideas becomes a closed unique system of social stratification. The third type of definition refers to exclusiveness and ranking as the structural criteria of Indian caste system.

According to Bailey, caste is a unique system as far as its cultural criterion is concerned. McKim Marriott (1959) used interactional and attributional approaches to the study of caste system. The study of relations between higher and lower castes is the basis of interactional approach. On the other hand, attributional approach is based on 'order' rather than 'relation'. The organization of elements constituting a system of hierarchy is the essence of attributional approach. For instance, some of the attributes used in this approach are income, occupation, education and positions of power. These attributes are measurable and they facilitate construction of categories such as upper, middle and lower. Thus, an attempt is made to work out the indicators of status.

After this, variations are measured on different types of scales and the composite status of individuals is worked out. D'Souza and Bhatt clearly advocate the application of an attributional approach. Caste as a cultural phenomenon is seen as a system of values and ideas. Caste as a structural phenomenon is considered as a part of the general theory of social stratification. Fredrik Barth (1960) writes 'if the concept of caste is to be useful in sociological analysis, its definition must be based on structural criteria, and not on particular features of Hindu philosophical scheme'. Barth considers caste in general as a system of social stratification. The principle of status summation seems to be the structural feature of caste stratification. In opposition, segmentation and hierarchy are universal. Every caste has a caste panchayat in order to deal with transgressions related to the caste system. Some of the punishments given by these panchayats are imposing fines and out casting a person temporarily and permanently. In the past, Dalits were ill-treated by people of upper castes. They were considered 'untouchables'. It was believed that their touch and even their shadow would pollute upper castes. They were not allowed to take water from the wells from where the upper castes drew water. There were strict punishments for Dalits who heard or read sacred texts. This kind of discrimination was made illegal under legislation passed during British rule and later under the Constitution of India. However, there are still many places in India where Dalits are ill-treated

Contemporary Trends in Caste System

The disorganization of the caste system leads some to infer that in future the caste system will cease to exist. Many scholars have dissolved this doubt. According to G.S. Ghurye, there is no sign of extinction of the caste system in the near future dueto the following reasons:

Election:

Due to the establishment of a democracy in India, the administrative machinery is operated by representatives elected by the people. The method of election has done much to encourage the caste system because the candidates want to achieve their end by drumming the cause of casteism among the voters. This is how people are asked to vote for their caste candidate, and this casteism is maintained by the elected leaders after the elections are over. Political parties also sponsor only that candidate for electionin a particular area whose caste population is the highest in that area.

•Protection of backward classes:

The Constitution of India has provided for the protection of the backward and scheduled castes. Some posts are reserved for them in government services. Some seats are also reserved in legislative assemblies for backward classes. They are given all types of facilities and special scholarships for education. All such special rights have encouraged casteism very much in the backward castes since the castes is proving very beneficial to them because of these prerogatives.

State of class consciousness in India

On one hand, caste is becoming weaker due to the influence of factors like industrialization, urbanization, technology enhancement, better transportation and means of communication, popularity of English education, political and social awakening, democratic government and laws abolishing untouchability, and so on. But on the other hand, new organizations such as labour unions on the basis of occupation, post, capacity etc., are being established. Due to an increase in the desire for money caused by the influence of Western education, the sense of superiority or inferiority is now based on wealth and social power rather than on caste. Nowadays, the class consciousness based on occupations etc., is replacing the caste consciousness. For people who are specially gifted in a particular occupation, other occupations are very limited in India and the paths to those that are available are closed. Children of those parents who have a small income or who have no wealth look out only for service. In reality, in India casteism is being transformed into classism. It is not an easy task to predict the future of the caste system. It is certainly true that the restrictions on marriage, diet, lifestyle, and so on, based on the caste system are breaking down.

Casteism is increasing and caste system is being encouraged by the method of election and the government protection of backward classes for political motives. Actually, it seems more or less definite that there is no possibility of the caste system being eliminated from the Indian society in the near future. The roots of the caste system go deep in Hindu society and at its base are the important and beneficial principles of division of labour, specialization, etc. Foreign invaders made their best efforts to wipe out the Hindu caste. In spite of all efforts of Muslims and Christians, not much has changed in the caste system. It has definitely been affected some what by the influence of Western education and Western culture, and its form has undergone a vast change. There is no room for doubting that this form of the caste system will change further in

future, it may even change beyond recognition. It may also be influenced by the development of the sense of democracy and nationalism, industrial progress and by new political and economic movement.

Recent Changes in Caste System

Indian caste society has undergone tremendous transformation in modern India. Caste system has undergone and is still undergoing adaptive changes. M.N. Srinivas quite aptly referred to the changes brought about in independent India. In independent India, the provision of Constitutional safeguards to the backward sections of the population, especially the Scheduled Castes and Scheduled Tribes, has given a new lease of life to caste. Many factors have been responsible for the transformation in caste system. M.N. Srinivas draws out a distinction between traditional and modern caste which roughly coincides with the distinction between pre-British and post-British period. It was indeed a matter of great significance to learn about the nature of rendering political power to Indians by the British. This was an important step in caste assuming political functions. There were territorial boundaries in the pre-British period which separated the castes by limiting their mobility. But later on, the interdependence of castes upon each other for economic and other functions somehow became instrumental in liberating the caste from territorial filiations. Srinivas also refers to the building of roads all over India, the introduction of postage, telegraph, cheap paper and printing—especially in regional languages—enabled castes to organize as they had never done before. However, G.S. Ghurye has also reflected upon the impact of British rule on the Indian Caste system. The civil and penal codes introduced by the British over the subcontinent of India took away much of the power previously exercised by caste Panchayats. However, the process of Sanskritization has also been instrumental in bringing about social mobility leading to fluidity in the caste structure. Other factors like Western education, urbanization, industrialization and the new legal system further contributed a lot to bringing about change in the caste system. The expansion of industries and service sectors has led to expansion of occupational opportunities to many castes. So in spite of the ascribed status assigned to castes, people focused on achieved status. Such occupational spaces have led to the abandonment of the principles of pollution and purity. Moreover, democratic decentralization of power right up to grass-root level has led to increased participation in the political process and besides economic success; access to political power has become another means of status enhancement.

Some of the prominent changes identified in the caste system are follows:

•There has been a decline in the supremacy of Brahmins. The Brahmins who used to occupy topmost position in the stratification system of India are no longer considered so. Modern occupation and urbanization has led to increased occupational mobility among other castes which has enhanced the status of castes lower than the Brahmins in the hierarchy. In the present day context, the Weberian notion of one's class position gains ascendancy over one's caste position.

- The jajmani system has also weakened .The economic context of inter-caste relations which is termed as jajmani system has lost its significance. The monetization of economy and expansion of market system in rural areas had severe impact on the economic functions of castes.

- The second important change is the position of castes due to processes like Sanskritization. Initially, it was observed that caste system had a rigid structure which strictly prohibited social mobility. But with occupational interdependence and opening of greater avenues for employment, the lower castes had an opportunity to pursue an occupation according to their choice. This led to fluidity in the caste structure and considerable positional changes were observed.

- The Protective Discrimination Policy of the Government further led to the enhancement of status of many of the subjugated castes. Such policies also led to the improvement in socio-economic conditions of various castes.

- The enforcement of the Special Marriage Act of 1954 further brought about many changes in improving the marital alliances among the castes. Initially, endogamy was strictly observed as an attribute of caste and people violating it were ostracized from the village. But the Special Marriage Act legalized inter-caste marriages which is a significant change in the entire system.

- The notion of pollution and purity and restrictions on feeding and intercourse are no longer valid. The enactment of Untouchability Offences Act, 1956, was an important milestone in this direction.

- Untouchability is considered a punishable offence and a person found practising it is severely punished either in terms of being fined or sentenced to imprisonment.

- With industrialization, new occupational structures have developed in urban areas. These new occupations are caste free occupations. Recruitments to these occupations are solely based upon technical skills which can be acquired through modern education only. Thus, the traditional concept of caste occupation has lost its significance.

The contemporary society is undergoing massive transformation due to technological breakthrough and is witnessing many cultural changes. Anew class of lower caste urban youth whom some scholars have termed as the 'breakthrough generation' are playing a significant role in bringing about a sea change by breaking the boundaries that had kept the Shudras in conditions of extreme poverty. This new generation of educated Shudras are positioning themselves for modern urban jobs. Thus, the caste system has undergone many changes in the recent years. Itis, however , difficult to predict about the complete disappearance of such a system. It can be said that though there has been enough fluidity in the system due to many forces yet the system still persists in India. The practice of politics through caste(casteism),the entire reservation issue and the recent debate about calculation of caste census further stirred the caste sentiments. The caste system in India has never been a rigid system. In fact, its survival and strength to this day depend much upon its accommodation to absorb the off and on invading foreigners into this fold. The birth of new castes and sub-castes accounts for this fact. Thus, the new members formed themselves into a subcaste, or a new caste. The caste of Reddis whose occupation is a mixture of occupations like fishing, fruit selling, trading, etc., are a mixed category of several castes. The birth of Lingayat caste and its existence speaks of caste secularism. Take another example—members of all castes are found among   Lingayats.   Moreover,   the   several occupational castes like carpenters, goldsmiths, blacksmiths, etc., enjoy equal status in villages. There are instances wherein the members of carpenter caste take up the job of blacksmith in the absence of professional blacksmiths. Moreover, it has been observed that different castes have enjoyed different positions during different historical periods. While during the Vedic and epic periods, Brahmins enjoyed supremacy; later during the Maurya and Gupta periods, Kshatriyas and Vaishyas enjoyed supremacy. Thus, caste has been accommodative in some respects during its existence as otherwise a social institution does not exist in a vacuum and must make adjustments with other groupings if it has to survive.

We can examine this aspect of caste by a reference to inter caste relations in contemporary rural Andra Pradesh. In the villages of rural Andhra studied by Lakshmanan, there are eight prominent caste groups on the basis of their similarity and nearness in the horizontal and vertical strata of social pyramid.

These are:

•Brahmins and other allied caste groups like the Vaidika and Neyogi(functional sub-caste) Smartha, Madhva, Srivaishnava and Aradhya(regional sub-caste).

•Kshatriyas like Komatis which also include Rajus and Bondites.

•Vaisyas which include Arya Vaisyas, Komatis, etc.

•Upper caste Brahmins like Reddis, Kammas, Velamas, etc.

•Artisan caste like the Kamsalis, Kammiras, Shilp, etc.

•Harijans such as Malas, Madigas, Thotis etc.

•Services castes which include Mangalis, Chakalis, etc.

•Detribalized castes like Yerukulas, Yanadis, etc.

Usually, commensal taboos are not as rigorous as the marital restrictions among different castes or sub-castes. Thus, the Madhavas, Smarthas and Aradhyasdine with each other. Kshatriyas take food offered by Komatis and other middle order castes like Kammas, Naidus etc. There are no restrictions on inter dinning between middle order castes like Reddis, Kammas, Kapus, etc. Thus, commensal restrictions among most caste groups in rural Andhra are either not observed or observed with considerable latitude.Formerly, marriages used to be confined only within the caste or sub-caste. But, today marriages among sub-castes and sub-sects are not uncommon. In southern Karnataka, a brahmin sub-caste called Hayaks are successful planters. Thus, caste has never been a petrified system. Relations between the sub-castes exist on the basis of relative privileges and obligations, and therefore, foreigners were absorbed into its fold as a new caste or sub-caste.

Ethnicity

The terms ethnicity and ethnic group are derived from the Greek term 'ethnos', which refers to a cultural or spiritual sense of belonging. According to Encyclopaedia, an ethnic group (or ethnicity) is 'a group of people whose members identify with each other, through a common heritage, often consisting of a common language, a common culture (often including a shared religion) and an ideology that stresses common ancestry or

endogamy'. On the face of it, ethnicity is a sense of ethnic identity or a feeling of belonging to a particular ethnic group. George de Vos defines it as: 'Ethnicity is the subjective, symbolic or emblematic use by a group of people...of any aspect of culture, in order to differentiate themselves from other groups'.

According to Paul R. Brass, 'ethnicity or ethnic identity also involves, in addition to subjective self-consciousness, a claim to status and recognition, either as a superior group or as a group at least equal to other groups. Ethnicity is to ethnic category what class consciousness is to class'.

Formation of ethnic groups

Ethnic groups are those groups that are composed of a distinctive and collective identity based on shared experiences and cultural traits. For the formation of an ethnic identity, a combination of factors, such as common descent, a socially relevant cultural/physical characteristics and a set of attitudes and behaviour patterns, is necessary. Common descent, however, is the most significant factor. Apart from this, cultural attributes, such as religion, language, customs, social beliefs and practices, also play an important role. The members of an ethnic group must also share ideas, behaviour, patterns, feelings and meanings. Moreover, they should also perceive that they share a common destiny. Islamic movement in India, Tamil nationalism in Sri Lanka, Bangla nationalism in united Pakistan, etc. represent, for example, the formation of ethnic groups for attaining a common goal.

Ethno-nationalism

Ethno-nationalism transcends the boundaries of state, religion, sect and class. It seeks to fragment established nationalities and communities and create new ones using ethnic indicators. The symbolic and cultural aspects of ethnicity are important in themselves and often get politicized for the promotion of collective interests. In India, you can easily find a number of such cases, such as undue pressure on the Centre by Tamil politicians to intervene in Sri Lankan ethnic disputes, emotional and financial support by Tamil Nadu for the Elam land in Sri Lanka, Pakistan's persistent interventions on the issue of minority, showcasing itself as a defender of Muslim minority in India; protest march against India in Pakistan on the name of atrocities on Muslims in India; etc. These obsessions for own ethnic groups not only generate international discord within neighbouring states, but also ignite hostility within state boundaries.

Ethnicity in India

As the representatives and the inheritors of the European Enlightenment, the British brought the idea of ethno-nationalism to India. It is, in fact, one of the ironies of British history that the British became political liberals at home and at the same time as they became imperialists abroad. British policy in India was forever haunted by this contradiction. While the British would not grant India full self-government until1947, they were often concerned about being fair to different competing sections which, in their view, made up Indian society. They had identified sections of Indian society on the basis of religion and caste. A census made of the population of Bombay in 1780, for instance, divided the population into 'socio-religious communities'. In the eighteenth century, British amateur historians often portrayed India as a society weakened by its internal religions and caste divisions. In later years, this perception was also shared by Indian nationalists themselves. If you see the modern trend in Indian politics, every issue is considered here on the basis of caste and religion. For example, the Corporate Affairs and Minority Ministers of the United Progressive Alliance (UPA) Government at the Centre have already made a statement in favour of group representation system for the minorities. They have even advocated for separate minority reservation for the Muslims, which would be in addition to OBC reservation being already availed by 80per cent of Indian Muslims.

