



INSTITUTE OF DISTANCE EDUCATION
IDE
Rajiv Gandhi University



MAEDN-405

Sociological Perspectives of Education

MA EDUCATION

2nd Semester

Rajiv Gandhi University

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**SOCIOLOGICAL PERSPECTIVES
OF EDUCATION**

**MA [Education]
Second
Semester**

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RAJIV GANDHI UNIVERSITY

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About the University

Rajiv Gandhi University (formerly Arunachal University) is a premier institution for higher education in the state of Arunachal Pradesh and has completed twenty-five year of its existence. Late Smt. Indira Gandhi, the then Prime Minister of India, laid the foundation stone of the university on 4th February, 1984 at Rono Hills, where the present campus is located.

Ever since its inception, the university has been trying to achieve excellence and fulfill the objectives as envisaged in the University Act. The University received academic recognition under Section 2(f) from the University Grants Commission on 28th March, 1985 and started functioning from 1st April, 1985. It got financial recognition under section 12-B of the UGC on 25th March, 1994. Since then Rajiv Gandhi University, (then Arunachal University) has carved a niche for itself in the educational scenario of the country following its selection as a University with potential for excellence by a high-level expert committee of the University Grants Commission from among universities in India.

The University was converted into a Central University with effect from 9th April, 2007 as per notification of the Ministry of Human Resource Development, Government of India.

The University is located atop Rono Hills on a picturesque tableland of 302 acres overlooking the river Dikrong. It is 6.5 km from the National Highway by the Dikrong Bridge.

The teaching and research programmes of the University are designed with a view to play a positive role in the socio-economic and cultural development of the State. The University offers Undergraduate, Post-graduate, M.Phil and Ph.D programmes. The Department of Education also offers the B.Ed Programme.

There are fifteen colleges affiliated to the University. The University has been extending educational facilities to students from the neighbouring states, particularly Assam. The Strength of students in different departments of the University and in affiliated colleges has been steadily increasing.

The faculty members have been actively engaged in research activities with financial support from UGC and other funding agencies. Since inception, a number of proposals on research projects have been sanctioned by various funding agencies to the University. Various departments have organized numerous seminars, workshops and conferences. Many faculty members have participated in national and international conferences and seminars held within the country and abroad. Eminent scholars and distinguished personalities have visited the University and delivered lectures on various disciplines.

The academic year 2000-2001 was a year of consolidation for the University. The switch over from the annual to the semester system took off smoothly and the performance of the students registered a marked improvements. Various syllabi designed by Boards of Post-graduate Studies (BPGS) have been implemented. VSAT facility installed by the ERNET India, New Delhi under the UGC-Infonet program, provides Internet access.

In spite of infrastructural constraints, the University has been maintaining its Academic excellence. The University has strictly adhered to the academic calendar, conducted the examinations and declared the results on time. The students from the University have found placements not only in State and Central Government Services, but also in various institutions, industries and organizations. Many students have emerged successful in the National Eligibility Test (NET).

Since inception, the University has made significant progress in teaching, research, innovations in curriculum development and developing infrastructure.

About IDE

The formal system of higher education in our country is facing the problems of access, limitation of seats, lack of facilities and infrastructure. Academicians from various disciplines opine that it is learning which is more important and not the channel of education. The education through distance mode is an alternative mode of imparting instruction to overcome the problems of access, infrastructure and socio-economic barriers. This will meet the demand for qualitative higher education of millions of people who cannot get admission in the regular system and wish to pursue their education. It also helps interested employed and unemployed men and women to continue with their higher education. Distance education is a distinct approach to impart education to learners who remained away in the space and/or time from the teachers and teaching institutions on account of economic, social and other considerations. Our main aim is to provide higher education opportunities to those who are unable to join regular academic and vocational education programmes in the affiliated colleges of the University and make higher education reach to the doorsteps in rural and geographically remote areas of Arunachal Pradesh in particular and North-eastern part of India in general. In 2008, the Centre for Distance Education has been renamed as "Institute of Distance Education (IDE)."

Continuing the endeavor to expand the learning opportunities for distant learners, IDE has introduced Post- Graduate Courses in 5 subjects (Education, English, Hindi, History and Political Science) from the Academy Session 2013-14.

The Institute of Distance Education is housed in the Physical Sciences Faculty Building(First floor) next to the University Library. The University campus is 6 kms from NERIST point on National Highway 52A. The University buses ply to NERIST point regularly.

Outstanding Features of Institute of Distance Education :

- (i) At par with Regular Mode.
Eligibility requirements, curricular content, mode of examination and the award of degrees are on par with the colleges affiliated to the Rajiv Gandhi University and the Department(s) of the University
- (ii) Self-Instructional Study Material (SISM)
The students are provided SISM prepared by the Institute and approved by Distance Education Council (DEC), New Delhi. This will be provided at the time of admission at the IDE or its Study Centres.SISM is provided only in English except Hindi subject.
- (iii) Contact and Counselling Programme (CCP)
The course curriculum of every programme involves counselling in the form of personal contact programmes of duration of approximately 7-15 days. The CCP shall not be compulsory for BA. However for professional courses and MA the attendance in CCP will be mandatory.
- (iv) Field Training and Project
For professional course(s) there shall be provision of field training and project writing in the concerned subject.
- (v) Medium of Instructions and Examination
The medium of instruction and examination will be English for all the subjects except for those subjects where the learners will need to write in the respective languages.
- (vi) Subject /Counselling Coordinators
For developing study material, the IDE appoints subject coordinators from within and outside the University. In order to run the PCCP effectively Counselling Coordinators are engaged from the Departments of the University, The counseling-Coordinators do necessary coordination for involving resource persons in contact and counseling programme and assignment evaluation.The learners can also contact them for clarifying their difficulties in their respective subjects.

SYLLABUS

Objectives :

1. To enable the students know the social context of education
2. To familiarize the students with relationship between education and socialization
3. To enable the students understand culture in the context of culture
4. To make the students analyze factors for social change and modernisation

Course Content :

UNIT I. Social context of Education:

- Meaning, Nature, scope of educational sociology
- Sociology of education
- Equality of education

UNIT II. Education and Socialization:

- Agents of Socialization : Family, school, community, peer group
- Education as a social sub-system
- Education and the community with special reference to Indian society
- Social groups and their implication, group dynamics
- Education of the socially and economically disadvantaged section

UNIT III. Education and culture:

- Meaning of culture
- Dimensions of culture and its importance.
- Cultural change, lag, diffusion and integration.
- Cultural conditions for learning and acculturation.
- Social stratification and social mobility and Education

UNIT IV. Education and modernization:

- Concept, factors and conditions and constraints of social change
- Education as instrument of social change
- Meaning of modernization
- Role of education in modernization.

Practicum

1. Social survey
2. Sociological determinants of education
3. Group dynamics and sociometry
4. Seminar on National and Emotional Integration

INTRODUCTION

Sociology, according to Duncan, is the scientific study of dynamic processes of interactions of person and the patterns these form in relation to biological, psychological and cultural influences. Thus, sociology studies social phenomena, social organizations and cultural patterns. It seeks to discover the laws that govern social relations and the forces that develop the personality of the individual.

As you know, the book is divided into two parts. The part concerning sociological perspectives deals with various aspects of educational sociology—the social context of education, agents of socialization, the impact of social groups on education systems, the close relationship between education and culture, social stratification and the function of education as an instrument of social change. Social interaction is the foundation of society. The book discusses the development of groups and the characteristics of group dynamics. Numerous thinkers have put forward various theories of socialization; some of the important theories are discussed in this book.

This book—*Sociological Perspectives of Education*—has been designed keeping in mind the self-instruction mode (SIM) format and follows a simple pattern, wherein each unit of the book begins with the **Introduction** followed by the **Unit Objectives** for the topic. The content is then presented in a simple and easy-to-understand manner, and is interspersed with **Check Your Progress** questions to reinforce the student's understanding of the topic. A list of **Questions and Exercises** is also provided at the end of each unit. The **Summary, Key Terms** and **Activity** further act as useful tools for students and are meant for effective recapitulation of the text.

This book is divided into two parts, A and B. Each part contains 4 units:

Part A : Sociological Foundations

Unit – 1 Social Context of Education

Structure

- 5.0 Introduction
- 5.1 Unit Objectives
- 5.2 Meaning, Nature, Scope of Educational Sociology
- 5.3 Sociology of Education
- 5.4 Equality of Education
 - 5.4.1 Right to Education (RTE)
- 5.5 Summary
- 5.6 Key Terms
- 5.7 Answers to ‘Check Your Progress’
- 5.8 Questions and Exercises
- 5.9 Further Reading

5.0 INTRODUCTION

The term ‘sociology’ has been derived from the two words: ‘*Societus*’ which means society and ‘*logos*’ which means science. Thus, from an etymological point of view ‘sociology’ is the science of society.

Auguste Comte, who is known as the father of sociology used the term ‘sociology’ for the first time in 1937, while delivering a series of lectures. He introduced sociology as a fundamental science in his book *Positive Philosophy* and employed scientific methods to collect data about mankind.

Education is one the most significant sources of development. It leads to the development of the person, the family, the society and the entire nation. It usually begins at a very tender age and there is no defined line for its end. The foundation of every nation is based on the pattern of educational systems followed by it and the role of the educational institutions in developing civilized citizens.

In this unit, you will learn about the meaning, nature and scope of educational sociology. The unit also covers the meaning of sociology of education and equality in education.

5.1 UNIT OBJECTIVES

After going through this unit, you will be able to:

- Explain the meaning, nature and scope of educational sociology
- Discuss sociology of education
- Describe the meaning of equality of education

5.2 MEANING, NATURE, SCOPE OF EDUCATIONAL SOCIOLOGY

Educational sociology is a synthesis of education and sociology. It is the study of the principles of sociology of education. It is a science born of sciences. According to E. George Payne, educational sociology is 'an applied science in the field of sociology'. It is concerned 'with the effect of learning on group life and in its turn the effect of smaller group life upon the larger group', since the subject matter of educational sociology is the process of social interaction. 'Of both the individual and his social environment', says F.G. Brown, it is 'neither education nor sociology alone; it is education and sociology when these are both considered as a total educative process'. Educational sociology utilizes all that has been learned in both fields but joins them in a new science which applies sociological principles to the whole process of education, including subject matter and activities, method, school organization and measurement.

Nature of educational sociology

Educational sociology is not merely theoretical, i.e., it does not merely study the forces of interaction between the individual and the society or the group, but it is also practical because besides studying the interacting forces, it tries to regulate and control the interacting forces.

It is the job of educational sociology to find out ways and means as to how to manipulate the educational process to achieve better personality development and thus better social control.

Differences between educational sociology and sociology of education

Importance of educational sociology

There is, explains Brown, a constant interaction of the individual and his cultural environment. He is influenced by it. This constant interaction, which is the subject-matter of educational sociology, is the basic pattern of life. Any attempt, therefore, says Brown, to understand and foster the development of the individual and every effort to provide the means and agencies for such development must be based upon an analysis of this two-way process in which the individual and the forces external to him are in continual interaction.

Also, this interaction is inevitable. Man must be able to control the physical and social forces around him if he is not to fall a passive victim in the continuous struggle for existence. By his inventions, he has been able to harness the forces of nature, and to eliminate time and distance through radio and television. But these physical forces, like the hydrogen bomb and atomic energy, unless directed by him wisely, would be let loose on him and destroy him and his social organizations. This is the vital, gripping and urgent problem of the day. As never before, man must learn the ways and means of controlling human behaviour, his own and others. It is, therefore, very important for an individual to have some grasp of the interrelations of nations and the social forces that influence their policies and activities.

Moreover, the knowledge of a total social life enables a child to choose his own patterns of social behaviour, to control his own behaviour patterns and of other individuals and groups. One's attitude towards state, religion and other communities is often the product of group associations. An intelligent study of these attitudes should guide one in adopting the right social attitudes.

Also, biology and psychology have, no doubt, probed and gauged the less tangible forces within man and helped us to understand him better. But man is an integral member of the many groups amongst whom he lives and moves. He cannot be understood independently of these: family, church, community, nation, means of communication, folkways and more. It is no longer enough for us to understand the individual without knowing or understanding the interacting forces that are working on him. Education must, therefore, go beyond the individual and reach out into the total social milieu.

There is a two-fold approach to the study of the development of the child; one from the viewpoint of the individual, and the other from that of the society. The individual approach is studied by biology and psychology, while the 'societal' approach concerns sociology. It is, however, contended that the individual approach is inadequate and incomplete, and must therefore, be reinforced by the societal approach also.

Both biology and psychology have been found to be incomplete in explaining human behaviour and therefore need to be supplemented by educational sociology. It was claimed in the beginning that biological factors had a direct bearing upon human behaviour. The 'mechanistic school' held that an individual was the product of innate characteristics and influences—both animal and human—which were beyond his control. But recent research has revealed that these were not the sole or primary factors, but only a part of the infinitely complete forces that develop and mould the individual. Some of these forces are inherited and predetermined; some are capable of modification to an appreciable extent; while others are the product of environment.

Psychologists, on their part, hold that human behaviour is determined by instincts. The 'instinctive behaviour patterns' are unlearned, relatively stereotyped and automatic. But observation of dogs, apes and infants stimuli, including the learning process, the nature of response to a specific action, conditions the behaviour of man or animal. Therefore, environmental factors and motivation are as important as innate characteristics in the development of the individual. Psychiatry too has moved far away from what Freud thought it to be – to unravel the complex factors which are the causes of behaviour. Now psychiatry takes the whole physical and cultural background into consideration.

Scope of educational sociology

The subject of educational sociology, as we have seen above, is the constant and dynamic interaction of the individual and his cultural environment or the basic pattern of life. It is, therefore, according to Dodson, interested in three things: total cultural milieu, the school as its agency and the educational process that conditions personality development.

- The social milieu can be broken up into, what Payne calls, 'social independencies'. These are institutions, social groups, social customs and conventions. Through these the individual gains and organizes his experiences and these influence the evolution of the educational system because it equips the youth with knowledge and character to function and fit into society. Educational sociology deals, therefore, with groups like the family, school, team, club, union, community, church, state and the world.
- In the second place, it is concerned with the sciences which help to understand its function in its various aspects. It is consequently not concerned with aspects of any science which does not condition personality development. It is, however, concerned with the school which is a specific educational agency as well as with other social agencies like the family, the play group, the church, school union; club, social customs and the mode of living, which all of which contribute to the development of personality. The personality of an individual first develops in the family through the process of interaction. The business of educational sociology is to discover the area of interaction within the family and then in the school or elsewhere. Sociology would, however, confine itself to the history of the development of family and its various patterns. Sociology deals with social theory and group phenomena, but ignores the educative process and the educational agencies.
- Next to sociology, educational sociology is related to educational psychology. Both of them deal with the school as the agency of education. Both seek to determine and influence the school's effect upon individual behaviour. Both are applied sciences. Educational psychology is applied to learning, while the other studies impact the effects of learning. The latter deals with individual's relation to society. While the former is interested in the techniques of building new habits into the child. The latter regards school as a social institution, a part of total social milieu; a form of collective behaviour and so shapes its curriculum, its teaching methods and its organization so as to prepare children for further participation in social life. In short, the former deals with the process of learning, while the latter deals with the problem of personality or behaviour.
- Psychology has been delving deep into the human mind to discover its peculiar pattern, but experimental studies of infant behaviour conducted by Gesell have led him to the conclusion that 'infants are individuals - individuals in the making as well as by birthright. The child's personality is the product of slow and gradual growth.....mental growth is a patterning process, because the mind is essentially the sum total of a growing multitude of behaviour patterns.' The most significant recent development in psychology, says Brown, has been the increasing recognition of environmental factors in the development of personality and in the specific processes of learning. The borderline between psychology and sociology is not sharp today. Moreover, educational sociology manipulates these environmental factors in the interest of interaction. Biology offers us the data that forms the basis of individual behaviour. Sociology studies how the laws of heredity and impulses determine an individual's interaction with others as individuals or as groups. Educational sociology goes a step further. It seeks to influence this interaction in harmony with social ideas.