Some states have already given separate reservation to Muslims on religious line, though the high courts have declared the decisions of the state governments void. However, seeing the political atmosphere of the country, almost all political parties, barring the BJP and some of its allies (like Shiv Sena), are agreed to give the Muslims separate reservation on the basis of religion. The BJP and its allies are opposing it as they think it is unconstitutional and against the spirit of the Constituent Assembly. Counting Hindus, Muslims, Sikhs and untouchables became a critical political exercise, particularly in the 20th century, as the British began to include Indian representatives in the country's legislative bodies in very measured doses. What made the census operations critical was that, in trying to be fair referees, the British made the process of political representation 'communal'. Seats in the legislative assemblies were earmarked for different communities according to ideas of proportionality. By the 1890s, Hindu and Muslim leaders were quoting Census figures to prove whether or not they had received their legitimate share of benefits (such as employment and education) from British rule.

The rise of modern caste consciousness shows a similar concern for the measurement of 'progresses' in public life. The famous anti-Brahmin 'manifesto', produced in Madras in 1916 by the members of the non-Brahmin caste of a new political party, owed its rhetorical force to the statistics that the government had collected to demonstrate a Brahmin monopoly of the civil service. If we try to interrelate the present-day Indian politics with that of the British politics, we do not find much difference. Every politician of the Indian state is calculating his arithmetic on the religious lines and caste combinations. Developmental plank has taken a back seat and ethnic issues have become prominent. For example, the Mandal politics of the 1990s and the demand for reservation for OBCs were based on caste calculations made by the British in 1931. Side-lining Brahmin from Tamil politics and openly advocating for the removal of this caste from Tamil Naduis another glaring example of ethnic cleavage in Indian politics.

Approaches to Ethno-Nationalism

There are two main approaches to understand the new ethnic phenomenon. The first is primordial approach to ethnic identities and ethnicity, which considers descent as the more important factor. This is because primordial loyalties can be activated more easily than rational principles and organizations founded upon them. The second approach is known as situational, subjectivist or instrumental approach.

According to this approach, what actually matters is people's definition of themselves as culturally and physically different from others. Their shared descent, according to Cohen, is secondary and, if required may be manipulated and manufactured. Thus, ethnicity is flexible, adaptable and capable of taking different form meanings depending on the situation and perception of advantage. These contending approaches are an aid to the explication of issues and to the understanding of contemporary reality. Ethno-nationalism poses a big threat to a state without a common ethnicity or a shared identity and culture. Almost in all the pluralistic societies, the problem of ethno-nationalism is likely to pose a threat to the unity and integrity of the state.

Sources of Conflict

There have been numerous attempts to explain the causes of the ethnic wars. One theory focuses on the role of mass passion or ancient hatred in driving ethnic violence. A second theory suggests that inter-ethnic security dilemmas are necessary for ethnic war

to result. In other words, the fear of the ethnic groups that their interests are threatened may cause them to fiercely protect their interests. A third approach blames ethnic war on manipulation by belligerent leaders. However, scholars agree that all the three factors—hostile masses, belligerent leaders and inter-ethnic security dilemmas—are essential for an ethnic war to result. In fact, these factors are mutually reinforcing; belligerent leaders stir up mass hostility, hostile masses prop up belligerent leaders and both together intimidate other groups creating a security dilemma (a fear of extinction) among them. This may lead to a conflict for survival or even domination among different ethnic groups. It is important to note that any ethno-national conflict cannot be attributed toa single cause. Rather there is a combination of factors which are responsible for rise of ethno-national conflicts. These can be ethnically defined grievances, demographic threats, histories of ethnic domination, reciprocal fears of group extinction, political anarchy, etc. Almost all these factors are present in India's severe ethnic movements, such as the movement in Jammu and Kashmir at the time of Partition, demand for greater Nagaland, Assam agitation, and so on. Over the years, numerous ethnic movements have confronted with India's multicultural democracy. India thus provides a laboratory for the study of such movements. The various sources of ethno-national conflicts are discussed below.

Migration factor

The cause of ethno-national conflict can be understood as the factors threatening the sacredly preserved and maintained cultural identity of the certain ethnic groups. The demographic and cultural transition of Delhi provides the best case study. The population of Delhi was significantly altered by the Partition of the subcontinent into India and Pakistan in 1947. This Partition entailed a massive transfer of population—with the Hindus and Sikhs of Western Punjab, Sind and North-West Frontier coming over to India, and the Muslims in East Punjab, Central India and elsewhere in the subcontinent migrating to Pakistan. While the rest of India were celebrating with their midnight tryst with destiny, Punjab in the north-west and Bengal in the east were torn apart by communal bloodshed, pillage and violence.

A large number of refugees from West Punjab slowly found their way to Delhi. The population underwent a dramatic increase on account of the influx of refugees from Punjab. From 917,939 in 1941, the population of Delhi soared to1,744,072 in 1951,

an increase of about 90 per cent. It needs to be noted that the Muslim population declined dramatically in Delhi during the same period. From 3,034,971 in 1941, the number of Muslims came down to 99,501 in 1951 (Census of India, 1951). Migration on a large scale strengthens the group identity and mobilizes the groups to promote their interests. Today, the politics of Delhi is marked with all these incidents.

Economic factor

Economic condition is perhaps the most important source of ethno-national conflict. Uneven development of the regions of a state and the economic discrimination perpetuated by the state itself are the two main economic factors for occurrence of ethno-national conflicts. The uneven economic development may further lead to the following two situations.

• If an ethnic group becomes economically prosperous, it may regard otherethnic groups which are comparatively backward as 'liabilities', and hencemay try to restrain or get rid of the latter.

• If a particular ethnic group's economic backwardness continues to exist, it may blame the other ethnic groups for its economic plight. In both these cases, the hatred may develop into an ethnic conflict. Anti-'outsiders' violence in Maharashtra and Assam are the examples of ethno-national conflicts due to economic reasons.

Complexes of the Ethnic Minorities

In a multi-ethnic state, the ethnic minorities suffer from a fear complex. Under this fear, by the smaller ethnic groups consider the dominant or the largest ethnic group as ruler. It is interesting to note that the combined population of smaller ethnic groups may be more than the largest group. But the smaller groups consider themselves as minorities and may complain about their suppression by the largest group. Sikh nationalism is a typical example. Punjab is one of India's most prosperous states—the home of the Green Revolution. Sikhs constitute about half of its population (the other half being Hindus). Sikh nationalism was a powerful political force in the state throughout the 1980s. It demanded a greater political and economic control within the Indian federation, secession from India and the creation of a sovereign state ofKhalistan.

Language

The study of linguistics is the scientific study of language. The estimation of a precise number of languages existing in the world relies on a subjective distinction

between languages and their different dialects. The estimates vary from 6,000 to 7,000 languages worldwide. The natural languages can be signed or spoken. However, any language can easily be programmed into secondary media using tactile, acoustic or visual stimuli into whistling or Braille. This is due to the reason that human language is independent of modality. Language, when used in the general context, can refer to the cognitive ability to use and learn the systems of compound and intricate communication. It may even describe the rules that make these systems or the utterances that might be produced from those set of rules. Languages are dependent on the process of semiosis for relating signs with particular meanings. The sign languages as well as oral languages consist of a phonological system that oversees the usage of symbols to form sequences known as morphemes and a syntactic system that administers how morphemes and words are combined together to form phrases.

The unique qualities of human language are:

• Productivity

• Recursively

• Displacement

Human language is also unique because it depends almost entirely on social convention and learning. Therefore, its complex structure offers a very wide range of possible expressions and uses than any known animal communication system. Itis said that language was born when early hominines started to slowly change their ways of communication and developed the ability to form a theory of others' thoughts and shared intentions. A world language is one which is not only spoken across the globe but learned and used by many people as a second language.

A world language is recognized not merely by the number of native people speaking it (or second language speakers),but also how the language is distributed geographically, the international organizations using and promoting it and its role in diplomatic relations. The major world languages, from this point of view, are dominated by languages born in Europe. The historical reason behind this is the period of expansionist European imperialism and colonialism. The Indian languages belong to different language families, of which the major ones are the Indo-Aryan languages (which happen to be a sub sect of Indo-European languages), which is spoken by 74 per cent of the Indians, and 23 per cent spoken by the Dravidians. The other Indian languages are

part of the Austro-Asiatic, Tibeto-Burman, and a couple of small language families. The official language of the Central Government of India is Hindi, whereas English is the secondary official language. The Constitution of India states that 'The official language of the Union shall be Hindi in Devanagari script.' Interestingly, the Constitution of India does not specify a national language, nor does the Indian law. In other words, there is no Court ruling to specify a national language. However, the languages listed in the Eighth Schedule of the Indian Constitution are sometimes referred to as the national languages of India. These, of course, have no legal standing. There are hundreds of individual mother tongues in India. The 1961 census recognized 1,652 Indian languages. As per the 2001 census, 30 languages were spoken by over a million native speakers and 122 by over a 1000. Two contact languages have played a significant part in the history of India, which are:

- Persian
- English

The most widely used language of the world at present is English, spoken by more than 1.8 billion people across the globe. Arabic is prominent internationally because it has a history of various Islamic conquests behind it. Subsequently, urbanization of the Middle East and North Africa also led to its extensive liturgical use amongst Muslim communities outside the Arab World. Standard Chinese directly replaced Classical Chinese, an important historical lingua franca in Far East Asia until the early 20th century. Today, Standard Chinese is a common spoken language between speakers of different, unintelligible Chinese spoken languages, within China as well as in overseas Chinese communities. In addition, it is being widely taught as a second language in many countries. Russian was spoken and written in the Russian empire and the Soviet Union. Today, it is widely used and understood in areas of Central and Eastern Europe, and Northern and Central Asia which were formerly part of the Soviet Union, or of the former Soviet bloc and it remains the lingua franca in the Commonwealth of Independent States. German was the lingua franca in several areas of Europe for centuries, mainly the Holy Roman Empire and later the Austro-Hungarian Empire. It is considered an important second language Central and Eastern Europe, and in the international scientific community. Other languages that have had an international significance as the lingua franca of a historical empire include Greek in the Hellenistic world after the conquests of Alexander the Great, and in the territories of the Byzantine Empire; Latin in the Roman

Empire and in the past as the standard liturgical language for Christians(Catholics) across the globe. Other languages that were widely used are as follows:

•Classical Chinese: East Asia (Imperial era of China)

•Persian: Ancient and medieval Persian Empires, and the second linguafranca of the Islamic World after Arabic

•Sanskrit: Asia, Southeast Asia, Central Asia (ancient and medieval periods); liturgical language of the Vedic religions.

Owing to the huge population in the Indian subcontinent, its major languages are spoken by many. Hindustani (including all Hindi dialects and Urdu) and to a small extent, Tamil, are used widely and recognized internationally. For example, the native population of Bengali speakers exceeds the French speakers (as a first language). However, French is spoken inter-continentally and has received international recognition. It is widely used in diplomatic circles and international commerce. Also, there are many second language speakers of French across the globe, the overwhelming majority of Bengali speakers are native Bengali people, with hardly any impact outside their region or language space. When efforts are made to prevent languages from becoming obsolete or unknown, it is called language preservation. When a language ceases to be taught to the younger generations, and the older generation that is well versed with it dies, the language faces the risk of becoming dead or extinct. Language is significant to society as it makes it possible for people to communicate and interact.

When a language starts disappearing, future generations stand to lose an essential part of the culture necessary to completely understand it. Clearly, language then becomes a vulnerable part of the cultural heritage, which makes it all the more important to preserve it. According to UNESCO's 'Atlas of Languages in Danger of Disappearing', there are approximately 6,000 languages spoken across the globe today. They also reveal that half of the world's population speaks the eight most common languages. Over 3,000 languages are reportedly spoken by less than 10,000people each. It is estimated that 417 languages are headed towards extinction. The Germanic languages spoken by tribes that travelled to Britain from West Germany came to be known as Anglo-Saxon or Old English. More people speak modern English in countries around the world. There are approximately 375 million native speakers of English, that is, people whose first language is English. This makes English the second most spoken language in the world. In addition,

approximately 220 million people speak it as a second language and there are as many as a billion people who are learning. English has influenced and has been influenced by several different languages. Internet English is spoken in many places on the internet. It tends to ignore capitalization and punctuation, and may also ignore small errors in spelling and grammar. Contractions are also used often, resulting in phrases like 'u r' for 'you are'. These contractions are usually phonetic (they sound like what they replace),so the number '8' is used in place of the sound 'ate', creating 'h8' for 'hate'. The character '&', usually read as 'and', is also often used. For example, 'b&' means 'banned'. In many places, people will say things like 'inb4 b&', which is short for 'in before banned', meaning they think that the person they are speaking about will soon be banned from the site.

Leet speak is another form of Internet English, which was originally used by black hat hackers to communicate with each other. However, nowadays it is used more as a type of short hand. Letters are replaced with other similar looking characters. For example, 'A' is shown as '4', 'E' is '3', 'T' is '7' and 'I' or 'L' issued as '1'. Simple leet speak uses numbers that resemble letters. Advanced leet speak transforms 'W' into '\/\/' or 'D' into '|)'. The sociology of language is closely related to sociolinguistics, a field that studies the effect of society on a language. Joshua Fishman contributed majorly to this field and is the founder of the International Journal of the Sociology of Language. Sociology of language seems to understand the manner in which social dynamics get influenced by the usage of language by an individual or group. It deals with who is 'authorized' to use a language, with whom and under what circumstances. It examines how an identity, individual or group, is established by the language that is available for use. It would attempt to comprehend individual expression, one's contribution to the accessible linguistic tools in order to bring oneself to other people. The brain is considered the coordinating centre of all linguistic activity as it is responsible for linguistic cognition and also for controlling the mechanics of speech.

Although our knowledge of the neurological bases for language is not very wide and deep, an advancement in imaging techniques has certainly given more insights into the study of the neurological aspects of language, that is, neurolinguistics.

Anatomy of Speech

The vocalized version of the communication that takes place between human beings is called speech. It is based on the syntactic combination of lexicals and names

drawn from very large vocabularies comprising more than 10,000 words. Each spoken word is created out of the phonetic combination of a limited set of vowel and consonant speech sound units. These vocabularies differ from each other in terms of the syntax and speech sound units. As a result, thousands of mutually unintelligible human languages exist. Most human speakers (polyglots) are able to speak and communicate in two or more languages. The vocal abilities that allow humans to speak also endow humans with the ability to sing. The sound of speech can be categorized into segments and suprasegments. The segmental elements follow each other in sequences, represented by distinct letters in alphabetic scripts, such as the Roman script. Clear boundaries between segments are absent in free flowing speech. There are no audible pauses between words either. Segments are distinguished by their distinct sounds which result from different articulations, and can be either vowels or consonants. Suprasegments comprise elements such as stress, phonation type, voice timbre, and prosody or intonation, all of which may have effects across multiple segments. Speech perception comprises the processes by which humans interpret and understand the sounds used in language. The study of speech perception is linked to the fields of phonetics and phonology in linguistics and cognitive psychology and perception in psychology. Research in speech perception attempts to understand how human listeners recognize speech sounds and use this information to understand spoken language. Speech research is applied in the building of voice recognition software and in improving speech recognition for listeners who are hearing and language-impaired.

Speech processing involves studying speech signals and the processing methods of these signals. These signals are usually processed in a digital representation. Therefore, speech processing can be considered as a special case of digital signal processing. Various aspects of speech processing include the acquisition, manipulation, storage, transfer and output of digital speech signals. It is closely linked to Natural Language Processing (NLP). Its input can come from or output can go to NLP applications. For example, a syntactic parser can be employed on its input text in text-to-speech synthesis. The output of speech recognition may be used via information extraction methods. While it is easy to overlook communication, it is essential to possess the ability to communicate effectively in order to be able to convey the organization's, visions, mission, goals and thoughts to the people. The importance of speech and words, whether through the written word or the spoken word, is a communication medium for

conveying directions and providing synchronization. In the absence of communication, thoughts, ideas and feelings cannot be expressed.

Information can be communicated in many ways, such as:
- Phone calls
- Fax messages
- Emails
- Letters
- Websites
- Instant message software
- Social networking websites (Facebook, twitter, myspace), etc.

Ideas, thoughts and information can be expressed and exchanged through communication. Communication becomes important and crucial when you are on admission or in need of fulfilling a goal. In the absence of a proper means of communication, organization can become isolated. The ability to communicate effectively is rather important, especially when it is underestimated and overlooked.

Religion

Religion is referred to as a system of beliefs, practices, and values concerned with the sacred. It is related to supernatural entities and powers which are considered as the ultimate concern of all mundane existence among human groups. Sociologists are not concerned with the competing claims of different religions. They mainly deal with the social effects of religious beliefs and practices. In other words, the sociological analysis of religion is concerned with how religious beliefs and practices are articulated in society, how they affect interaction among persons of different religious faiths, how they lead to conflicts and riots (communalism), and how secularism can contain inter-religious biases. The following are the kinds of questions addressed by sociologists of religion: How does religion reinforce the collective unity or social solidarity of a group through religious worship and rituals? (Durkhiem)How does religion block the emotional and intellectual development of people? (Marx)How is a particular type of economic system (say, capitalism) the product of a specific religious ideology (say Protestantism)? (Max Weber)Is one religion (say Hinduism) more tolerant and accommodative than another religion (say Islam)? What is the effect on a person's way of life of being religiously described as an untouchable? Is there something in the belief systems of two

sects of the same religion (say, Shias and Sunnis in Islam) which makes conflict between them inevitable? Does religion (say Islam) oppose family planning measures?

Secularism and Secularization

Secularism is the belief/ideology that religion and religious considerations should be deliberately kept out from temporal affairs. It speaks of neutrality. Secularization is the process by which sectors of society and culture are removed from the domination of religious institutions and symbols. One characteristic of modern life is that it features a process of de-secularization, i.e., the supernatural is now rarely used to explain events and behaviour. The way the world is seen today is qualitatively different from the ancient and the medieval worlds. Today, belief in mystery and miracle has receded, although by no means entirely. The triumph of reason has been at the cost of myth and fables. This is the process of secularization. Weber considered secularization as the process of rationalization. For achieving given ends, the principle used is the one which is based on scientific thought, i.e., which is rational. This thought has undermined religion. Berger is of the opinion that increased social and geographical mobility and the development of modern communications have exposed individuals to plurality of religious influences. They have therefore, learnt to tolerate each others' beliefs. People now feel free to search cultures for new ideas and new perspectives. In India also, we find that educated and modernity-oriented Muslims have started asking for changes in religion-oriented norms like, asking for maintenance allowance to divorced wives (not permitted by religion), adoption of children, more liberal laws permitting women to divorce their husbands, restrictions on polygyny, and so forth. Hindus also no longer accept religious restrictions on women, on inter caste marriages, on divorce, on widows' remarriage, and so on. The thesis that Indian society has become more secular is easy to grasp but complex to demonstrate. Broadly, the secularization thesis proposes that many religious values have changed and several practices have declined and that science and rationality have increased in importance. It is correct that there should be a radical and fundamental change in the cultural and institutional foundation of society. We do find weakening effect of religion on marriage, family, caste, and many institutions, but it is also a fact that there is evidence of the continuing vitality of religion. There may be change in the attitudes of people towards religion, in going to religious places, in visiting places of pilgrimage, in undergoing religious fasts, and celebrating religious festivals; there may be increase in civil marriages, even the number of actively religious people might have

declined, but decline in formal religious practices does not necessarily indicate the secularism process among Hindus. Sikhs continue to follow religious restrictions. Religion as a source of personal meaning and fulfilment survives much more widely and with greater vitality than institutional religion.

The secularization thesis is, therefore, less applicable to personal religion than to formal religion. There is a difference between liberalism and fundamentalism. Liberalism is based on mutual toleration of difference between (religious) groups, i.e., it is pluralistic. Fundamentalism is associated with opposition to liberalism and sometimes indicates violent attitude to pluralism. The distinction between liberalism and fundamentalism is relevant to the concept of secularization applied to the global context. While the Western society has been secularized (in terms of loosening the authority of church);in several Muslim countries, the Islamic law governs civil as well as religious life.

Muslims in India who continue to follow Islamic traditions have remained fundamentalists preventing them from accepting modernity. Liberalism in vast majority of Hindus is compatible with the development of a modern Hindu society. Secularism in the Indian context has tried to enhance the power of the state by making it a protector of all religious communities and an arbiter in their conflicts. It checks patronizing any particular religion by the state. After the Partition, the Indian Constitution provided that India would remain secular which meant that:(a) each citizen would be guaranteed full freedom to practise and preach his religion,(b) state will have no religion, and (c) all citizens, irrespective of their religious faith, will be equal. In this way, even the agnostics were given the same rights as believers. This indicates that a secular state or society is not an irreligious society. Religions exist, their followers continue to believe in and practice the religious principles enshrined in their holy books, and no outside agency, including the state, interferes in legitimate religious affairs. The two important ingredients of a secular society are: (a) complete separation of state and religion, and (b) full liberty for the followers of all religions as well as atheists and agnostics to follow their respective faiths. In a secular society, leaders and followers of various religious communities are expected not to use their religion for political purposes. However in practice, Hindu, Muslim, Sikh and other religious communities douse religion for political goals. Several political parties are labelled as non-secular. The communal–secular cardis now being played for political motives only. The bogey of communalism is being kept alive not for

checking national disintegration but with a view that minority vote bank does not dissipate itself into the larger Indian ethos. Even those political leaders who are known to be honest extensively, practise casteism and accuse political leaders of opposite parties for being communal. The power seekers thus use secularism as a shield to hide their sins, thereby ensuring that people remain polarized on the basis of their religion and India remains communalized.

Religion in Secular Society

Religion played, and continues to play, a key role in the affairs of man and society because of its:

- explanatory function (explains why, what, etc., relating to the mysterious).•integrative function (provides support amid uncertainty and consolation amid failure and frustration).
- identity function (provides a basis of maintenance of transcendental relationship for security and identity).
- validating function (provides moral justification and powerful sanctions to all basic institutions).
- control function (holds in check divergent forms of deviance).
- expressive function (provides for satisfaction of painful drives).
- prophetic function (expressed in protest against established conditions).
- maturation function (providing recognition to critical turns in an individual's life history through rite de passage).
- wish-fulfilment function (covering both latent and manifest wishes).

As the area of scientific knowledge and technology widens, the area of religion shrinks. Some of its functions are taken over by other agencies. The range of the influence of religion is greater in simpler societies which have inadequate empirical knowledge. In technologically less developed societies, rituals and symbolic acts are employed on a wide scale to placate supernatural powers for worldly gains. In modern industrial societies, the hold of religious beliefs declines, although interest in religion persists. It remains a personal concern rather than collective and communal concern. The process of secularization/rationalization causes the religion to lose control over several fields of social activities such as economics, trade, education, medicine, and so on. Many of traditional functions of religion are taken care of by secular institutions. A total religious worldview,

in which the entire framework of action has a religious orientation, undergoes a thorough modification.

India perhaps has failed to develop diversified institutions that may take over the traditional functions of religion. As such, it remains communal, and religious beliefs continue to prevail. Problems are viewed in a narrow and communal rather than a wide national perspective. Religious orientations still shape the attitudes to work and wealth, and hinder the emergence of an ethic that would be conducive to progress. Of course, no society is completely secular, nor are all basic teachings of religion dysfunctional. In India also, though religious values and cultural orientations have been preserved, yet religion is trying to adapt itself to the changing ethos. No religion has been able to preserve its original form, but has accepted necessary modifications. On this basis, religion in India is not a barrier to modernization. A secular and modern society is not against religion. Thus, separate religious identities will be permissible in India so long they do not question the legitimacy of larger national boundaries. But they cannot be upheld if they inhibit national integration.

Regionalism

India is the largest country in the Indian subcontinent, deriving its name from the river Indus which flows through the north-western part of the country. Indian mainland extends in the tropical and subtropical zones from latitude 8°4' north to 37°6' north and from longitude 68°7' east to 97°25' east. The southernmost point in Indian territory, the Indira Point (formerly called Pygmalion Point), is situated at 6°30' north in the Nicobar Islands. The country thus lies wholly in the northern and eastern hemispheres. The northern most point of India lies in the state of Jammu and Kashmir, and it is known as Indira Col. India stretches 3,214 km at its maximum from north to south and 2,933 km at its maximum from east to west. The total length of the mainland coastline is nearly 6,100 km; and the land frontier measures about 15,200 km. The total length of the coastline, including that of the islands, is about 7,500 km. With an area of about 32,87,782 sq. km, India is the seventh largest country in the world, accounting for about 2.4 per cent of total world area.

Countries larger than India are Russia, Canada, USA, China, Australia and Brazil. In terms of population, however, India is second only to China. India's neighbours in the

north are China (Chinese Tibetan Autonomous Region), Nepal and Bhutan. The boundary between India and China is called the Mac Mohan Line. To the northwest, India shares a boundary with Pakistan and Afghanistan, and to the east with Myanmar, while Bangladesh forms almost an enclave within India. The country is shaped somewhat like a triangle with its base in the north (the Himalayas) and a narrow apex in the south (Kanyakumari). South of the Tropic of Cancer, the Indian landmass tapers between the Bay of Bengal in the east and the Arabian Sea in the west. The Indian Ocean lies on the south. The Bay of Bengal and the Arabian Sea are its two northward extensions. In the south, on the eastern side, the Gulf of Mannar and the Palk Strait separate India from Sri Lanka. India's islands include the Andaman and Nicobar Islands in the Bay of Bengal and the Laccadive (Lakshadweep), Minicoy and Amindive Islands in the Arabian Sea.

India and its neighbours Pakistan, Nepal, and Bhutan are together known as the Indian sub-continent, marked by the mountains in the north and the sea in the south. This term indicates the insularity of this region from the rest of the world. At the time of Independence in 1947, India was divided into hundreds of small states and principalities. These states were united to form fewer states of larger size, and finally organized in 1956 to form 14 states and 6 union territories. This organization of Indian states was based upon a number of criteria, language being one of these. Subsequent to this, a number of new states have been carved out to meet the aspirations of the local people and to meet the developmental goals. At present, there are 28 States, 6 Union Territories and 1 National Capital Territory. It is customary to divide India into three landform regions—the Himalayas and the associated ranges; the Indo-Gangetic plain to the south of the Himalayan region; and the peninsular plateau to the south of the plains. These three landform regions have experienced different geological processes and sequences of events. The Himalayas and the associated ranges to the north are made up primarily of Proterozoic and Phanerozoic sediments that are largely of marine origin and they experienced great tectonic disturbances. These mountains have resulted from diastrophic movements during comparatively recent geological times. The rocks in these mountain ranges are highly folded and faulted. The geological evidence that is available in abundance suggests that this extra-peninsular region has remained under the sea for the greater part of its history, and therefore has layers of marine sediments that are characteristic of all geological ages subsequent to the Cambrian period.

The second unit, the Indo-Gangetic Plain, is geologically a very young feature of the country. This plain has been formed only during the Quaternary Period. The region has very limited relief and much of the surface of the plain is about 300metres above the sea level. This unit consists of typical undulating plains created by highly developed drainage systems. The surface of the plains is covered by sediments of Holocene or recent age. The western part of the plain is occupied by the vast stretches of desert. The peninsular plateau is geologically as well morphologically a totally different kind of area from the former two units. According to the available geological evidence, the peninsular region has since the Cambrian period been a continental part of the crust of the earth. It is a stable mass of Pre-Cambrian rocks, some of which have been there since the formation of the earth. In fact, this is a fragment of the ancient crust of the earth. This region has never been submerged beneath the sea since the Cambrian period, except temporarily and that too locally. The interior of the peninsular plateau has no sediments of marine origin dating back to period younger than Cambrian.

During their long existence, the rocks of this region have undergone little structural transformation. Among the few Phenerozoic events that have affected the peninsular block include the sedimentation during the Gondwana times of the Mesozoic era along with outpourings of the Deccan lavas. Though the topography of this region is rugged, like that of the Himalayan region, it is entirely different. The mountains of the peninsular region, except for the Aravallis, do not owe their origin to tectonic but to denudation of ancient plateau surfaces. They are thus relict features of the old plateau surface that have survived weathering and erosion for a long time. From a geomorphological viewpoint, this can be considered as tors of the extensive plateau. The only impact of tectonic movements on the rock strata in the peninsular region has been fracturing and vertical and radial displacement of the fractured blocks. The rivers flowing over this plateau surface have flat, shallow valleys with very low gradient and most have attained their base level of erosion.

Formation of New States and Alteration of Boundaries

Since federation in India was not the result of any compact between independent states, there was no particular urge to maintain the initial organization of the states as outlined in the Constitution even though interests of the nation as a whole demanded a

change in this respect. Indian Constitution, therefore, empowers Indian Parliament to reorganize the states by a simple procedure, the essence of which is that the affected state or states may express their views but cannot resist the will of Parliament. The reason why such liberal power was given to the national government to reorganize the States is that the grouping of the Provinces under the Government of India Acts was based on historical and political reasons rather than the social, cultural or linguistic divisions of the people themselves. The question of reorganizing the units according to natural alignments was indeed raised at the time of the making of the Constitution, but then there was not enough time to undertake this huge task, considering the magnitude of the problem. In this regard, Article 3 of the Constitution says:

Parliament may by law:

- Form a new State by separation of territory from any State or by uniting two or more States or parts of States or by uniting any territory to a part of any State
- Increase the area of any State
- Diminish the area of any State
- Alter the boundaries of any State
- Alter the name of any State:

Provided that no Bill for the purpose shall be introduced in either House of Parliament except on the recommendation of the President and unless, where the proposal contained in the Bill affects the area, boundaries or name of any of the States, the Bill has been referred by the President to the Legislature of that State for expressing its views thereon within such period as may be specified in the reference or within such further period as the President may allow and the period so specified or allowed has expired. Article 4 provides that any such law may make supplemental, incidental and consequential provisions for making itself effective and may amend the First and Fourth Schedules of the Constitution, without going through the special formality of a law for the amendment of the Constitution. These Articles, thus, demonstrate the flexibility of Indian Constitution. Therefore, by a simple majority and ordinary legislative process, Parliament may form new States or alter the boundaries, etc., of existing States and thereby change the political map of India. The only conditions laid down for the making of such a law are:

•No Bill for the purpose can be introduced except on the recommendation it is President.