Aims of educational sociology

Educational sociology, according to Herrington, has four specific aims. They flow from the larger aim, i.e., to achieve better personality development by influencing the processes of education. The specific aims deal with the various aspects of the total social milieu as well as the means, the methods, the curriculum and the agencies of education. The achievement of these aims is essential for the achievement of the larger aim. Educational sociology should explain (a) the role of the school in the community, (b) the role of the school and (c) the social factors influencing schools. Secondly, it should understand democratic ideologies, cultural, economic and social trends that influence formal and informal agencies of education. Thirdly, it should estimate the social forces and their effects upon individuals. Fourthly, it should socialize curriculum. Lastly, in order to achieve these aims, educational sociology should encourage research and critical thinking, and adopt the results thus obtained.

5.3 SOCIOLOGY OF EDUCATION

Education means developing of and cultivating various physical, intellectual, aesthetic and moral faculties of an individual. Durkheim defines education as 'the action exercised by the older generations on those who are not yet ready for social life. Its object is to awaken and develop in the child, those physical, intellectual and moral values which are required of him, both, by his society as a whole and by the milieu for which he is specially destined. It is a social process. Education is imparted by both, formal and informal means. It is an important means of socialization.

Aristotle's famous concept of education says, 'education develops man's faculties, especially his mind, so that he may be able to enjoy the contemplation of the supreme truth, goodness and beauty, in which perfect happiness essentially consists'. Durkheim further conceives education as socialization of the younger generation. According to him, it is a continuous effort to impose on the child, ways of seeing, feeling and acting which he could not have achieved spontaneously.

Education as a social process

Education is viewed as an integral fragment of socialization. Such a process of social learning is continuous. Education is also considered an agent of cultural transmission. The elements of culture are transmitted from one generation to another, through education. Education not only helps in acquiring knowledge but also inculcates the values of morality among individuals. Educational institutions are instrumental in shaping the personality of individuals and also formulation of ideologies. On the whole, education helps in reforming the attitudes of individuals and encourages them by inculcating a spirit of competitiveness in them.

Primitive and ancient societies had no educational institutions. Children learnt from their surroundings. Schools appeared when cultures became too complex for the learning to be handled within the family. Thus, educational institutions grew as time passed by. In India, the historical roots of educational institutions are referred to in the *guru-shishya* tradition. In this tradition, students had the advantage of being in personal contact with the teacher. The image of the guru was personified and the students were obliged to the guru or teacher.

Sociological perspectives on education

From a functionalist perspective, it is preferred that education contributes to maintenance of the social system. Emile Durkheim saw the major function of education as transmission of society's norms and values. He maintained that the society can survive only if a sufficient degree of homogeneity exists among its members. Education functions to strengthen this homogeneity by maintaining a balance of these similarities in an individual, since his childhood. Due to these similarities, the demands of life in all individuals are similar. Cooperation and social solidarity would never have existed in the absence of these essential similarities, would not be possible. Drawing conclusions from Durkheim's concept, the American sociologist, Talcott Parsons, gave a functionalist view of education.

Parsons put across the theory after the spread of primary socialization within a family, the school assumes the role of a central socializing agency. School brings the family closer to the society. It prepares the child for his role as an adult. Davis and Moore shared Parson's view with reference to education. They too considered education to be useful in providing suitable roles to individuals. However, they hold the educational system directly responsible for creating divisions in the society.

According to Davis, the education system has proved that it is able to select people on the basis of their capacities and allocate appropriate positions to them. Thus, the process of educational filtering organizes and categorizes individuals on the basis of their skills and capacities. The people with the highest level of talent get the highest level of qualification. Consequently, this leads them to better occupations which are most important in terms of functions to the society.

However, the Marxian perspective provides a radical alternative to the functionalist position. Louis Althusser presents a general framework for the analysis of education, from a Marxian perspective. Being a section of the superstructure, the infrastructure finally gives shape to education. According to him, education benefits only the ruling class. For survival and prosperity, it is very important to reproduce the power of labour. Two steps are involved in the process of reproducing labour, the first step is reproduction of skills that are required for a capable labour force. The second step is reproduction of the ideology of the ruling class and socialization of workers. These processes combine to reproduce a technically efficient, submissive and obedient workforce. In a social structure that is dominated by capitalism, education reproduces such a workforce. Althusser stresses that reproduction of labour power not only requires reproduction of its skills, but also a simultaneous reproduction of its submission to the ruling ideology. This submission is reproduced by a number of 'Ideological State Apparatuses' which include the mass media, law, religion and education. Ideological State Apparatus is a trademark of the ideology of the ruling class which creates artificial class awareness. This awareness maintains the subject class in its subordinate position to a large extent. Education, according to Althusser, not only transmits ideologies of the general ruling class (which justifies and legitimates the capitalist system), it also reproduces the attitudes and behaviour that are required by major groups in the division of labour.

Ivan Illich has been critical of both, functionalist and liberal views of education. In *Deschooling Society*, which was published in 1971, he raises issues on the incapability of schools in matching educational ideals. In his opinion, schools are

institutions that teach students about various means of exploitation. According to him, schools instigate compliance to the society and create a belief in students, to accept the interests of the powerful. However, real learning can never prevail through a set of instructions. It can be inculcated only when an individual is involved in every part of the learning process, on his own. To conclude, the majority of learning processes require no teaching. Illich blames the educational system as the main cause of all problems that have emerged in the modern industrial society.

School teaches the individual to delay authority, assume isolation, to absorb and accept the services of the institution and neglect his own needs and wants. He is instructed to view education as a precious product such that it should be taken in large amounts. He, however also presents a solution. According to him, to resolve this issue, it is important to abolish the present system of education, since schools form the base of education. Deschooling is the primary step towards the liberation of mankind. Finally, Illich confirms that 'deschooling' will create a society where every man can be truly liberated and can experience a sense of fulfillment.

Education in the context of social control and social change

The general character of formal education has undergone a rapid change through modern science and technology. Technological development today is quite unlike the development that took place in the 19th century. Unlike the present day society, in ancient societies, education was considered as the learning related to a way of life. However, in primitive societies, the terminology of science comprised the production and distribution of labour. Formal education quickens the overall process of education. However, it is incapable in transmitting any practical knowledge. In societies of the recent times, the content of education more scientifically inclined and less scholarly. Thus, it can be concluded that education in modern societies inculcates freedom of thought and values that have an important role in streamlining the attitude of an individual.

It has been argued that education by itself does not bring about social change, but rather it is an instrument which performs the functions that are entrusted to it. Innovations in the education system may lead to structural changes in the society. The Indian society has deep-rooted customs and traditions which are strongly embedded in the Indian lifestyle. Changes are resisted because they conflict with traditional values and beliefs.

Educational sociology and sociology of education are closely related disciplines, so much so that they are sometimes confused with each other and used interchangeably. However, they are actually very different, in terms of subjects under study.

The sociology of education is the study of how public institutions and individual experiences influence education and its outcomes. Sociology of education is actually the study of the evolution of public schooling system and its effect on modern industrial societies. It comprises topics like higher education, further education, adult education and continuing education.

On the other hand, educational sociology is the discipline that is concerned with the various methods that will help provide better education to society based on an in-depth research of our culture and society. Educational sociology considers both the sociologists and the educationists in its study. This makes the subject an invaluable

asset to all the students and researchers of social sciences, especially sociology and education. It is generally believed that those who are involved in a deep study of education will benefit more from the branch of educational sociology.

The scholars of the sociology of education consider education to be a largely hopeful human effort symbolic of the fundamental human aspiration for improvement and betterment. It is interesting to note that the experts of the sociology of education believe that education is viewed as an endeavor through which children can develop as per their individual requirements. The potential in the children plays a great part in the role of education.

5.4 EQUALITY OF EDUCATION

Equalization is important in every section of the society. It binds together the people of vivid nature and culture and helps in building social, cultural and national integration. Just like other sectors of the society, the concept of equalization should also lie in the educational system of the country. It is good to have equalization of educational opportunities for the progress of the country. While discussing the aspect of equalization of education opportunities, the Kothari Commission has stated that 'One of the most important objectives of education is to equalize opportunity, enabling the backward or un-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 all available talent must ensure progressive equality of opportunity to all sections of the population. This is the only guarantee for the building up of an egalitarian and human society in which the exploitation of the weak will be minimized.'