•The President shall, before giving his recommendation, refer the Bill to the Legislature of the State which is going to be affected by the changes proposed in the Bill, for expressing its views on the changes within the period specified by the President.

The President is not, however, bound by the views of the State Legislature, so ascertained. Here is, thus, a special feature of the Indian federation, viz., that the territories of the units of the federation may be altered or redistributed if the Union Executive and Legislature so desire. Regionalism in India Regionalism in India has both a positive and a negative dimension. In positive terms, regionalism embodies a quest for self-identity and self-fulfilment on the part of the people of an area. In negative terms, regionalism reflects a psyche of relative deprivation on the part of people of an area not always viable in terms of rational economic analysis, let alone too prone to rationalization. More often than not, it is also believed that deprivation is deliberately inflicted by the powerful authorities, and this leads to acuteness of feeling on the part of those who carry the psyche of deprivation. The belief is easily cultivated in a milieu characterized by politics of scarcity as in India. The redeeming feature, however, is that to the extent the psyche of deprivation is the consequence of specific grievances, its growth could be halted and even the process reversed if the grievances are addressed.

Regionalism in a multi-dimensional phenomenon in terms of its following components:
•Geographical component:
The factor of geographical boundaries to which the people of an area usually relate their quest of a regional identity also differentiates, at least in degree, if not in kind, the phenomenon of minority nationalist movements from regionalism. The point of differentiation is that minority nationalist movements may have a somewhat diffused geographical underpinning in comparison to regionalism, where it is rather concrete, though only in a relative sense. In spite of the relatively concrete geographical underpinning of regionalism, at times people are tempted to hypothesize that the territorial orientation is not central to its being, let alone to its becoming. The geographical boundaries, though still clung to, are historically speaking, symbolic, at least in the Indian context, of overlapping and vanishing footprints on the sands of time, which

need economic and political props for their retrieval from time to time in the increasingly hazy memories of succeeding generations.

•Historical-cultural components:

Historical-cultural components constitute the bedrock of the phenomenon of regionalism in India. The several components in this category are not only important individually but also in conjunction with each other. This is also true of other groups which have more than one component.

History:

The factor of history supports regionalism by way of cultural heritage, folklore, myth and symbolism. But history cannot always withstand the onslaughts of rugged politico-economic realities.

Caste and religion:

Caste and religion play only a marginal role in the context of regionalism. Caste per se is not so important except when combined with dominance or when working in conjunction with linguistic preponderance or religion. Similarly, religion is not so significant except when it is combined with dominance/linguistic homogeneity or fed on a sense of religious orthodoxy and economic deprivation. Altogether it can even be argued that regionalism is a secular phenomenon in a relative sense because it tends to encompass caste and religious loyalties and bring together people with differing castes and varied caste affiliations to work together for a common cause.

Language:

Language is perhaps the most important mark of group identification. It is more precisely discriminating than either colour or race. Linguistic homogeneity strengthens regionalism both in positive and negative senses; in the former in terms of strength in unity and in the latter through emotional frenzy. Language as an expression of shared life, through structures and value patterns has the potential to unite people emotionally, and make them work to improve their common destiny and also add to their bargaining strength. But common language is no bar to intra-state regionalism. The very fact that language helps a group to forge an emotional identity also tends to make it highly inflammable. Experience has shown, however, that the thrust of linguistic regionalism can be contained; if not neutralized altogether, with a relatively equitable sharing of the economic cake, tactful political and administrative management and firm handling by a nationally-oriented leadership.

Economic component:

Economic component is the crux of regionalism. It is common knowledge that India is underdeveloped economically in spite of the many achievements registered since Independence. The resources are scarce and demand disproportionately heavy and ever-growing on account of continued population explosion. There is thus acute competition among individuals, groups and regions within a state. As population mounts, densely populated regions cry lebensraum(additional territory deemed necessary to live, grow and function) at their neighbours. To this, one could add the story of regional economic imbalances to which the political elite in general, and the ruling elite in particular have contributed in no small measure. Demands for distributive justice thus get generated and assume the form of a movement. The tensions between migrants and 'sons of the soil' are still another manifestation of the economic component.

However, it should be noted here that, simultaneous to these natural, pulls and pressures for distributive justice, the processes of economic integrative have also been at work in the wake of nationally planned economic development. As a result of these processes, even relatively 'have not' regions have come to realize that their ultimate salvation lies in remaining a part of the union and not in seceding from it. Thus, while regions within a state try to forge a separate identity as a new state, they do not want to leave the union.

Politico-administrative components:

The political component of regionalism is also important. Politicians, in their not always so enlightened self-interest, exploit situation of regional deprivation and unrest and convert them into movements to forge and strengthen their individual and factional support bases. Regionalism always thrives on real or fancied charges of political discrimination which has, in fact, become an important facet of politics of regionalism itself. As far as administration is concerned, it is more often than not, easily, if not willingly, becomes the instrument of political discrimination. It also does not always succeed in rising above the regional psyche in favour of the national sentiment. This is true both in case of both—All-India and State Services.

Regionalism:

Regionalism in India, as elsewhere, is a psychic phenomenon and in the ultimate analysis its roots lie in the minds of men. Each individual, by and large, carries a split personality: he is in part rationalistic in part nationalistic. There is always a natural tendency towards the primacy of the rationalistic over the nationalistic, though one does not usually, pose the two as either/or situation. Thus, it should not be surprising if emotional overtones get easily attached to regionalism which, in turn, can be traced toits cultural moorings and economic roots. The fact that patterns of socialization more often tend to be more parochial than national also contribute to psychic component. Types of regionalism Like the components, the types of regionalism also overlap. Though regionalism is not always coterminous with present-day state boundaries, a state can still be treated as a unit for evolving types of regionalism. On this basis, one could identify three major types of regionalism as follows:

This is built around and is an expression of group identity of several states which join hands to take common stand on an issue of mutual interest vis-à-vis another group of states or even the union more the former than the latter the group identity thus forged is usually negative in character: it is usually against some other group identity. It is also issue-specific in the sense that it is confined to certain matter on which the group would like to take a common and joint stand. It is not at all a case of a total and permanent merger of state identities in the group identity; in fact, rivalries, tensions and even conflicts continue to take place at times, even simultaneously, with group postures.

Inter-state regionalism: This is conterminous with state boundaries and involves juxtaposing of one or more states identities against another on specific issues which threaten their interest.

Intra-state regionalism: This embodies the quest of a part within a state for self- identity and self-development in positive terms and negatively speaking, reflects of a part in relation to other parts of the same state.

UNIT – III: PROCESS OF SOCIALISATION

Agencies of socialization - Family, School, Religion, Community - Education as a social system, social process and social progress; Technological change – Industrialization, Modernization and Urbanization.

AGENCIES OF SOCIALIZATION

Socialization cannot take place in a vacuum. Individuals, groups and institutions create the social context for socialization to take place. It is through these agencies that we learn and incorporate the values and norms of our culture. They also account for our positions in the social structure with respect to class, race and gender. The habits, skills, beliefs and standard of judgment that we learn in the socialization process enable us to become functional members of a society. However, the term 'functional' is coloured by the broader socio-cultural context. Bourdieu (1990)presents individual socialization as a process by which individuals are influenced by the class cultural milieu in which they are being reared. The various agencies can be classified as formal/informal, active/passive or primary/secondary. However, there is no clear demarcation as all of them are very much interrelated.

Family

Socialization can be conceived as a succession of processes occurring at various stages of development with the family being the first and foremost enduring agency of socialization. The young child's relationship with her/his family is one of the most significant, fateful and determining influences on the child. The family is said to be the 'cradle of social virtues'. It is here that the child's orientation to core values like cooperation, tolerance, self sacrifice, love and affection occur. The way a child establishes her/his relationships for better or worse with the rest of the world later in life is shaped, to a great extent, by her/his primary socialization in the family.

The family as a basic social institution has always been regarded as a core component for the development of the individual as well as for the society and the mankind. An infant embarks on the journey of life with the love and care of his/her family. Again itis in the family context that he/she imbibes the first lessons of life and tries to imitate the habits, customs and behaviour patterns of her/his family members. According to Bourdieu, we inherit habitus from our families. Habitus refers to a set of

dispositions that mark us as part of our social class: manners, speech patterns, vocabulary and articulation styles, bodily behaviour and postures. Our preference for particular interaction is determined, to a great extent, by our habitus.

As a key agency of socialization in all human societies, the family transforms a younginfant into a member of human community and acts as the first medium for transmitting culture to children. It is the family that provides affection, protection and socialization which are the basic sources for a child during the crucial years. It is also the time when he/she learns the basic behavioural patterns, habits, attitudes, customs and conventions while interacting with family members .The family instils in him/her desirable social attitudes and mould in a manner that suits the family status, reputation and psyche. Also it is the family that determines, to a great extent, a child's race, language, religion, class, and political affiliation, all of which constitute the child's self-concept.

As a social institution, the family has to perform many functions. Functioning of the family has irreplaceable importance in the process of socialization of the individual as family orients the child to initial human behaviour patterns and initial inter- personal relationships. The process of socialization remains informal at this level. Some sociologists refer to family as a mini society that acts as a transmission belt between the individual and the society. You may have observed how child rearing practices differ from family to family. Each child is unique and is uniquely inducted to the culture of his family. But there is a common consensus that warm parent-child relationship contributes to positive development outcomes. A nurturing relationship, where parents are sensitive to the needs of their children and stimulate their curiosity, can contribute positive ways to socialize them. The child's upbringing by the family members contributes to developing respect for elders, tolerance, and adaptability. On the other hand, if socialization in the family is done in the backdrop of mistrust, autocracy and conflicts, children growing up in such family would develop anti-social behaviour. However, it may be noted that many other factors like size of the family, socioeconomic background, occupation of parents, over parenting, parental neglect, and parental pressure all can affect socialization of children. The behaviours that adults in the family encourage or discourage and the type of discipline that they impose upon also impact children's orientation to life.

The parental duties get shaped in different political and historical contexts .In Japan, for instance, a mother's role is pivotal in the socialization of her children. From the time the child is born, she moulds her/his personality so that the child fits into the outer world. In our country it is the patriarchal system that guides family function. This system marks dominance of male and of female subservience in the family. Mostly, it is the father who is the bread winner, wields power. The women are restricted to household chores. Since childhood is the most impressionable age, the young child, who observes the roles of her/his father, mother and other members, understands their roles and later plays those roles.

Family, Socialization and Adolescents

Adolescent socialization is considered in the context of adolescents' interpretation of their social world and social relationship. Compared to earlier stages of infancy and childhood, there is limited opportunity for parental socialization as adolescents tend to move away into a world where they are less under the control of their parents. At this stage, friendship becomes closer and more intimate; relationship with parents shifts to relationship with peers. Adolescents' demand for more autonomy may result in increased conflicts with parents. We tend to attribute their rebellious nature to physiological changes like puberty but the truth is that such bursts of temper and role confusion are due to cultural inconsistency. Many of conflicts between parents and adolescents arise due to the way issues are framed or defined. It may also be due to difference in the expectations with regard to social norms and conventions. Parents tend to interpret issues on the basis of what is right or wrong according to social conventions. For adolescents, such matters are associated with personal choice.

School

As a child grows, s/he is ushered into school where her/his contact with others also grows. The child's first day in school is one of the rites of passage into Meso level unit. It is worthwhile to remember that socialization of children from infancy to adolescence occurs at a very rapid rate with family and peers exerting greatest influence at the initial stage of infancy. Thereafter, it is the school which moulds the behaviour norms of the child. School refers to a whole range of formal educational institutions. In the words of Brubacher 'school is an active, direct and formal agency of education and socialization".

The school has been conceived with the purpose of giving 'heterogeneous society commonness'. School has to be seen as a conscience keeper of the society which is continuously striving to take humanity to the next higher levels of moral, intellectual and aesthetic development through engagement with children. Schools provide both formal and informal contexts for the students. The formal context is the one provided in the classroom wherein the content of socialization is determined by the curriculum and the teaching-learning process. The informal context can be perceived in the inter-personal relations of students with teachers and the peer group.

School is a miniature society where children of different families, different religions, different castes and economic status come together, take part in collective activities and learn to adjust to the society. It is in school that whatever the child has learnt hitherto through family, peer group or community gets stabilized. As you can see, at school children are socialized with the aim of preparing them for life and to assume a role befitting a world beyond the micro units. Schools sort young people into adults' role which are considered appropriate for them, as well as to teach them the attitudes and skills that match these thoughts.

School socialization not only helps the growing child in gaining academic insights but also many values like the importance of punctuality, discipline, resilience, team work, cooperation, etc. Another significant role played by schools is with regards to gender socialization. Although the first lessons on gender are learnt from the family, yet it isat school that the child comprehends its various dimensions. The school becomes the most important agency at this stage; simultaneously he/she is introduced to the peer group in the school and neighbourhood. The school system functions within the society and complies with society's demands. It serves the purpose of catalyst when there is a need for reform and dynamism. At the same it keeps a check so that cultural values of a society do not get diluted. Children who are deprived of school education therefore will have only narrow socialization unlike their counterparts in schools who have scope for greater interaction, exposure and wider socialization. Hidden curriculum is also used as a vehicle for socialization in school.

Hidden curriculum as the term implies is what children learn other than the academic content from what they do or are expected to do. Teachers and classmates shape children's attitudes towards social class, gender etc. which get reflected in their behaviour. In this way, school as an agent plays a pivotal role in the socialization of children reinforcing the habits, values, and norms which are acquired from the family and at the same time exposing them to new realms of thoughts and deeds.

Teacher as an Agent of Change

Teacher is pivotal in imparting lessons on socialization to children. S/he holds a key position in the classroom for creating and maintaining a conducive environment. S/he plays multiple roles in moulding the personality of children. By transmitting knowledge, disseminating information, inculcating values, modelling ideal behaviour, resolving conflicts, communicating positive expectations, etc. a teacher contributes to children's learning.

Although the primary responsibility of a teacher is knowledge transmission, yet teacher is an active agent of socialization. Through constant interaction during the teaching learning process, an atmosphere of trust is created in the classroom, where children can express their ambitions, share their experiences, communicate their fears and anxieties and arrive at solutions. As mentioned earlier, the teacher, the learning environment and practices within the school coalesce to affirm roles and attitudes. During the formative years when children are at the elementary level the bond between children and teachers is very close like the one they have with their parents. They look upon their teacher as an ideal person. At the adolescent stage too the role of a teacher is not less significant. A positive relationship with teachers during their turbulent years can reduce aggression, anxiety and guide them to proactive behaviour. Studies document that emotionally supportive teachers encourage academic interest, motivation and positive self-concept and help adolescents steer through the period of "stress and storm".