For all of us, it is important that we know the clear difference between the concept of equality and equity and not confuse between the two. **Equity** refers to fairness that may require different treatment or special measures, for some persons or groups whereas **equality** refers to the same treatment in dealings, quantities or values.

Equity involves fairness and moral values, which has made it a reason for tension and battle amongst all mankind since times immemorial. It even poses to be a great hurdle in the imparting of education. This equity barrier has its effects on the main education groups, which are race, gender and special needs. So, in order to overcome all the equity and equality issues regarding education, the Constitution provides certain provisions and the Indian Government has also started many programmes in this regard.

There are various factors that lead to inequality in education. Some common factors could be gender, high drop-out rate and lesser enrolment. Inequality in schooling is also a major hindrance in equity and equality of education.

Gender

Like in the case of race and special needs, it is just as important in the case of gender too, to take note that it is not on all occasions fair to treat everyone the same. The learning approaches of boys and girls differ and both genders learn differently. Both genders even approach, analyse and solve problems differently. Sexual harassment is a problem faced more by females than by males and sexual harassment lowers self-esteem leading to inter-gender equity troubles.

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Today, the treatment meted out to the genders comes from gender perceptions built over the years and those that existed years back. Equality among gender stems from their already existing equality among races. In existence are various misconceptions regarding women, for example they cannot learn as well as men do, they are incapable of voting like men, or they just cannot take decisions of importance like men can. Even though the society in the present times does not see women in the same manner, yet there remain a few negative undertones and unintentional biases regarding women and education embedded within societal messages.

Special needs

It is probably quite difficult to accommodate children with special needs with equity and equality. The reason for this could be that despite the fact that they all are kept in a single category, individually their needs do differ. Besides the monetary cost of accommodating students with special needs, the cost of time also exists. To obtain equity and inclusion of children with special needs, you need to do the following:

- Ensure equal access by putting in place both input and output features
- Train educators and make them aware
- Get students ready for real world

Not that each bit of technology set up in the schools can be made ready for children with special needs but it should be accessible. Educators should have awareness about that which can be made available for children with special needs and they must also be equipped with knowledge of how to apply accommodations to children with special needs. Both schools and districts need to participate actively in developing the curricula. Let us look at the meaning of some terms associated with equity in education

Equal access: This implies impartiality in providing opportunity. The hindrance to this could be caused by the legal or physical barriers imposed on access to education.

Equal educational opportunities: This implies providing each student with the same treatment, opportunities, and resources.

Equity: This implies making available educational opportunities with impartiality, justice, and fairness.

Educational Equity: Educational equity has its basis in the principles of justice and fairness for every student when it comes to success, treatment, providing of opportunities and allocation of resources. With these principles, there is a high probability of there being equality for each student in terms of educational results even in diverse groups. Each of the strategies applied are systematic, carefully planned and with a clear focus and have as their basis the core learning – teaching core concepts.

There are seven key components identified in the process of attaining excellence in education through the combination of effective and equitable practices in school. Let us look at these seven components.

- (i) **Access:** this refers to opportunities being made available to every student to take part in each one of the various aspects associated with the process of education, as well as in including resources and facilities of learning pertaining to co-curricular and extracurricular programs.

- (ii) **Instruction:** refer to those instructions that will promote an image of positivity for diverse groups as well as create a strong commitment to an equitable teaching-learning environment.
- (iii) **Materials:** It is of prime importance to keep the use of learning material and learning aids to a minimum if it cannot be avoided all together, so that any bias in language, pictures, graphics, content etc. can be minimized.
- (iv) **Assessment:** There should be a checking of and accounting for differences in the cultural background and style of learning of the various students and this should form a firm basis for aligning the assessment with curricula and instruction of the school and its various goals of improvement.
- (v) **Interactions:** It is possible that attitudes are biased and are relating with students in varied manners, based on factors like ethnicity, ability, sex and race.
- (vi) **Attitudes:** Attitudes should be monitored for prejudice and bias, which whether or not intentional, are capable of creating discriminatory behaviour and may affect the performance of the student.
- (vii) **Language:** there is need to regularly monitor for overt or subtle biases that have the power to reinforce, create, or influence prejudice to languages.

Causes for inequality of educational opportunities

The various causes for inequality of educational opportunities are:

- **Lack of educational facilities:** There are many places and areas in the country where educational institutions do not exist. Children residing in those areas do not acquire similar kind of chance as children who have the amenities in other countries or other states.
- **Poverty:** Children coming from the poor sections of the community do not have the same chances to study in the neighbourhood of an educational institution as the ones who come from affluent family.
- **Difference in the standard of educational institutions:** Difference in the values of colleges and schools lead to educational inequality. Students coming from rural educational institutions do not match up well when admissions for professional courses are made on behalf of selection tests.
- **Difference in home environments:** An adolescent from the rural house or from the urban slum area whose parents are illiterate cannot get the same kind of environment and prospect which an adolescent from a higher class house with extremely knowledgeable parents receives.
- **Disparity in education of boys and girls:** Due to the conservative nature of some societies, there is a broad difference between the education of girls and boys.
- **Disparity due to advanced classes and backward classes:** Another factor that has led to inequality of opportunity in education is the existence of different types of classes.
- **High private costs of education:** The private cost of education required for the text books, supplies, etc. have improved very significantly in current years in public schools. The parents are required to incur very heavy expenditure for this purpose.

Steps for the equalization of educational opportunities

- **Eradication of tuition fees:** All nations should work together for the development of education so that a stage will come when education will become tuition free.
- **Free textbooks at various stages:** It is very essential that a programme of providing free text-books should be given very high priority and introduced immediately at all stages of education.
- **Book-Banks:** In secondary schools and in institutions of higher education, a programme of book-banks should be encouraged and developed.
- **Grants for purchase of books:** The best of the students in educational institution belonging to backward classes should be given grants annually to obtain books which may not necessarily be text-books.
- **Scholarships:** There should be an adequate programme of scholarships so that the best use is made of the available talent.
- **Transport Facilities:** Adequate transport facilities may be provided in the rural areas and for the students of backward classes so that students are encouraged to attend an educational institution.
- **Day study centres and lodging houses:** A large number of day study centres and lodging houses at the minor and university stage should be provided to students who do not have adequate facility to study at home.
- **Earn and learn facilities:** As a supplement to the programme of scholarships, facilities for students to earn and play must be provided.
- **Special facilities for girls:** Special incentives may be provided to the girls.
- **Admission policy:** There is a great need to introduce an egalitarian element in admissions to institutions so that students coming from rural areas are not handicapped due to language or some other factors.
- **Special assistance to backward areas or states:** At the national level, it should be regarded as the responsibility of the Government of India to secure equalization of educational development in the developing states. The necessary programmes for this including special assistance to the less advanced states should be developed.
- **Compensatory and remedial education:** Compensatory education means provision of such special training and incentives as would compensate for the initial disadvantages experienced by the children of the culturally, economically and socially deprived groups. The compensatory measures include free school uniform, text-books, meals etc. It also includes remedial classes. Such a treatment is likely to be very useful for their educational, emotional and social development.
- **Common school system:** A system of common school for education should be developed. It should be preserved and maintained at a stage of excellence and competence. This is a very helpful step towards eradicating the separation that exists in our society between the educational institutions for the poor and

those for the rich ones. The existing 'caste' system in the educational system should be gradually abolished.

5.4.1 Right to Education (RTE)

As quoted from the report of Committee of C.A.B.E on 'Universalization of Secondary Education' (set up by the Ministry of Human Resource Development, Government of India):

The Constitution of India, under the original Article 45, directed the State to endeavour to provide, within a period of ten years from the commencement of this Constitution, for free and compulsory education for all children until they complete the age of fourteen years.

This provision implicitly covered Early Childhood Care and Education (including pre-primary education) for children below six years of age and eight years of elementary education (Class I to VIII) for the 6-14 year age group. The priority given by the Constitution to this provision was clearly evident from the time-frame specified therein; no other clause in the Constitution carries this sense of urgency.

Yet, the State managed to ignore the agenda of Universal Elementary Education (UEE) for four long decades just because Article 45 was placed in Part IV of the Constitution i.e. Directive Principles of State Policy and, therefore, was seen as not being justiciable. It was only in 1993 that the situation changed dramatically when the Supreme Court, in the case of Unnikrishnan J.P. vs. State of Andhra Pradesh and others, gave all children a Fundamental Right to 'free and compulsory education' until they 'complete the age of fourteen years' and stated that this right 'flows from Article 21' i.e. Right to Life. In the context of this Committee's Terms of Reference, it may further be noted that the Supreme Court in the same judgment ruled that, after the age of fourteen years, the Fundamental Right to education continues to exist but is 'subject to limits of economic capacity and development of the State'.

It is this historic interpretation of the Constitution and similar judgments coming from the highest judiciary of the land that eventually persuaded the Government of India to constitute the Saikia Committee of State Education Ministers (1996) whose report in January 1997 recommended that the 'Constitution of India should be amended to make the right to free elementary education up to the 14 years of age, a fundamental right.' This was followed by the introduction of the Constitutional 83 Amendment Bill in the Parliament (1997) and eventually the passing of 'The Constitution (Eighty-Sixth Amendment) Act, 2002' – more than half a century after India's independence. In the process, however, the intent of the 1993 Supreme Court judgment as well as the Saikia Committee recommendation (1997), was diluted by exclusion of almost 17 crore children from their right to early childhood care and pre-primary education, the significance attached to this agenda in the National Policy on Education – 1986 notwithstanding.

ACTIVITY

Establish the current state of equality of education in any Indian state of your choice.

Did You Know

It was not until the 19th century that the concept of society was finally separated from that of the state, that sociology developed into an independent study. The term sociology was coined (1838) by Auguste Comte. He attempted to analyze all aspects of cultural, political, and economic life and to identify the unifying principles of society at each stage of human social development.

5.5 SUMMARY

- Educational sociology is a synthesis of education and sociology. It is the study of the principles of sociology of education. It is a science born of sciences.
- Educational sociology is not merely theoretical, i.e., it does not merely study the forces of interaction between the individual and the society or the group, but it is also practical because besides studying the interacting forces, it tries to regulate and control the interacting forces.
- The knowledge of a total social life enables a child to choose his own patterns of social behaviour, to control his own behaviour patterns and of other individuals and groups. One's attitude towards state, religion and other communities is often the product of group associations. An intelligent study of these attitudes should guide one in adopting the right social attitudes.
- Both biology and psychology have been found to be incomplete in explaining human behaviour and therefore need to be supplemented by educational sociology.
- Educational sociology, according to Herrington, has four specific aims. They flow from the larger aim, i.e., to achieve better personality development by influencing the processes of education. The specific aims deal with the various aspects of the total social milieu as well as the means, the methods, the curriculum and the agencies of education.
- Education means developing of and cultivating various physical, intellectual, aesthetic and moral faculties of an individual. Durkheim defines education as 'the action exercised by the older generations on those who are not yet ready for social life.
- Education is viewed as an integral fragment of socialization. Such a process of social learning is continuous. Education is also considered an agent of cultural transmission. The elements of culture are transmitted from one generation to another, through education.
- From a functionalist perspective, it is preferred that education contributes to maintenance of the social system. Emile Durkheim saw the major function of education as transmission of society's norms and values.
- The general character of formal education has undergone a rapid change through modern science and technology. Technological development today is quite unlike

the development that took place in the 19th century. Unlike the present day society, in ancient societies, education was considered as the learning related to a way of life.

- Equalization is important in every section of the society. It binds together the people of vivid nature and culture and helps in building social, cultural and national integration. Just like other sectors of the society, the concept of equalization should also lie in the educational system of the country.

5.6 KEY TERMS

- **Sociology:** Seeks to discover the laws that govern the social relations and the forces that develop the personality of an individual.
- **Educational sociology:** The study of the principles of sociology of education.

5.7 ANSWERS TO 'CHECK YOUR PROGRESS'

1. It is the job of educational sociology to find out ways and means as to how to manipulate the educational process to achieve better personality development and thus better social control.
2. Educational sociology should explain (a) the role of the school in the community, (b) the role of the school and (c) the social factors influencing schools. Secondly, it should understand democratic ideologies, cultural, economic and social trends that influence formal and informal agencies of education. Thirdly, it should estimate the social forces and their effects upon individuals. Fourthly, it should socialize curriculum. Lastly, in order to achieve these aims, educational sociology should encourage research and critical thinking, and adopt the results thus obtained.
3. Primitive and ancient societies had no educational institutions. Children learnt from their surroundings. Schools appeared when cultures became too complex for the learning to be handled within the family. Thus, educational institutions grew as time passed by. In India, the historical roots of educational institutions are referred to in the *guru-shishya* tradition. In this tradition, students had the advantage of being in personal contact with the teacher. The image of the guru was personified and the students were obliged to the guru or teacher.
4. Ivan Illich has been critical of both, functionalist and liberal views of education. In *Deschooling Society*, which was published in 1971, he raises issues on the incapability of schools in matching educational ideals. In his opinion, schools are institutions that teach students about various means of exploitation. According to him, schools instigate compliance to the society and create a belief in students, to accept the interests of the powerful.
5. Children coming from the poor sections of the community do not have the same chances to study in the neighbourhood of an educational institution as the ones who come from affluent family.
6. Under RTE, the constitution makes it compulsory for states to give free and compulsory education to all children until the age of fourteen.

5.8 QUESTIONS AND EXERCISES

Short-Answer Questions

1. Differentiate between educational sociology and sociology of education.
2. Explain the nature of education as a social process.
3. Name and describe any two causes for inequality of educational opportunities.

Long-Answer Questions

1. Explain the importance of educational sociology.
2. Give the perspectives of the following thinkers on education:
 - (a) Durkheim
 - (b) Davis
 - (c) Ivan Illich
 - (d) Louis Althusser
3. Outline the steps for the equalization of educational opportunities.

5.9 FURTHER READING

- Bhayrappa, S.L.; *Values in Modern Educational Thoughts*, NCERT, New Delhi, 1988.
- Mannheim, Karl and Steward, A.G.; *Introduction to the Sociology of Education*, Routledge Kegan Paul.
- Mathur, S.S.; *A Sociological Approach to Indian Education*, Vinod Pustak Mandir, Agra, 1997.
- Durkheim E.; *Education and Sociology*. The Free Press, 1966.

Unit- 2 Education and socialization

Structure

- 6.0 Introduction
 - 6.1 Unit Objectives
 - 6.2 Agents of Socialization: Family, School, Community, Peer Group
 - 6.2.1 Theories of Socialization
 - 6.3 Education as a Social Sub-System
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-

6.0 INTRODUCTION

Children in society differ from each other in terms of their gender, family, social environment, class, caste and racial backgrounds. They are exposed to different child rearing practices that are known to have an indelible impact on their personality and cognitive abilities. These differences among children influence and are themselves influenced by classroom processes in a manner which reinforces differences among them, facilitating learning among students from a favourable background and at the same time, inhibiting learning among those from a relatively disadvantaged background.

Here we discuss the processes of education and socialization in traditional families. In this unit we seek to understand the manner in which differential socialization practices and patterns in a society shape people's self-concept and personality, thereby leading to differential educational experiences in schools. The differences which the students carry from their homes to the classrooms have an important bearing on their performance and achievement levels in education.

6.1 UNIT OBJECTIVES

After going through this unit, you will be able to:

- Discuss the roles of various agents of socialization, such as family, school, community and peer groups

- Analyse education as a social sub-system
- Relate education and community with special reference to Indian society
- Identify social groups and their implications and group dynamics
- Discuss the state of education of the socially and economically disadvantaged sections

6.2 AGENTS OF SOCIALIZATION: FAMILY, SCHOOL, COMMUNITY, PEER GROUP

Socialization is a term which one often comes across in the writings on sociology of education. What exactly does it mean? Socialization is a process, whereby people learn the attitudes, values and actions appropriate to individuals as members of a particular social group. Eskimo children, for example, learn to enjoy eating the raw intestines of birds and fish, while Chinese children learn to relish the stomach tissue of pigs. Just reading about these things may make us a little uncomfortable because unlike these people, we have not been educated or socialized to appreciate such food. Again, girls in India are socialized or conditioned to walk, eat, talk and behave in a specific manner. They are encouraged to be quiet, docile, gentle and submissive. Boys on the other hand, are rewarded for their independent and assertive behaviour. So, socialization is all about being in tune with what society expects from us depending on our age, gender, and social background. Socialization occurs through human interaction. We learn a great deal from our family members, friends, teachers and from all those for whom we nurture affection and respect. We also learn, though to a limited extent, from the people on the street, characters, portrayals, and depictions of characters in films and magazines and other sources. By interacting with people, as well as through our own observations, we learn how to conduct ourselves 'properly' and what reaction to expect if we challenge society's norms and values. Socialization impacts the overall cultural practices of a society, and also influences the image that we develop of ourselves. In other words, socialization refers to the process whereby the 'biological child' acquires a specific 'cultural identity', and learns to respond to such an identity. The basic agencies of socialization in contemporary societies are the family, peer group and the school. It is through these agencies and in particular through their relationship with each other that the various orderings of society are made manifest.