A teacher influences in direct as well as indirect ways. S/he can augment the process of socialization in children by modelling behaviour, communicating expectations and by reinforcing positive behaviour. As facilitator of students' socialization into the learning environment, the teacher has the potential for bringing desirable change in behaviour. Her/his role expands beyond that of instructor while s/he is engaged in

student socialization. Teachers' role as change agents is not limited to school setting and their learners. It extends beyond the school walls into communities. Teachers can and should make efforts to reach the communities and spread awareness about various aspects like healthy habits, child rights, girl's education, women empowerment, gender equality, environmental protection, use of technology, peace, democracy, socialism, etc.

Nevertheless, it is naive to conceive the teacher social relationship as one way or as a cause-effect relationship since both the partners continuously influence each other and socialize in a reciprocal relationship. Very often it is a great experience for teachers when their students come up with novel and innovative ideas or find unique ways to arrive at solutions. In the present-day teacher needs to have many skills in her/his armour to handle "new generation packages". It is crucial that teachers are unbiased, democratic, sensitive to individual needs and are capable to counteract gender stereotypes, adopt inclusive practices, avail opportunities to participate in diverse activities, weave care and acceptance for one another in the classroom, establish connection with parents and care givers and guide their students with compassion and kindness.

Religion

Emile Durkheim defines religion "as the unified system of beliefs and practices related to sacred things." Those who have common beliefs and practices are united into one single moral community through religion. Both anthropologists as well as sociologists consider religion as an inseparable part of our social being. Religion shapes collective belief into collective identity. You must have noticed how religious rituals like weddings, burials, birth day celebration and festivals bring people together wherein they express solidarity with their groups. Members of a particular religious group enjoy a sense of belongingness. It is but natural that those who are outside the group feel alienated. As one of the potential agents of socialization, religion exposes its members to spiritual world view and coaxes them to venture into a larger society.

The diversity in our country with respect to religion is so astounding. Socialization processes and practices differ from one religion to another. In most cases, children adopt the religion of their parents. Each religion follows its own rites and rituals, customs, ceremonies, dress, language, beliefs, attitudes, etc. which are in variance with those of other religions. Within the sub systems too there are differences in everyday practices. Is

it not amusing to watch marriage ceremonies in various religions; each one unique to each religion? These ideological differences are transmitted to the members of the different sects through the socializing process. Although of late the external symbols like the dress or language have become more or less uniform, yet there are differences in the process.

Religion inspires an individual to serve for the welfare of her/his community and society. Since the spiritual thread of religion is closely interwoven with an individual's life pattern, much of his/her behaviour is controlled by it. For example, children are taught various moral principles and values, which they have to adhere to in everyday transaction. A sense of fear is injected in their minds, whereby they would rather follow the rules and principles than face the consequences or punishment. Religion underlines the qualities of piety, truth, solidarity and harmony among human beings. Unfortunately, many wars are fought in the name of religion. Though the underlying message of all religion is the belief in one supreme power, yet narrow minded and anti-social elements indulge in unethical and socially irresponsible activities bringing untold miseries to humanity. As social beings, it is our supreme duty to respect each religion's value, each member's preference for particular religious ideologies and, at the same time, celebrate secularism.

Global Community

We live in an age of inventions and innovations. Today every aspect of our life is undergoing a sea change. Technology has taken tremendous strides transforming our lives. Our globe has shrunk, geographical boundaries are disappearing, distances have been reduced, and communication network has brought the people all over the world together eliminating barriers of caste, race or region. We are reconfiguring the communication dynamics and moving towards a global community or a global village. These days it is easily noticeable how increased access to information is giving rise to increase in cultural opportunities to the "masses" of humanity. Historically, cultural opportunities were the privilege of the reasonably rich or affluent. Now the vista is wide open with many such opportunities from around the world easily available, leading to greater scope for socialization. Let us examine how mass media and social networking are accelerating the socialization process.

Mass Media

Can you imagine how your life would be without the printed words, television, radio, mobile phones? Impossible, isn't it? Such is the power of Mass media. So far, you have read how society influences young minds through parents, schools, and peers, yet another agent of socialization which is worth considering is Mass Media. Today, the dynamics of rapid changes can be felt in every society and every institution. This, in turn, necessitates the forging of new social forms and new methods of communication like the mass media. The mass media is a vehicle for spreading information on a massive scale and reaching toa vast audience or a large number of people. The term media is derived from the Latin word for "middle," suggesting that media connect people. The media is instrumental in defining what we think, how we look upon our social place and issues in the society. The mass media comprises both the print media such as books, newspapers, magazines, etc., and also non-print media such as radio, television, and movies The goal is to reach out to the mass or large number of people without establishing any personal contact between senders and receivers. It permeates into all aspects of society, be it political, linguistic, cultural or spiritual. Media is all pervasive; its functioning is very subtle and has both positive and negative influences. In this millennium age there is onslaught of media. Our environment is supersaturated with various types of media giving rise to many debates and discussions- Does the content of television programs and video games make children more aggressive? Does such exposure make them less sensitive? Is television turning children into introverts? Is intense media exposure detrimental to academic success? In trying to answer such questions, we have to be careful not to go over board by exaggerating its advantages or to criticize it for its harmful nature. In order to understand this, let us take the case of television. In the last few decades, children have been dramatically socialized by one source in particular i.e. television. Now, virtually, every home has at least one television set. Although most research in television has been on the influence of television on anti-social behaviour, especially violence, yet we cannot deny that children obtain considerable political and social information from television; a judicious use of the same can yield fruitful dividends. Books too can influence the readers through its contents. But, sometimes gender stereotypes also creep in through the protagonists and illustrations in stories and anecdotes.

Electronic Media

In a developing country like ours, television and computers have become very important agencies of socialization. We have already seen the influence of television on the young minds. Internet and cell phones are increasingly establishing commonness and connectedness among people all over the world. Now children are getting exposed to a world beyond their homes and community to the global community and are being socialized in such a way that they fit into a global world. Social sites such as Facebook, Twitter, Instagram, etc. open up a new world altogether and expose the child's mind into different cultures that he or she did not know and are introduced to a whole new world. The progress from Orkut to Facebook, twitter, Instagram, WhatsApp, Tumblr, have been so rapid that by the time one learns the nitty-gritty of one such site, he/she is bombarded with another. The accesses to such sites are not only through mass media on our computers but are easily available on our iPads and cell phones.

Social Networking and Virtual Communities

In Australia a campaign named one million was launched in the website in 2009. Theaim was to build a movement of strong, inspirational women and girls acting onclimate change by leading low carbon lives. Through the website Natalle Issacs, oneMillion founder appealed to women to join the campaign, "I BELIEVE A MILLIONWOMEN WILL TELL A MILLION MORE AND LEAD A MILLIONCOMMUNITIES." Its impact was astounding. One Million Women has grown tobecome Australia's largest women's environmental organization committed to cut more than 100,000 tons of carbon pollution. Such is the impact of social networking and virtual communities. Social Networking Social networking implies the use of internet based social media programmes in order to make connections with one's family members, friends, classmates, clients or customers. It provides a platform for people to share their common interests, likes and dislikes and build social contacts. This is facilitated by Multimedia and the new electronic communication technologies, such as emails and the Internet. Virtual communities are online communities where people across the world can be brought together through social media. They are small aggregations of people with common ideas, interests, etc. sharing cyberspace. No doubt the cell phones are packed with Apps, Selfies and Emojis. However, research shows that new communication technologies not only reinforce our social connections but deepen them as well. Communication satellites, cable networks, computer systems, and their usages and ideas

have become indispensable to modern living. Some may argue that online communities tend to replace traditional communities but that is not so. In fact they only supplement them. In this age of information explosion, being socialized into the competent use of new communication technologies becomes essential. Individual networks of relationships can be built with and without face-to-face interactions.

Locating childhood friends, forming groups, getting updates minute by minute are all possible, thanks to the digital media network. New communication technologies allow for new and different forms of sociability. Youngsters find it more appealing compared to traditional ones because one can be choosy depending on own likes and dislikes. In virtual communities, gender, race and other ascribed statuses are irrelevant. However, on the flip side, one must be warned against getting drowned in the massive sweep. The Central Bureau of Investigation raised a warning against the pervasive presence of pornography on internet which led to degeneration of social values among the youth. This also can be correlated to the rampant prevalence of crimes related to sexual assault in our country(The Times of India, Oct 11, 2015). Despite the negative influences, global units like Mass media, Electronic media and Virtual communities continue to contribute to the socialization process.

UNIT IV: EDUCATION AND DEMOCRACY

Democracy: Meaning and concept- Education and Democracy - Education for national integration and International understanding - Constitutional Ideals of education– Social 64 equity and equality of educational opportunities – Education for socially and economically disadvantaged section of the society: SC/ST/OBC/Women/Disabled and rural population.

MEANING AND SCOPE OF DEMOCRACY

Etymologically, the term "Democracy" consists of two Greek words "Demos" meaning 'the people' and "Kratos" meaning 'power'. The literal meaning of the word "Democracy" is "Power of the people". According to Aristotle, democracy is a "government by many". Greek democracy was at its best in the ancient Athens. The Greek word corresponding to democracy suggested a system in which 'the people' performed 'the ruling'.

During the period between 2000 to 1500 B.C. in India, Aryans also believed in and nurtured a democratic pattern of existence. The Panchayats in ganapads or clans and samities were the primitive democratic institutions where authority was actually vested in the people. It was neither centralised nor hereditary, but was "government by participation". Brotherhood of man (Vasudheiv Kutumbakam) was the foundation of Aryan Democracy. The city of Athens, transmitted the ideals of people ruling themselves to the city of Rome where the first Republic was born. But the republic was dominated by the patricians of the privileged class and the plebians or the common people were oppressed. Thus the Roman democracy was vitiated by internal corruption and external aggressions. The fall of Roman republic took place around 500 A.D. It should be noted here that the Aryan and Athenian concept of democracy implied "direct democracy" of the Panchayat or the city   state in which   the people   directly participated in governance and   they themselves   took decisions jointly. The Roman concept of democracy was evolved as an "indirect democracy" of a vast.

Republic where people elected their representatives who took decision ,on behalf of the people. The modern concept of Democracy was propounded by Abraham Lincoln. It implies that ruling power rests with the people without distinction of caste, creed, colour or sex. Most of the modem states including India which emerged out of colonial rule in the second half of the 20th Century, adopted democracy as the guiding principle of political ideology. In modern times, however, democracy has acquired a much wider connotation. It is used not only for a specific form of social and political control but also, more generally, to denote a certain way of life. Ideally, the democratic way of life is characterised by respect for the dignity of the individual, encouragement of the uniqueness in human beings rather than the imposition of a set pattern, co-operation, free exchange and development of progressive ideas and tolerance of intellectual differences.

INTERRELATIONSHIP BETWEEN DEMOCRACY AND EDUCATION

Democracy has a very close relationship with Education. The principles of democracy like liberty, equality, fraternity, dignity of the individual, co-operation, sharing responsibility etc. are the dimensions which deeply influence education. On the other hand, education at various stages and dimensions intrinsically   motivates a democratic way of life. Democratic values or principles are applied to education to make it more effective, meaningful, relevant and useful. Similarly,   without   education

democracy cannot be a success, as individuals of a civilized society are to know the rights and duties of citizens, if they are to function on a democratic pattern in their daily life. Democracy in order to be a reality, a way of life and a living style has to be introduced from the very beginning of education and its values practised in schools and colleges.

According to Henderson (19471, "Democracy is based on two assumptions: the infinite value and worth of human personality and the belief that men are capable of managing their own affairs in such ways as to promote the welfare of all and that, therefore, they should have the freedom to do so". Similarly, Bode (1937) has expressed democracy as a way of life as it exerts "a determining influence in every major area of life". Man is a social animal and cannot exist in isolation. Democracy ensures the smooth functioning of all activities of the social and personal life of man. Education is an important and essential activity in the life of man, and thus, it cannot keep itself aloof from democracy. Rather, education has to be a potent instrument of social development and progress which are important facets of democracy. Thus, democracy and education have a close interrelationship influencing each other in various ways.

Principles of Democracy

Four basic principles are mainly enshrined in Indian democracy: liberty, equality, fraternity and justice. The Preamble to the Indian Constitution says "The sovereign democratic republic of India will ensure to all its citizens, justice social, economic and political, liberty of - thought, expression, belief, faith and worship, equality of status and opportunity and to promote among them all Fraternity assuring the dignity of the individual and the unity of the nation". Apart from these basic principles, democracy, as has already been pointed out, also embodies the ideals of dignity of the individual co-operation and sharing of responsibility. All these principles are discussed as follows:

1. Liberty or Freedom

Nunn (1945) asserts that nothing good enters human life except through the fiee activities of men and women. Liberty is regarded as the basic condition for the achievement of excellence in all fields of' human activities. That is why, freedom is valued very high in democracy. When one talks of freedom, one refers ta freedom of thought, action, speech and movement. It is in an atmosphere of freedom that one gets motivated to express himself / herself and to realise his/her full potentialities. The optimum growth of man's personality is possible in an environment of freedom and

flexibility. Rousseau has rightly said, "Man is born free, but everywhere he is in chains". The chains are bondages and restrictions which impinge upon his self-expression and assertion of his unique nature. This is the root of all kinds of human oppression and suffering. Freedom of an individual is sometimes restrained in the interest of society. But it should always be remembered that a social or political set-up, which leaves no options for the individual to choose, imposes rigid uniformity and represses individuality can in no way 'help individuals bring out their best. Freedom when restricted by certain rules and regulations, with their importance and implication properly understood, take the form of self-discipline. Thus individuals in a democracy should be free from external forces and avoidable constraints, so that their conscience will be the best judge of their own conduct and character.

2.Equality .

All men are born equal in the sense that all share the same basic human qualities and characteristics. On the other hand, everybody is unique in his own way in terms of intelligence, aptitude, physical abilities etc: Thus, equality is not an empirical generalization about man, but the moral command that every human being has every right to equal opportunity to develop and improve his or her potentiality to the optimum. In spite of individual differences, every individual deserves equal opportunity to live. to learn and to realise his objectives in various endeavours.

3. Fraternity

All individuals owe the same fatherhood of God. All individuals of a country share the same nationality. In that sense, all are brothers and sisters. This realization of fraternity is the sheet-anchor of democracy. Unless an individual feels that he belongs to the same humanity, he cannot feel that fellow-feeling or the mkale of togetherness which is an important characteristic of democracy. Therefore, there should not be any distinction of caste, colour, creed, language, place or region of birth and residence and sex in the living and development of individuals. Love, affection, co-operation, sympathy and understanding are the natural corollaries to fraternity which are essential for success of democracy.

4. Justice

As a corollary to the above values, it is natural that an individual has the right to justice. He or she cannot be deprived from any opportunity nor can he or .she be debarred from getting his or her dues in all walks of life. Individuals cannot be

discriminated against on grounds that are unfair or illegal. In case this happens, individuals deserve to go to courts for voicing their grievances and demand justice irrespective of religion, caste, creed or sex.

5. Dignity of the Individual

Every individual has dignity which is based on the assumption of the infinite value and worth of every human being. This is applicable to everybody without distinction of caste, creed, colour, sex or race. Dignity of man can be made secure by "inalienable" rights to life, liberty and happiness. According to Kilpatrick (1951) "respect of personality" is of primary importance. Everybody who makes any positive contribution to society through his/ her work is respected in society without consideration of his or her status or calling. Everybody is, therefore, entitled to get full opportunity for self-development and self-realization.

6. Cooperation

Cooperative living is an essential pre-condition for the success of democracy. Every individual must extend cooperation and enlist the cooperation of others in the working of all matters concerning society. From the early stages of socialization, one must learn to live with others and appreciate the contribution of others. Democratic civilizations progress on the premise that man cannot live by himself and cannot realize his goals without the help of others. Besides, in every social and institutional work, he has to work together. Everybody has to contribute his/her bit to realise the common ideal and purposes of society.

7. Sharing of Responsibility

In a democracy everybody must assume certain responsibility and must share community life. Freedom implies responsibility because freedom without the sense of duty and responsibility would bring anarchy, Unless one shares responsibility in society, he or , she cannot be an effective citizen. Responsibility implies performing socially relevant task with honesty and commitment and being answerable to society for the purpose.

Democratic Principles as Applied to Education

1. Liberty/ Freedom in Education

Pestaiozzi, one of the early educationists conceived the aim of education as freedom from dependence and achievement of self-reliance. On the role of education in the life of human beings, Pestalozzi states "Thus and only thus does the man,

whom in God's wide world nobody helps, can help learn to help himself ". That is why, self-help is the best that education can render to the individual. Pestalozzi has also observed that man should be made free and provided with stimuli in education for developing his self- reliance. He states that "Education through freedom is emphasised in a democracy and the child is to be educated in an atmosphere of freedom. Democratic principles of liberty, equality, responsibility, justice and cooperation should find full realization in education to make it effective and meaningful".

In educational institutions, freedom is considered as an antithesis of discipline. Thus, there ii often a confusion between discipline and order. Curbing of freedom might bring visible order, but that does not necessarily imply good discipline. Discipline in an educational institution is closely related to the behaviour of both teachers and pupils, their motives and their understanding of each other. The foundations of disciplined behaviour, orderliness and good conduct in students is to be laid down through education, so that they can achieve the best of themselves in future, and understand the value of freedom as well as essential social controls. Through education students realise that they can achieve freedom only when they follow the dictates of conscience. Freedom then takes the form of self-discipline which is essential   for democratic living. The students needs be given adequate academic freedom. They should be made free from external influence that prevents them from seeing and saying the truth. They must also develop courage and competence to investigate the truth with the help of education. Education should also encourage them to utilize their freedom to perform their duties and fulfil their responsibilities 'with conviction and sincerity.

2. Equality in Education

All human beings are born with a potential to achieve excellence in one field or the other. They grow and develop with experiences which vary from person to person. Rousseau has rightly pointed out that due to varied circumstances and privileges, children show differences in their performance! and achievement. It is, therefore, imperative to provide adequate facilities to children to develop their abilities to the optimum. Equality of educational opportunity is essential to achieve this purpose. In spite of individual differences, importance of environment cannot be under-estimated as an important factor for educational growth. Hence emphasis is laid on quantitative equality of education irrespective of caste, creed, colour, social   status or financial

condition of individuals. The Education Commission, 1964-66, have rightly observed, "One of the important social objectives of education is to equalise opportunity enabling the backward or under-privileged classes and individuals to use education as a lever for the improvement of their condition. Every society that values social justice and is anxious to improve the lot of the common man and cultivate at1 available talent, must ensure progressive equality of opportunity to all sections of the population."

3. Fraternity in Education

Universal brotherhood being an important tenet of democracy, its place in education is of fundamental significance. Students, teachers, parents and even non-teaching staff should be bonded with love, sympathy, understanding and fellow-feeling. In administration and organization of projects as well as co-curricular activities, this spirit of fraternity should prevail for ensuring cooperation and rapport. This can also lead to success of education in general and development of students' personality in particular. The "we" morale and the nationalistic spirit have to be developed in future citizens of the country through education.

4. Justice in Education .

As a corollary to the above characteristics of democracy, it is essential that justice should be ensured in education. Equalization of educational opportunity, liberty and fraternity are basic to justice. In order to train the students in citizenship, it is necessary that the ideal of social and economic justice is inculcated in them. Also, special measures need to be taken by educational institutions to make up for the deficiencies and for removing the economic, social and cultural barriers disabilities so that injustice that has been persisting over centuries can be done away with and justice denied to the deprived can be restored. Use of unfair practices of any kind by the teachers or by students should be dealt with an iron hand, if justice is to become endemic to education.

5. Sharing Responsibility in Education

Education is a joint responsibility of all concerned - students, teachers, parents, supervisors and so on. Every group has to share responsibility in the total process of education in their own way and according to their own capacity. In a democracy, every member of society has his/her own duties and responsibilities. In the eyes of the law and constitution everybody is equal, and everybody has his/her own voice and views to be expressed. All points of view have their relevance in education, and all individuals should make their contribution for educational development.

6. Cooperation in Education

As a corollary to the above, democracy as well as education is a cooperative enterprise. All members of society are active participants. Cooperation as a principle of democracy has to be utilised in education in all its aspects - starting from planning to execution, from teaching to evaluation, from administration to supervision. Students need to be trained through various programmes and projects, how to plan and work with others, how to promote team spirit and how to acquire the skills required for group activities. Thus, education will provide students with citizenship training for which cooperation is a basic pre-requisite and without which, neither education nor democracy can be a success.

Education for Democracy

Democracy has always found education as its greatest support and constant company. Without education, democracy has limited relevance and effectiveness, and without democracy education loses its meaning. Democracy and education hear a reciprocal relation and one cannot thrive without the other. Democracy believes in giving freedom to the people. But if they are not educated, hell their freedom may lead to anarchy &d indiscipline. Economic self-sufficiency is also \ necessary for democratic education. Mdthur (1966) has laid down inter alia the following two pre-conditions for success of education for democracy.

i) There should be economic betterment of the people. Democracy cannot be established if the basic needs of the people remain unfulfilled. The people may be prepared to forego their political freedom, if this freedom does not help to solve their problem of bread and butter.

ii) The second pre-condition is the formation of an educated electorate. Democracy can function properly only when the people are educated and are conscious of their rights and duties. Education provides people with the capacity for better judgement regarding right and wrong, just and unjust. Otherwise, a small group will assume the control over government of the state and begin to exploit the masses.

The basic aims of education for democracy are development of i) a balanced and harmonious human personality, ii) building of character (moral and ethical development) and iii) training for an efficient and productive existence in a society or culture. It is imperative, therefore, that programmes and practices of educational institutions should

be formulated in such a way that the objectives of education in a democratic society can he properly realized.

- The development of a well-integrated and harmonious personality of an individual is essential in a democracy. The Association for Education in Citizenship (1947), has mentioned that each student should be given a full chance to develop himself as an individual personality so that he might be able to enjoy fife through the exercise of his capacities and should be alive to the realities and possibilities of the world around him. He should know how to play his part as an active member of his community. He should be equipped adequately to contribute to society through his occupation. He should also know how to be in effective communication with his fellow-men by articulation md creative activities.

- Character building involves moral and ethical development of individuals. This means inculcation of human values such as honesty, sincerity, commitment and integrity. These are essential qualities for members of a democracy, and education has to develop these in individuals.

- Since the students of today are the citizens of tomorrow, they need to be trained in citizenship for an efficient and productive existence in a democratic society or culture. This involves making judgements on complicated personal, economic, social and political issues and also contributing to society by way of work. To be effective, a democratic citizen should have the understanding and the intellectual integrity to sift truth from falsehood, and must develop a scientific attitude to think objectively and base his conclusions on tested grounds. He should also have an open mind responsive to new ideas and not confined within the prison walls of outmoded customs, traditions and beliefs. The development of the capacity for productive work is also an essential requirement of education for democracy.

EDUCATION AND THE CONSTITUTION

The Constitution of a country includes the guiding principles for administration and development of the nation. Keeping in mind the provisions of the Constitution, its vision and aims, the policies for a country are developed. Education is a major aspect of the Constitution, which provides a base for developing various policies for public education in the country. Addressing educational and many other related issues in India is really a challenge for the country, as because

the diversities and pluralism in the sociocultural system which plays an important role. It is, therefore, difficult to provide equal opportunities to each and every citizen of the country. Still we consider the diversities and pluralism of our society as our strength but not the weakness. Continuous efforts have been made to bring all types of diversities and pluralism to the mainstream society. To achieve this, various special provisions including education have been included in Indian Constitution. In this section of this Unit, we will learn the relationship of education with the Constitution, and also, analyse various constitutional provisions for education.

Relationship between Education and the Constitution

Education deeply influences the way we view and interpret the fundamental provisions of our Constitutional system and the rights and responsibilities at its core. The Constitution has an equally important impact on who and how we educate, in both content and form. As a democratic country, our educational strategies and reforms are adopted and evaluated against the parameters set by the Constitution. The Constitution, on the other hand, grows and develops within the framework its policy makers evolve and use. The nature of the relationship between education and the Constitution is an interesting one to examine. The interaction between the public education context and the development of fundamental Constitutional principles is applicable not only within the boundaries of the school but outside the context of school as well. Another dimension, that is the explicit and the hidden curriculum also relates to how the Constitution is developed and applied. In the context of Right to Education Act, 2009, we can see the close link between public education and the Constitution. Compulsory education guarantees that all children and their parents will interact with the State challenging it to act to fulfil the Constitutional commitment.

The Constitution also impacts the development of education strategies for providing equal and quality education to all children which are continuously subject to scrutiny. In other words, any policy and practice in education (as in other areas) is subject to Constitutional scrutiny and the parameters of acceptability are set in Constitutional terms. The policy choices that are made reflect what we are and what we want to become as a nation.

Constitutional Provisions for Education

Education is assigned a revolutionary role in Dr. Ambedkar's concept of social progress and in his vision of a just and equal society. The vision for education in

the emancipation of socially deprived people of India is adequately expressed in his words: "Coming as I do from the lowest order of the Hindu society, I knew what is the value of education. The problem of raising the lower order is deemed to be economic, this is a great mistake. The problem of raising the lower order in India is not to feed them, to clothe them and make them serve the higher order... the problem is to remove from them that inferiority complex which has stunted their growth, ... to create in them the consciousness of the significance of their lives for them and for the country... of which they have been cruelty robbed by the existing order.... Nothing can achieve this except the spread of education. This, in my opinion, is the panacea of our social troubles."(Bhattacharya, 2002).

Not only Ambedkar, we find that movements to abolish the caste system and end discrimination, all over the world, have always proposed education as the primary means to overcome oppression (Omvedt, 1993). To make education mainstream, the Constitution of India provides ample scope in its provisions to educate the country people. Let us discus the specific provisions for education included in Indian Constitution.

Fundamental Rights and Education:

Fundamental Rights of citizens given in our Constitution have established the spirit of equality and have helped to preserve individual liberty. The following articles in the category of Fundamental Rights have a special bearing on education in India.

ARTICLE 14 -It states, "The State shall not deny to any person equality before law or equal protection of the laws within the territory of India".

Modern States exercise powers over the individual. The Right to Equality ensures that the powers of the State are not used in any discriminatory way. In relation to education it is invoked to regulate rules of admission and thus acts for ensuring education to all.

ARTICLE I5 -This Article guarantees prohibition of discrimination on grounds of religion, race, caste, sex or place of birth by the State. It also ensures equality in educational opportunities in India.

ARTICLE I5 (4) —It enabled the government to make special provisions for the advancement of backward classes including the Scheduled Castes (SCs)and Scheduled

Tribes (STs). It also ensures the reservation in educational institutes for the SCs and the STs.

ARTICLE 16 (1) –It guarantees equality of opportunity for all citizens in matters relating to employment or appointment to any office under State.

ARTICLE 16 (4) –It ensures that the government can make reservations in favour of any backward class of the citizens.

ARTICLE 21A -It grants Right to Free and Compulsory Education to all the children of the age six to fourteen years in a manner as the State may, by law determine. Inserted by the 86th Amendment in December, 2002, this Article has accorded education the status of right for ensuring quality in educational expansion at elementary level. At the commencement of the Constitution, education was included as a Directive Principles of the State Policy in Article 45 under Part IV of the Constitution.

ARTICLE 24 -States that no child below the age of fourteen years shall be employed in work in any factory or mine or engaged in any hazardous employment.

ARTICLE 28 –The institutions run by the State will neither preach any religion or give religious education nor will they favour persons of any religion. Under provisions of this Article, neither the State nor any other agency can impart religious instruction in any school totally managed by State funds. However, there is an exemption for the institutions established under any trust or endowment which requires that religious education be imparted in such institutions. The Article further provides that no person, attending State recognized and aided school, can be compelled to take part in any religious instruction without parental consent. This implies that while institutions established by minority communities are eligible for grant in aid from the State, they cannot compel students to follow the religious instruction imparted in the institution. They are allowed to maintain their religious character without imposing their religious ideology on any unwilling student.

ARTICLE 46 -It states that the State shall promote with special case the educational and economic interests of the weaker sections of the people and, in particular, of the SCs and the STs and shall protect them from social injustice and all forms of exploitation.

Cultural and Educational Rights of the Minorities:

The beauty of a Country lies in the care it takes of its minority populations. For safeguarding the interests and the rights of the minority communities in the society, the Constitution of India has also provided many educational provisions for them. The major provisions are:

Article 29– It provides explicit guarantee for protecting the interests of minorities:λAny 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.λNo citizen shall be denied admission into any educational institution maintained by the State or receiving aid out of State funds on grounds only of religion, race, caste, language or any of them.λIt protects the rights of minorities to provide their own education in their own language, certainly an important part of language maintenance.

Article 30 -details this right along with protection against discrimination inthe receiving of government grants for education:

- All minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice.
- In making any law providing for the compulsory acquisition of any property of any educational institution established and administered by a minority, referred to in clause 1, the State shall ensure that the amount fixed by or determined under such law for the acquisition of such property is such as would not restrict or abrogate the right guaranteed under that clause. The State shall not, in granting aid to educational institutions, discriminate against any educational institution that is under the management of a minority, whether based on religion or language.
- This final clause does not keep the State from regulating for educational standards, but protects against regulations concerning medium of instruction, a provision for minorities that has also been upheld in the courts.