At the time of birth, the human infant is just a biological organism with only animal needs and impulses. He knows nothing about what we call society or social behaviour. As it grows, under the careful guidance of mother it learns to control bowel movement and regulate hunger. The human child has an innate capacity to learn and to communicate. Therefore, he gradually earns the group-defined ways of behaviour. It is human company initially in the form of a family and later other social institutions like the community, peer group, school, etc. which educate the human child to be a responsible and useful member of society. The process of learning to internalize the values and norms into its self or the mode of learning to live in society is called the process of socialization. To internalize is to imbibe so deeply that it becomes a part of the individual's behaviour and personality. Therefore, socialization is basically the learning of socially desired values, norms and roles by the members of a particular group or society. It may be defined more comprehensively as a life-long

process of inculcation whereby an individual learns the principles, values and symbols of the social system in which he participates and the expression of those values and norms in the roles he enacts. The above discussion leads us to infer some important characteristics of socialization:

- It is a lifelong process.
- It helps in the inculcation of principles, values and symbols of a social system.
- It enables a person to enact certain roles.
- The roles that one enacts are in accordance with what he has learnt from the process.
- The roles a person enacts are the expressions of his social nature.
- The development of the social nature enables the person to participate in social life.
- The nature of what one communicates in society is determined by the influence of one's interaction with the society.
- Most human behaviour is learned, not instinctive. The capacity of the child to learn and to internalize is called the plasticity of human nature.

Schools as agents of socialization

The school, as an agency of socialization developed at the stage of social development when division of labour became pronounced and the need to create some special institution to educate people for several categories of social activities began to be felt. In ancient India, we had schools like *guru ashram*, *gurukula*, the *vihara*, the *sangha*, the *patasala* and the *vidhyapitha*, which played a prominent role in the process of socialization and transmission of the rich cultural heritage of the country. In the medieval period, we had *maktabs* (schools) and *madarsas* (colleges). The modern school system developed with the coming of the British to India.

In modern industrial society the school system has emerged as one of the most potent agencies of socialization. Schools offer two contexts for the students. The first is the formal context of the classroom, wherein the context of socialization is decided by the prescribed curriculum. The second context is informal and can be perceived in the interpersonal relationship of students with teachers and those among the students. Talcott Parsons (1959) in his essay the 'School Class as a Social System' argues that the school as a social system performs four important functions simultaneously:

- a. Emancipation of the child from the family.
 - b. Internalization of social values and norms, at a higher level than as available in the family.
 - c. Differentiation of the school class in term of actual achievement.
 - d. The selection and allocation of human resources into the adult role system.
- By going through this process the child acquires the values of industrial society like achievement orientation, discipline, liberalism and rationality.

Origin of the term school

It is not known from where the term school originated. Probably it originated from the Greek word '*Skole*' which means leisure. If we open the pages of history we will find

that in the ancient civilizations of India, Greece, China and Egypt, material prosperity increased to a great extent as a result of which leisure became available at least to the people belonging to the upper classes in the society. To spend their leisure hours profitably, they developed a special institution to educate themselves. The institution came to be known as school. Thus, the school system developed out of surplus economy. Due to further development of material resources, the school became the most important agency of formal education in modern times. It has become the predominant mode of transmitting culture everywhere in the world. In modern times, the school has been used as an important agency of formal education to preserve and strengthen the cultural heritage of a society to control ideals, values, beliefs, customs and traditions.

Functions of the school

The school, as an active and formal agency of socialization performs the following functions:

a. Conservation and Perpetuation of Culture

The most important function of the school is that it should conserve the existing social culture, which was won at a great cost of time and suffering. The continuity of social life can be maintained by the school by transmitting the customs, traditions, values and experiences of the society from generation to generation. Thus the school can teach the minimum general culture and civilization.

b. Promotion of Civilization

Conservation and transmission of culture from one generation to another is not the only function of the school. The school imparts adequate training for the enrichment and modification of culture. As a result of which a better and happier society can be established. Thus the school transmits cultural heritage and recognizes and deconstructs human experience for the promotion of culture and civilization.

c. Deployment of Cultural Pluralism

School is an institution, where children belonging to different religions, castes, creeds and social hierarchy read together and mix freely with each other in a friendly atmosphere. They also develop sympathy, co-operation, tolerance and respect for the views of others in a natural way. Thus the school acts as an important agency to develop cultural pluralism among the students.

d. All-round Development of the Individual

The school is meant for the all round development of the personality of the child, his physical, intellectual, social, moral, spiritual, and aesthetic development. The school develops social qualities of the child with the help of curricular and co-curricular activities like games, sports, social service programmes, craft work, etc.

e. The School develops spirituality

Instruction in the school develops spiritual feeling in the individuals. The atmosphere of an average home may not be suitable for developing spiritual feeling in the individual. But schools cannot afford to ignore the spiritual development of the students. By creating a suitable atmosphere, it can develop spiritual feelings.

f. School takes the Responsibility of Social Reconstruction

Society reviews and develops itself through the active cooperation of schools. All social problems and needs of society are flashed in one way or the other in school

which provides the desired solution for all these problems. Proper education enables the students to criticize evils. As a result of which certain modifications take place in the social order.

g. Development of the Quality of Leadership

Schools train the leaders of tomorrow. They train the students to understand their role in society and State and to make proper use of their rights and duties. In course of their learning, the students get an opportunity to think critically in order to become conscious citizens of the democratic State. By accepting leadership, in different co-curricular activities, they get training in leadership, which helps them to become future leaders of the country.

h. Promotion of Social Efficiency

The most important function of the modern school is to provide social efficiency. Students should get the training for democratic living which emphasizes on social efficiency.

Thus the school has become a significant and basic institution of the society. Therefore, the state should come forward to support the school in a big way.

Functions of the modern school

In the past, functions of the school were confined to reading, writing and arithmetic and to a few other academic subjects only. With the dawn of modern age all these have been put in the reverse gear. The importance of universal education has been accepted by all. The needs and the nature of modern production also make it obligatory for the State to make education free and compulsory for all.

a. School as a Gateway to Lucrative Jobs

Modern schools are the place where formal training is provided in certain technical skills like reading, writing, drawing, etc. Certain prescribed subjects like history, geography, political science, psychology, education, economics, sociology and science are also taught to provide the students with lucrative jobs and professions of prestige. Schools have become the instruments for killing the spirit of joy, initiative and love of work in children in order to provide them with a white collar job in their unforeseen future. Thus schools now function as an agency of formal education in order to provide lucrative jobs and professions of prestige to the students.

b. Introduction of Productive Work

Since the modern technological society is dominated by the machine, productive work has been introduced as an integral part of schooling. Students are allowed to find out the types of productive activities suited to their age groups and to various levels of academic growth. An authority like Paul Nash feels that in our technological society, work has lost its real meaning. It fails to provide satisfaction and happiness. It does not work as a means of self-realization. 'In order to restore its real meaning, work should again be made a reflective activity. That is, work should make one conscious of relationships between workers and worked, between the intention and the execution, between a man's work and society's need, between the intention and the execution, between the present activity, past benefits, and further promise.' Hence the function of modern school should be 'to make work a reflective activity through the development of purpose and commitment in the student and at the same time, help to lose playfully in the work-task of the movement.'