Article 350 –It guarantees the right of all people to use a language they understand in "representations for redress of grievances". In the Seventh Amendment to the Constitution made by the Constitution Act of 1956, two articles were added addressing linguistic minority issues:

- Article 350(A) –It safeguards facilities for instruction in mother-tongue at primary stage. It shall be the endeavour of every State and of every local

authority within the State to provide adequate facilities for instruction in the mother-tongue at the primary stage of education to children belonging to linguistic minority groups; and the President may issue such directions toany State as he considers necessary or proper for securing the provision ofsuch facilities.

Article 350(B) –It talks about Special Officer for linguistic minorities.λThere shall be a Special Officer for linguistic minorities to be appointed by the President.

- It shall be the duty of the Special Officer to investigate all matters relating to the safeguards provided for linguistic minorities under this Constitution and report to the President upon those matters at such intervals as the President may direct, and the President shall cause all such reports to be laid before each House of Parliament, and sent to the Governments of the States concerned.

EQUALITYOFEDUCATIONALOPPORTUNITY-SC/ST, OBC, WOMEN

The equalisation of educational opportunities is essentially linked with the notion of equality in the social system. In a social system if all the individuals are treated as equal, they get equal opportunities for advancement. Since education is one of the most important means of upward mobility, it is through an exposure to education one can aspire to achieve higher status, position and emoluments. But for getting education he must have equal opportunities like other members of the society. In case educational opportunities are unequally distributed, the inequalities in the social structure continue to be perpetuated, it is in this light the quality of educational opportunity has been visualised. The need for emphasising the equality of opportunity in education arise due to number of reasons. Some of these reasons are enumerated below:(a) It is needed because it is through the education to all the people in a democracy; the success of democratic institutions is assured.(b) The equality of educational opportunities will ensure rapid development of a nation.(c) A closer link between the manpower needs of a society and the availability of a skilled personnel will develop.(d) People with specialised talents for specialised jobs in a large number will be available and the society will be benefited.

Educational Opportunities for SC/ST and OBC

The University Grants Commission (UGC) has all along given emphasis in enhancing participation of Scheduled Castes (SCs), Scheduled Tribes (STs),

Minorities, Other Backward Classes (OBCs), Persons with Disabilities (as defined in the PWD Act, 1995) and Women in higher education. Some of the notable schemes of the UGC for nurturing social equity for various beneficiary categories in vogue are Indira Gandhi Post Graduate Scholarships for Single Girl Child, Residential Coaching Academies for Minorities, Rajiv Gandhi National Fellowships for SCs & STs, and Maulana Azad National Fellowships for Minorities, Post-Doctoral Fellowships for SCs, STs, and Women etc. The UGC is committed not only to strengthen the ongoing programs but also to continue to innovate meaningful programs with great vigour to achieve increased participation of SCs, STs, Minorities, OBCs, PWDs and Women in higher education.

Recommendations for Scheduled Castes and Scheduled Tribes

Educational incentives like free uniforms, footwear may be supplied to SC children especially girls to offset economic cost of education and cash incentive may be provided to SC, ST children to offset other hidden costs of education. Funds may be earmarked for remedial teaching of SC/ST and other disadvantaged children at district level. Out-of-school children in urban areas should also be provided with better facilities under SSA. Use of primers in tribal languages should be extended to all the schools in tribal areas. More Adult Literacy Centres may be opened in areas predominantly inhabited by SC, ST. Inclusive Education should become the idea of every school located in villages taking care of SC/ST.

Institutions of higher learning may have their own autonomy but at the same time provide protection under the law in relation to reservation etc. Government should regulate the fee structure and pay the fees etc. of disadvantaged groups including fees for Higher Education. Government should cancel the accreditation of the universities/institutions, which fail in implementing the reservation policy. The teaching and other posts in the universities and other institutions should be filled as per the reservation policy without any dilution. Special coaching should be provided to reserved category candidates for successfully clearing SET or NET examination. UGC should make strict rules and regulations to fill in the post of reserved category. Defaulting universities or affiliated colleges should not be granted financial support or any grants should prepare norms and guidelines to allocate students for Ph.D. courses.

The Professors guiding these Ph.D students should be sensitive to their backgrounds. This should be mandatory to all universities. A monitoring mechanism should be devised to ensure its compliance. Defaulters should be heavily punished. The fees payable for technical education are generally high. In view of this freeships, scholarships, subsidized fees and loan facilities especially to girls should be extended to all disadvantaged groups. Coaching schemes for SCs/STs and Minorities should be transferred to MHRD from other Ministries. The quota for Ph.D. in technology for reserved category candidates should be increased. They should be provided with required technical equipments, residential and financial support along with recognized guide.

Recommendations for OBCs, Minorities and Other Disadvantaged Groups

The street children, children of convicts, sex workers should have a special focus under SSA. Funds may be earmarked for remedial teaching of SC/ST and other disadvantaged children at district level. More Minority concentration districts should be identified so that more children from minority groups get facilities under SSA. Recognized Madarasas should be brought under SSA and facilities extended to them. Dropout rates of disadvantaged groups are noticed to be going up as the level of education goes up. To reduce the rate of dropouts amongst disadvantaged should become the focus of the Eleventh Five Year Plan. Inclusive Education should become the idea of every school located in villages taking care of OBC and other Disadvantaged Groups. With increasing number of private institutions entering in the field of higher education, the fees payable are observed to be too high for the disadvantaged groups. In view of this more freeships, scholarships, free textbooks, free hostels, subsidized facilities in institutions/hostels should be extended to this group. There should be subsidized loan facilities for the fees/hostel expenditure from the financial institutions like banks etc. An in-built system of upgrading the educational needs of the disadvantaged groups should be provided in all institutions of Higher Education through coaching classes for them. Institutions of higher learning may have their own autonomy but at the same time provide protection under the law in relation to the reservation etc. Government should regulate the fee structure and pay the fees etc. of disadvantaged groups. Government should cancel the accreditation of the universities/institutions, which fail in implementing the reservation policy. The teaching and other posts in the universities and other institutions should be

filled as per the reservation policy without any dilution. UGC should prepare norms and guidelines to allocate students for Ph.D. courses. The Professors guiding these Ph.D. students should be sensitive to their backgrounds. This should be mandatory to all universities. A monitoring mechanism should be devised to ensure its compliance. Defaulters should be heavily punished.

The fees payable for technical education are generally high. In view of this freeships, scholarships, subsidized fees and loan facilities especially to girls should be extended to all disadvantaged groups. More Adult Literacy Centres may be opened in areas predominantly inhabited by SC, ST and OBCs. Cash incentives may be given to adult illiterates especially the female illiterates. Coaching schemes for SCs/STs and Minorities should be transferred to MHRD from other Ministries.

<div align="center">

UNIT V:
EDUCATION IN CULTURAL CONTEXT
Culture: Meaning, concept and characteristics - Education and cultural change - Cultural lag – Meaning, concept, major causes and its effect on education –Education for multi-lingual and multi- cultural Indian society.

</div>

Culture and Education

Education is a fundamental human right and the bedrock f sustainable development: it contributes to all three dimensions of sustainable development -social, economic, and environment -and underpins governance, and security of the individual. The interconnected dividends that result from investments in equitable quality education are immeasurable -generating greater economic returns and growth for individuals and societies, creating a lasting impact on public health, decent work and gender equality, and leading to safer and more resilient and stable societies. As an enabling factor for the multiple dimensions of societal development, quality education is a key lever for sustainable development. It plays a crucial role in shaping personal and collective identities, promoting critical social capital and cohesiveness, and responsible citizenship based on principles of respect for life, human dignity and cultural diversity. There has been a growing interest and support to recognize culture as an integral part of the broader development debate.

Culture should be regarded as the set of distinctive spiritual, material, intellectual and emotional features of society or a social group, and encompasses, in addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs. Culture shapes individual's worldviews and the way communities address the changes and challenges of their societies. For this reason, education serves as a critical vehicle for transmitting these value systems as well as for learning from the humanity's diversity of worldviews, and for inspiring future creativity and innovation. Ensure cultural rights for all to promote inclusive social development Guaranteeing cultural rights, access to cultural goods and services, free participation in cultural life, and freedom of artistic expression are critical to forging inclusive and equitable societies. Leverage culture and partnerships with cultural agents for poverty reduction and inclusive economic development Culture, as knowledge capital and as a resource, provides for the needs of individuals and communities and reduces poverty. The capabilities of culture to provide opportunities for jobs and incomes should be enhanced, targeting in particular women and youth.

Build on culture to promote environmental sustainability Access to essential environmental goods and services for the livelihood of communities should be secured through the stronger protection and more sustainable useof biological and cultural diversity, as well as by the safeguarding of relevant traditional knowledge and skills in synergy with other forms of scientific knowledge. Mobilize culture and mutual understanding to foster peace and reconciliation In the context of globalization, and in the face of the identity challenges and tensions it can create, intercultural dialogue and the recognition of and respect for cultural diversity can forge more inclusive, stable and resilient societies. Based on the above objectives, specific targets and indicators should be developed for inclusion within the Post-2015 Agenda, taking into account the following priority areas:

- The need to strengthen normative, policy and institutional frameworks to support culture
- The contribution of cultural and creative activities to economic growth and employment
- Education and training systems to strengthen the role of culture and creativity in society

- The protection, promotion and transmission of heritage It will therefore be necessary to foster innovative and sustainable mode of cooperation.

Education and Culture

Education as a part of culture has the twin functions of conservation and modification or renewal of the culture. Education is conceived as a systematic effort to maintain a culture. "In its technical sense education is the process by which society, through schools, colleges, universities and other institutions, deliberately transmit its cultural heritage, its accumulated knowledge, values and skills from one generation to another." Education is an instrument of cultural change. Education can impart knowledge, training and skills as well as inculcate new ideas and attitudes among the young. It is culture in which education germinates and flowers. It is the culture also upon which education exerts, in turn, a nourishing influence. The intimate relationship between culture and education is evident from the fact the one of the major aim of education is to impart to the child cultural heritage and social heritage. Every individual is born into a particular culture which provides him with definite patterns of behaviour and values which guide his/her conduct in different walks of life. Thus, culture plays an important role in the life of a person. To understand the nature of its importance, it will be easy to understand how education of various elements of culture can help a person. It can be seen in the following manner:

Adaptation to the natural environment:

Everywhere man lives in a definite natural environment to which they adapt themselves. Without adaptation he/she can not survive. All the inventions and experiments that he/she make in the process of this adaptation form an important part of the culture. Differences in the natural environment of different communities pave the way for differences in their cultures. In all the tribes of India, the members of the community behave in a particular way which is adapted by the coming generations of the particular community or tribe. It is this mode of behaviour which makes up culture.

Adaptation to the social environment:

Culture includes customs, traditions, beliefs etc. All of these help the individual to adapt to his social environment. It must be kept in mind that all these elements undergo gradual changes as the social environment changes. Culture determines the patterns of social control, through which the individual is subjected

to remain attached to that group. Hence, the advantage in communicating the culture of the group to the child through education is that he/she is thereby acquainted with the traditions, customs, values and patterns of conduct prevailing in his group. This knowledge enables him to adapt to social environment and thus achieve his socialization.

Development of personality:

The personality of the individual is manifested through his pattern of behaviour. The behaviour is always influenced by the culture of his/her group. Culture influences the physical, mental, moral, social, aesthetic and emotional aspects of individual. Thus, the behaviour of the individual is greatly influenced by the culture.

Socialization as a process of acculturation:

Many cultural anthropologists regard socialization as a process of acculturation or the culture of a group. In the words of Martin and Stendlar, "Culture refers to the total way of life of a people that complex whole which includes knowledge, belief, art, morals, law, customs and any other capabilities and habits, acquired by man as a member of society." This means that for the adoption of a culture one must participate in the activities of the society. One must mix up with others to learn the habits etc, of the society to which he belongs. In other words to socialize oneself one must learn the culture of the society.J.S. Brubacher has observed, "We cannot teach the coming generation to be good simply by teaching them to be wise. They must have plenty of opportunity to habituate themselves to moral ideals. Instead of learning lessons in school apart from life, school must incorporate into itself a social context of shops, laboratories, and play grounds. Moral learning in school and college must be continuous with moral training outside through field trips, community activities and the like. If schools fulfil this larger function, we may be assured that anything learned in an enterprise having an aim and in cooperation with others will be inescapable moral."

Society and Need for Schooling:

Society is very keen that its young members should not lapse into barbarity and ignorance. Whatever, it has attained in social, cultural, religious and other fields it feels its bounden duty to transmit it to the next generation. As the society has become more complex and knowledge is piling up it feels the need for

formal education and thus society starts schools to educate its members. The purpose is two fold:

- To transmit cultural heritage.
- To improve the society.

Transmission of culture heritage:

To perpetuate present progress we should transmit the cultural heritage. Only physical reproduction is not sufficient; we should equip the new generation with our attainments in all fields of life. Here we should exploit the innate tendencies, needs and interests of the children for the purpose of education. Our education should also be in consonance with the mental 'make-up' of the students.

Improvement of the Society:

Without improvement the society will stagnate. Education is not only to reflect the social conditions but also to improve them. With the advancement of science and technology our ways of life are also undergoing tremendous change. If we would not cope with the present advancement there would be 'cultural lag'. We must adjust ourselves with the fast changing world. So education must adapt itself to the changing conditions. But as always happens some new things are not very desirable. So we shall have to guard ourselves against the tendency of the schools to import everything new in the society. If old and out-dated things are to be discarded we shall have to be vigilant against blind and slavish imitation of the new developments. It is through education that we can prepare students to evaluate the past and understand the present and to be prepared for future. In short the students should be taught to get inspiration from the inspiring past, to live in the dynamic present and to face the challenging future. Education is obviously reflection of the social, cultural and political conditions prevailing outside. It reflects the society but it has within it the seeds of dynamics of change and thus can keep pace with the fast changing world. The schools thus are not blind followers of the dictates of the society but when it degenerates they can improve it and enthuse it with new idea of thought and new horizons of desirable ideals.

Role of the School:

The school has to give up its ivory tower isolation. It must be closely linked with the society. "The starting point of educational reform must be the relinking of the school

to life and restoring the intimate relationship between them which has broken down with the development of the formal tradition of education," recommends the Secondary Education Commission. Mr. Branford writes "The school should be an idealized epitome or model of the world, not merely the world of ordinary affairs, but the whole of humanity, body and soul, past present and future." T.M. Greene states, "The good school programme stems from community needs as an integral part of the life of the people. It is made by, for, and of those it would serve. "In the words Kandel "The schools exist to accelerate the impact of the essential aspects of culture which prevails in the society." Harold Rugg thinks of school as an "enterprise in living both social and personal." According to the Secondary Education Commission, "The Secondary School must make itself responsible for equipping its students adequately with civic as well as vocational efficiency and to lay their part worthily and competently in the improvement of national life. They should no longer emerge as helpless, shiftless individuals who do not know what to do with themselves." According to J.S. Ross, 'Schools ought to stress the duties and responsibilities of individual citizen, they ought to train their pupils in the spirit of cheerful, willing and effective service -they will themselves be model communities."