Functions of the school as a substitute to the family

The modern school takes over certain functions that are usually performed by the family. For example, in the curriculum of the modern school subjects like home science, domestic art, health education, etc. have been introduced. There is also provision to help the children to profitably use the leisure hours during the school day and also recreational facilities after and the school has also undergone changes. It is no more based on authority. Therefore, the responsibility of the school at present is to develop self-discipline. Through self-discipline, children can enjoy freedom.

a. School Should Satisfy the Child's Needs

Opportunities should be provided in school to enable the child to satisfy his need, and interests. Here the school should be careful to see that the child does not interfere with the activities of others while satisfying his needs and interests. This will be possible, if the school can provide facilities for self-expression and free activity. Thus the school can discover the needs and interests of the child and guide it properly for satisfying them.

b. School Should Create a Sense of Security in the Child

For the normal growth of the child a sense of security is very much needed. Therefore, the school should provide opportunity for 'feeling of being loved and cherished, a feeling of belonging, a feeling of being at home in a situation, a feeling of courage and self confidence.' If the school becomes home-like, then the child can develop a sense of security. Besides this, the system of 'pass' and 'fail' in the examination, should be modified to develop a sense of security in the child.

c. School Should Develop a Sense of Co-Operation

To get rid of the individualistic tendencies, the school should organize such a programme which will enable the children to think and work co-operatively in order to achieve a common objective. They should learn how to adjust to the social environment and also to each other in the process of living.

d. School as a Society in Miniature

To make the society worth living, the school and the society should be close to each other. They should depend on each other for their growth and development. If we neglect this contact, education would remain ineffective and artificial and cannot be used as an instrument of social progress. The school, therefore, is a society in miniature, where students and teachers function together, bound by a code of conduct that directs their behaviour. Organizations of activities like prize distribution ceremonies, athletic events, school assemblies, and clubs are the integral part of the school culture. These are some important features of social life. To supervise the rights and duties of the members of the schools there are some authorities also. The relationships between the administrators and teachers, teachers and students and teachers determine the efficiency of the school system. Thus, school is a social organization.

According to Nunn, a school may be named either as a natural society or as an artificial society. A school becomes a natural society when there is no possibility of break of the conditions of life both inside the school and the society outside it. Nothing can be forced upon the children to learn. Regarding the school as an artificial society Nunn says, 'A nation's schools, we might say, are an organ of its life, whose special function is to consolidate its spiritual strength, to maintain its historic continuity, to

secure its past achievements, to guarantee its future.' Thus, the school is an idealized epitome of society, which extends its boundaries to the humanity at large.

The school, in order to function as a society in miniature should organize activities like morning assembly, ceremonies and functions like the prize giving ceremony, games and sports, debates, and seminars. To cultivate community feeling, teaching of subjects like history, music, art and literature should be recognized. Student's self-government should be organized to provide training for leadership and community living. Thus, we can relate the school to life and society.

e. School as a Centre of Community Life

A group of people living together bound by common interests and purpose may be called a community. But in actual practice, we do not have such a community. Generally, people living together in a community have conflicting interests in their process of living. The interests of the 'haves' dominated over the interests of the 'have-nots'. In spite of these differences, there are certain grounds common among all the members and groups of any given community. These grounds are: beliefs, customs, traditions, attitudes, etc. because of these common interests, perhaps we call it a community. Even then different groups in a community may differ from each other on the basis of their basic interest. Therefore, it is very difficult on the part of a school to look to the interests of several groups of a community equally. The group that becomes powerful influences the community as a whole and dominates over the policies and practices of the school system. In such a situation, it is very difficult to practice the principle of 'equality of educational opportunity'. During the British Raj, the people of India could not realize the importance of the school. Therefore, the school was considered as an institution like other government offices. In the words of K.G. Saiyidain, 'for all practical purposes, it (the school) is just as much an official concern, a government institution, as the law court or the railway or the prison'.

The various sections of the community dominated the school to safeguard their own interests. But now the question arises as to how far the school enters the community. This is a crucial problem for everybody who deals with education. Our problem is to check the influence of different groups on education and use education as an instrument for general improvement of the community as a whole.

To achieve the above goal, it is essential that the work inside the school and the experiences of the child in the society should be integrated. As a result of which education can become a social process and a dynamic part of the social life of the entire community. Such unification or integration between the two fields of education will be possible only when the school can participate in the life of the community and take active part to solve the problems confronted by the community. When the school understands the needs, interests and problems of the community as a whole, it can serve the community in the true sense of the term. In this respect, K.G. Saiyidain opines, 'A 'peoples' school, must obviously, be based on the peoples' needs and problems. Its curriculum should be an epitome of their life. Its methods of work must approximate to theirs. It should reflect all that is significant and characteristic in the life of the community in its natural setting'.

Education is the only means to lead the individuals towards all-round development and progress. Such education can be obtained in schools only. Therefore, each community maintains schools in order to fulfil its economic, political, cultural and social needs and the schools on the other hand maintain the community through its many different activities and diverse programmes.

The relation between the school and the community is a two-way traffic. The community conveys its problems to the school for solution and guidance and the researched, experimented knowledge is fed back to the community. The progress of the community depends upon the effective feedback process. A community cannot progress if it does not get feedback from its school as guidance and required solutions. Thus the school and community depend upon each other for their progress. The school can solve the economic problems of the community.

Some are of the opinion that the school can meet the needs of the people, if it can orient the students to the existing industrial and agricultural conditions and prepare them for specific jobs. But some people criticize this opinion and argue that in a democratic country, it is not at all desirable to introduce early specialization. It may be introduced at an advanced stage of development. Regarding such vocational orientation in the schools, some other experts advocate that introduction of socially useful productive work make learning more meaningful and effective. It helps the students realize the importance of the dignity of labour and develops their personality. Thus the school can solve the economic problems of the community.

f. School Can Solve the Social and Cultural Problems of the Community

The school can solve the social and cultural problems confronted by the community by many different ways. For example, the social problems like untouchability, health and hygiene, etc. should be discussed by the students, teachers and the members of the community and desirable solutions should be found. A school may organize activities like literary classes, discussions, plays, Parent Teachers Association, Adult Education Association, etc., to solve the social and cultural problems of the community. Thus the school can influence the community life and become a community school in the true sense of the term.

Home as an agent of socialization

The school cannot perform all the functions alone which have been entrusted to it. Therefore, assistance of the family is very much essential. The child spends the major part of its day in the family. As a result of this, the influence of the family in the development of habits, attitudes and behaviour, is much more. Hence, the mutual co-operation between the home and the school is very important.

The home as an informal agency of social education is the oldest institution. From time immemorial, the parents have been the chief teachers. It is at home that the child learns to walk and talk, to distinguish the simplest properties of the things that he sees and uses, to imbibe certain moral values, to differentiate between right and wrong, good and evil and to experience some of the deepest of human affections. When he becomes old, he does not stop his educational function. As a father or mother, he or she gives the best social education to the children. Thus, the home works as an abiding social educational agency; throughout life.

Social Function of Home

The home is the primary group, where 'face to face' relationships are made. This is very useful in providing education to children because in such situations children learn quite a lot. As an agency of education, the family should perform the following functions:

a. Provisions for Physical Development

The first function of the family is to develop the child physically. Parents and the elder members of the family should be careful about the physical development of the children. To achieve this end, useful physical exercise and other activities should be provided to the children. They should also be provided with wholesome food containing all the ingredients of a balanced diet:

b. Development of Mental ability

The second important function of home is the development of the mental ability of the child. If home can provide a suitable atmosphere, children will be able to learn a lot informally. They can develop their mental powers like thinking, reasoning, feeling, discrimination, judgment, memory, etc. Parents should also create a suitable atmosphere for the same.

c. Emotional Development

The real education of the child begins not intellectually but emotionally. Good fellow feeling and amity among the members of the family affect the emotional make up of the child. As a result of which, it can develop positive emotions like sympathy, tolerance, love, justice, etc. The home also gives a sense of security to the child which enables it to receive fruitful education

d. Home as Miniature Society

The home is a society in miniature. Here the child learns all socially desirable values like companionship, love, security, inter-personal relationship, tolerance, cooperation, etc. Thus, it serves as the first and the most effective social system for the child.

e. Home Provides Vocational Education

The first lesson for future vocation of the child begins at home. Children, who are engaged in the family vocation become apprentices and in future may adopt the same training as a profession.