School as a Community in Miniature:

School is a social institution which has been established by the society for the purpose of transmitting among its members, those ideas, beliefs, attitudes and dispositions that will make them worthy members of the society. Schools are to be the reflection of the larger society outside its will in which life can be learnt by living. The school is to be looked at not as a place where traditional knowledge is inculcated as authoritative but as a place where experiments in life are carried on and where other experiments in life be read about and told about because of their results by which alone they are to be judged and not by their prestige.

Meaning and Definitions of Culture

The word culture is one of those terms that we use quite often, but what is it exactly? If you were to ask a group of anthropologists whose job it is to study culture, you may get a different definition from each of them. However, even though definitions of culture may differ, many of them do emphasize similar things. For the purposes of this lesson, we'll define culture as the complex whole of a society. So this can include everything that gives a society its identity, which would

include such things as language, beliefs, values, customs, laws, cuisine, etc. What is particularly fascinating about cultures is that each culture, no matter where it is located, shares at least five basic characteristics. This means the Mayan culture, which is now extinct, shared at least five basic characteristics with present-day American culture. The five basic characteristics that all cultures share are that they are learned, shared, based on symbols, integrated, and dynamic.

Learned and Shared

When we are born we don't automatically know all the values, words, beliefs, customs, etc. that our culture has adopted. We do not inherit culture. Culture is learned. While much of what we learn about a culture can be learned through school, family, peers, and the media, there are often many things about a culture that are learned subconsciously. For example, we may learn when particular holidays occur in school, like Christmas is always on December 25th. However, the norms and what it means to be 'in the Christmas spirit' is something we don't have a conversation about or read in a book. It comes from many years of observing others and just being around people who celebrate Christmas.

Shared culture

The concept of culture makes it a social construct. To learn a language, behavior, or tradition often involves interacting with other people. Thus, culture is largely shared. Despite the shared nature of culture, that doesn't mean that culture is the same for everyone. There can be certain things within a culture that are shared between some groups but not others. For example, American culture values freedom; however, beliefs on how to achieve that freedom may differ from group to group. Thus, there is not one universal American culture. American culture can create smaller groups who selectively share some aspects of the overall culture, but not others. It is, Cooley, Argell and Car say, "The entire accumulation of artificial objects, conditions, tools, techniques, ideas, symbols and behaviour patterns peculiar to a group of people, possessing a certain consistency of its own, and capable of transmission from one generation to another."

Some of the other important definitions of culture are as follows. "Culture is the expression of our nature in our modes of living and our thinking. Intercourse in our literature, in religion, in recreation and enjoyment, says MacIver. According to

E.A. Hoebel,"Culture is the sum total of integrated learned behaviour patterns which are characteristics of the members of a society and which are therefore not the result of biological inheritance." "Culture is the complex whole that consists of everything we think and do and have as members of society", says Bierstedt. "Culture is the total content of the physio-social, bio-social and psycho-social universe man has produced and the socially created mechanisms through which these social product operate", According to Anderson and Parker. Mlinowlski defines culture" as the handiwork of man and the medium through which he achieves his ends. According to H.T. Mazumadar, "Culture is the sum total of human achievements, material as well as non-material, capable of transmission, sociologically, i.e., by tradition and communication, vertically as well as horizontally" .Combining several of these definitions, we may define culture as the sum-total of human achievements or the total heritage of man which can be transmitted to men by communication and tradition. It is a way of life of the people in a certain geographical area. Life style and social pattern of a society being the direct consequence of the accumulated heritage of ages past distinguish and differentiate one community from another.

Culture therefore, is moral, intellectual and spiritual discipline for advancement, in accordance with the norms and values based on accumulated heritage. It is imbibing and making ours own, the life style and social pattern of the group one belongs to. Culture is a system of learned behaviour shared by and transmitted among the members of the group. Culture is a collective heritage learned by individuals and passed from one generation to another. The individual receives culture as part of social heritage and in turn, may reshape the culture and introduce changes which then become part of the heritage of succeeding generations.

Characteristics of Culture

From various definition, we can deduce the following characteristics:

Culture Is Learned

The first essential characteristic of culture is that it is learned. A child born in the Philippines but was brought to the United States after birth may not develop traits characteristics of Filipinos. He may learn behavior pattern characteristics of American children, including language.

Culture is Shared by a Group of People

For a thought or action to be considered cultural, it must be commonly shared by some population or group of individuals. Even if some behavior is not commonly appropriate, it is cultural if most people think it is appropriate. For example, the idea that marriage involves only one man and one woman is cultural in our society.

Culture Is Cumulative

Knowledge is stored and passed on from one generation to the next, and new knowledge is being added to what is existing. Each culture has worked out solutions to the basic problems of life, which it then passes on to its children. The tricycles in the Philippines are good examples of the cumulative quality of culture. Their invention involved the use of materials which were invented in different places of the world (Hunt et al, 1995).

Cultures Change

All cultural knowledge does not perpetually accumulate. At the same time that new cultural traits are added, some old ones are lost because they are no longer useful. For example, most city dwellers today do not have or need the skills required for survival in a wilderness. Most would likely starve to death because they do not know how to acquire wild foods and survive the extremes of weather outdoors. What is more important in modern urban life are such things as the ability to drive a car, use a computer, and understand how to obtain food in a supermarket or restaurant (O'Neill,2005).

Culture Is Dynamic

This is a characteristic of culture that stems from its cumulative quality. No culture is ever in a permanent state. It is constantly changing because new ideas and new techniques are added and old ways are constantly modified and discarded. This is because of the rapid changes that occur which may be introduced from within or without. It also grows by the spread of traits from individual and from one group to another which is termed as diffusion. One form of diffusion is the growth of language. Filipino vocabulary has grown because of borrowed words from other languages like Spanish, Chinese and English.

Culture Is Ideational

Culture is an ideal pattern of behavior which the members are expected to follow. Man assigns meanings to his environment and experiences by symbolizing

them. These are internalized by the individual and sees or approaches his world from the standpoint of this culture (Panopio, 1994).

Culture Is Diverse

The sum total of human culture consists of a great many separate cultures, each of them different. Culture as a whole, is a system with many mutually independent parts. For example, the choice of a marriage partner involves many different parts of culture as religion, economic class, education, etc.

Culture Gives Us A Range Of Permissible Behavior Patterns

Every culture allows a range of ways in which men can be men and women can be women. Culture also tells us how different activities should be conducted, such as how one should act as a husband, wife, parent, child, etc. these rules of permissible behavior are usually flexible to a degree-the are some alternatives rather than the hard rules. For instance, culture tells us how we should dress based on our gender, but it allows us to dress in different ways in different situations in order to communicate varied messages and statuses. The clothing patterns of women in this society can be particularly rich and complex. Their clothing can be intentionally business like, recreational, as well as sexually attractive, ambiguous, neutral, or even repulsive.

Cultural Lag

We are concerned not only with the perpetuation of society but with its improvement. The school is not an image of society where the virtues and vices of society are reflected It should serve as a laboratory for testing the traditions, values, beliefs, and attitudes, prevailing in a particular society and taking upon itself the task of making the society a better one, It brings us to the problem of·

- Removal of social lags and·
- Planning of model society.

Cultural lag is defined as the degree to which certain aspects of culture lag behind the changes in its other related aspects. In other words, the vast difference between the material and non-material culture is known as social or cultural lag. All the parts of our modern culture are not changing at the same rate and since there is correlation or inter-dependence of parts, a rapid change in one part requires re-adjustment through other changes in various correlated parts.

A culture lag occurs "when the different aspects of the society fail to adjust themselves to changes effected in some of its parts." The changes in ideas, beliefs and value systems, for example, will be slower than the changes in material conditions. In our society, the economic system is changing fast, industrial economy is replacing the rural economy. A lot of work is being done by machines or we can say that human labour is being replaced by machines. But the religious and social structures are not keeping pace with the changes in the economic structure. Education is the only means to bridge the cultural lag. 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 poor are segregated, the former attending the better type of private schools which charge fees while the latter are forced, out of circumstances, to attend free government or local authority schools of poor quality."

Lag in good and adequate school buildings.

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

Lag in school timing.

The British introduced a year round operation 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.

Lag in curriculum

Today, the primary and secondary student population has become 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, in India, we go on with only one curricular programme with hardly any variation in the teaching and evaluating methods.

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 concept of continuing education also becomes relevant.

Lag in evolving a common communication medium.

The need to teach children in their mother-tongue at all levels has been recognized, but the efforts to realize these objectives are partial and halting. In India, we have the strange phenomenon of students studying through regional medium upto graduation and then required to learn through English medium at the post-graduate level. And even when the number of students who have learnt through the regional medium swells, English still remains the medium of instruction in a significantly large number of higher educational institutions. Besides, the medium of transaction of political, administrative, legal and economic processes in the country still continues to be English

Cultural Pluralism

Cultural pluralism is the condition in a society in which individuals, on the basis of ascribed or attained characteristics, are able to form and develop communities along the differences of race, age, sex, religion, language and cultural life styles. These communities are open systems and members can select to belong to one or more communities at the same time. This condition can only exist in a society where there are two or more culturally diverse functioning communities, and where these communities adhere to a universal value that promotes the use of the resources of the society to fulfil the needs of all of its members. This condition is considered realized in a society where culturally different communities exist, are recognized and permitted to participate and to control those functions and resources which they consider vital to their community's functioning. Cultural pluralism can not exist in a society where culturally different communities exist in isolation from each other or/and in competition under unequal conditions for the life sustaining/ enhancing resources that the society produces.

Pluralism in a Society of Inequality

The condition of cultural pluralism, as we have described it, does not currently exist in our society. Instead, we have a society of culturally different groups living together under conditions of competition, hostility and polarization. The competition has its origins in the struggle for the life sustaining and enhancing resources and the opportunities for participation in decision making. Different groups achieve varying degrees of success in this competition. Some groups achieve success at the expense of others. Other groups achieve almost no success. The struggle results in a society of inequality -inequality of opportunities and of outcomes. This type of drama has been so institutionalized through social policies, processes and sets of relationships that it has become a way of thinking and functioning, an ideology, rather than an orchestrated arrangement that is organized and conducted by an identifiable and specific group of people.

Goals and Objectives for the Realization of Cultural Pluralism

Before proceeding it is necessary to address a number of critics that have categorized cultural pluralism as idealistic. We believe that these statements express a lack of faith in human beings to create a more humane society. In many of the dialogues that we have had with others regarding the concept of cultural pluralism, we are told that this condition is unrealizable. we have also been told that our ideas represent the beginnings of a fascist state since cultural pluralism is viewed as the development of homogenized tightly controlling culturally communities. We specifically address the charge of fascism because we believe that this is the accusation that has the greatest potential for destroying the movement.

The emergence of fascism will not develop from cultural pluralism. The provocation for a fascist state comes from those groups who would use their power to prevent the elimination of inequality. We have the temerity of proceeding to evolve the concept because we believe that the goal of cultural pluralism is a necessary condition. It is not only a valid goal, but it is the next logical step in the development of a more humane society. Any effort for systemic change to eradicate inequality within our society creates fear and counter positions of repression. Among the critics of cultural pluralism are those who fear that the continuous emergence and proliferation of groups demanding rights and resources, will only move our country towards a major upheaval. In our opinion, these fears whether they anticipate a

major social upheaval or the development of a repressive society, they cannot be the reason for deliberately or unintentionally continuing to subject populations to social and economic disenfranchisement. In order for culturally different communities to function in a condition of cultural pluralism, it will require that members of our society adhere to certain regulative values. The concept of regulative values is borrowed from Donald L. Noel in his article, "A Theory of the Origin of Ethnic Stratification".

Regulative values are those values commonly held throughout a society, generally adhered to by the members of the society and operationalized through policy positions, social institutions and other socialization processes. Priority regulative values enhancing cultural pluralism would include the following among others: -appreciation for a heterogeneous society -appreciation for one's own and one's fellow person's heritage -appreciation for the different and unique contributions of eachgroup to the national heritage -value of the individual and his/her historical and cultural context These value positions would not need to be created de novo because they already exist in our society's culture. The policy statement for the Ethnic Heritage Program, (The Elementary and Secondary Education Act Amended in 1972) codifies several of these types of regulatory values. Other policies of the national and state government include similar lists of regulative values. The irony is that these value positions are institutionalized through the policies of our nation while at the same time other values directly opposing these are also included and competing with equal importance.

Role Of Education in Culture

Culture influences education in the same way as education influences the culture of a country. The culture of any society should be preserved for the benefit of the coming generation. It should be transmitted properly from generation-to-generation. If culture is not conserved and promoted and then transmitted, all the human knowledge and experiences will be lost to the successive generations. Moreover, culture should be developed by dropping a few old elements and incorporating a few new elements according to the changing needs and demands of the society.

Role of education in preserving traditional cultures:

Independent of international assistance, the socioeconomic development and improvement of national health have been insignificant in several poor countries during the last 10-20 years. The main problems of these countries are multidisciplinary matters, both regarding causative factors and solutions. In the field of health, high priority medical problems are not found in the curative sector of medicine but rather within prevention, with environmental sanitation, water supply, family planning and nutrition. These are the most profitable fields for internal support as well as international assistance, offering lasting development effects and acceptable cost-benefit relations. Primary school education is of major importance in that it provides local tribal youngsters to be selected for training as auxiliary health workers for staffing of the chain of rural dispensaries, which seems to be the key to national health development, and to the WHO goal "health for all by the year 2000." In several developing countries, locally recruited youth with 5-7 years of primary education already constitute indispensable links between professional health services and delicate issues such as birth control and -usually illiterate -rural population.

Preservation, Transmission and Promotion of Culture.

The school and the teacher can play an active role in the preservation, transmission and development of culture.

Preservation of Culture:

The most important function of education is to preserve the culture of society. It is the school that has to consolidate the spiritual strength of a society or nation and maintains its historical continuity and secure its past achievements. Preservation of culture through education keeps the society alive.

Transmission of Culture:

The process of preservation of culture is undertakes with a view to transmitting it from one generation to another. Prof. Ottaway has remarked thus, "The function of education or school is to transmit the social values and ideals to the young and capable members of society". The traditions of the society cannot be preserved in the absence of culture transmission. Hence, both preservation and transmission of culture should go hand-in-hand for the benefit of society. Preservation of culture is meaningless unless it is transmitted to the ensuing generation. Education is the only tool through which such a function can be carried on effectively.

Promotion of Culture:

The function of education is to bring about the needed as well as desirable changes in the cultural pattern, ideals and values for the progress and continuous development of society. Social progress will stratify and come to naught if there is no promotion of culture in the society. In other words, education civilizes individuals, modifies cultural progress by research and deeper investigation into all areas of human requirements. D.J.O. Cannon remarks, "If each generation had to learn for itself what has been learned by its predecessors no sort of intellectual or social development would be possible.