f. Home Imparts Religious Instructions

Under the unbearable stresses and strains of modern society, religious education is the only source which can provide peace and happiness to an individual. It is, therefore, desirable that the home should impart religious education to the child. As a result of which the child can develop qualities like charity, kindness, service to others, devotion to duty, goodness, etc.

g. Transmission of Culture

Apart from the broad umbrella of society, a family may belong to a sub-culture group which is different from the national culture. In such cases, the home hands out its specific and peculiar culture to the child. Different social classes have conflicting expectations from their members. Their ways of training also differs a good deal. The home transmits its individual culture and also the culture of its society to the child.

h. Home Provides a Learning Situation

The home is the first school of the child, where he experiences a learning situation. He spends his infancy and pre-school stage almost entirely under the care and supervision of elders in the family. During this period, he is immature and highly impressionable. As such, he is easily influenced and moulded by the home. He is not

only dependent for his physical needs on the elder members of the family, but also for his intellectual and social needs. As yet, he has neither any experience of his own nor any independent standard to judge things for himself. It is, therefore, the most malleable period of his life. Again, the child in his early years of life is highly charged with emotions. Emotions in the family greatly affect the learning process. Therefore, it is the responsibility of the home to provide a real learning situation to the child.

i. There should be High Co-operation between the Home and School

The home should be ready to co-operate with the school. Parents should participate on the occasions like parent's day, school-exhibition, educational conferences, parent-teacher association meetings, etc. Besides this, the home should also be ready to share with the school the responsibility of developing the personality of the child.

j. Training for Citizenship

In a democratic State, the home provides a lot of training for citizenship. Through their participation in the household activities, they develop a good background for citizenship.

k. Family Should Enable Children to Develop Healthy Attitude towards Sex

One of the most powerful drives for men and women is sex. The index of a well-adjusted life is proper sex adjustment. In the present-day society, boys and girls tend to learn about sex through their friends. It often proves to be very harmful. Therefore, the family should take the lead to provide sex education to the child, so that he/she is able to develop a healthy attitude towards sex.

Peer Group as Socializing Agent

Children like to play and move about in groups of their peers. This group life is very important for them and has a considerable influence on the development of their self-concepts. Being in a group gives them confidence and a sense of security. Particularly those who are popular, learn to think positively of themselves. In playing together children learn to cooperate. They learn to adjust their needs and desires to the behaviour of peers. In a very real sense, the child begins to develop a sense of self as distinct from the family. As the child develops a social self, he/she also learns to participate in the cultural norms and practices of childhood. He or she learns many things from slightly older members of the child peer group. For example, the specific rules of many childhood street games are learned, not from adults who still might remember them, but from older children. The same can be said for many rhymes, myths, tales, etc. Thus, peer influences begin before school intrudes and continues with varying degrees of importance for the rest of life. The norms, values and expectation of the peer groups of late childhood and adolescence tend to compete or even conflict with those of the family. Behaviours that are deemed proper within the family are at times incompatible with those expected by the peer group of adolescents like shops lifting or experimenting with drugs.

Mass Media as Socializing Agent

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

mass media is the message that is conveyed or images that are projected. For example, in the context of gender and socialization, one can examine the image of a female portrayed by the mass media or in the context of the rural population one can examine the relevance of the programmes for the villagers, which is made for the consumption of urban middle class. Another important aspect of mass media, especially television and radio, is that they generally express official values or message.

Television has some effect on another agency of socialization, i.e., home because it is generally viewed at home together with parents and siblings. It can propagate values in contradiction to those championed by a particular family or community.

Parents respond to this in several ways such as strict control of viewing and not allowing the watching of certain programmes. However, the child's peers in the neighbourhood or in the school influence him by discussing specific serials or programmes. Though there is no rigorous scientific study available on how much the average child learns from television, its impact is considered important. Bringing the whole world into the home for several hours every day, has created a childhood environment of sight and sounds never before experienced in the history of mankind.

Important Functions of Media

Of the different agencies of education, media in today's context perhaps plays the most vital role in socialization, acculturation or information dissemination. The media have found their rightful place in formal, information and non-formal education of children and adults. For development of worthwhile knowledge, skills, and attitudes in people of all ages, the media seems to possess great potential. In the last quarter of the 20th century, there was a rapid advancement in information technology with the help of which a tremendous amount of knowledge can be gathered, processed and disseminated in a most desired and effective manner. Mass communication systems opened up new directions to the horizon of the human world; they brought a revolution in man's behaviour to gaining of knowledge. Cameras mounted on space shuttles give us close-up televised photographs of the moon and other inter-galactic bodies. Television programmes are being transmitted from one side of the world to another. In India, SITE (Satellite Information Television Experiment) has been very successful by which information of weather and other types of information from all over the globe is readily available. Similarly, educational broadcasting computer network, e-mail, technology, computer discs, etc., have almost revolutionized man's approach to gaining and processing of knowledge. ETV (Educational Television) has become a persuasive and effective means of both formal and non-formal education.

The rapid progress of information technology may offer new prospects for development by opening up a large number of isolated regions and enabling people to communicate with the whole world in the vital field of specific research. It will help easy access to an international database and permit the establishment of virtual laboratories that would enable researchers from developing countries to work in their own countries and thus reduce the brain drain.

For a learning society like, India which has a huge population of one billion, the media systems based on modern technology constitutes a very potent tool for education and development. It has varied and numerous applications bearing on almost all aspects of individual and social life. In one sense, all these uses of information technology basically have their impact in educating people, giving them knowledge, skills, improving understanding and changing their attitudes. The media in today's world

performs specific educational functions in both formal and non-formal systems. In education, media can be and is being used both at individual and mass levels of learning. Use of information and communication technologies especially in non-formal education (Distance Learning Mode) is becoming one of the most important delivery systems of learning society. Its use for distance education appears to be an avenue of promise for every country in the world. In India, IGNOU and CIET (Central Institute of Educational Technology) are launching distance education programmes throughout the country. In general, distance education employs a variety of delivery systems such as correspondence courses, radio, television, audio-visual materials, telephone lessons and teleconferencing. The new technologies will have an important role to play in adult education in tune with learning throughout life. In the formal school situations though nothing can entirely replace the face-to-face learning, yet we can use the media to our best advantage. The Delors Commission also observes that the new technology has created a host of new tools for use in the classroom as under:

- Computers and Internet
- Cable and satellite TV education
- Multimedia equipments
- Inter-active information exchange system including e-mail and on-line access to libraries and public data base.

Using these and other tools, both students and teachers are equipped to become researchers. Teachers can coach their students to evaluate and to use effectively the information they have gathered for themselves. In this way, a new partnership can develop in the classroom. However, it should be remembered that these tools should be used in conjunction with conventional modes of education and not to be considered as a self-sufficient substitute for them. If used with the conventional mode, it can enrich the formal system by filling instructional gaps, updating knowledge, and giving new learning experiences.

The use of computers and multimedia systems make it possible to design individual learning paths along with which each pupil can move at his/her own pace. The compact disc (CD) technology has a special role to play, for it can handle large amount of information complete with sound pictures and text. Interactive media allows pupils to ask questions and look up information themselves. It is observed that pupils who are under-achievers or experience difficulties in conventional mode of education reveal their talents better and show more motivation and curiosity in an informal mode.

In the end it is important to stress that the aim of the development of these technologies is not to replace the textbook and the teacher. In a child's education they have their own role to play. Textbooks, although they no longer are the only instrument of teaching and learning, nevertheless, retain the central place therein. They remain the cheapest of media and easiest to handle, illustrating the teacher's lessons, allowing the pupils to revise lessons and to gain independence. Similarly, the development of these technologies does not diminish the role of teachers, it however offers them an opportunity that they must grab. It is true that in today's world teachers cannot be regarded as the only repository of knowledge that they have to pass on to the younger generation. They become partners in a collective fund of knowledge. With the development of these technologies, there has definitely been a shift in the emphasis in

the teacher's role. Their role now is not only that they have to teach pupils to learn but also of teaching how to seek, look up and appraise facts and information. The competency of the teacher is 'a new form of literacy for him.

Role of education in the process of socialization

At the time of birth, the child is totally unaware of his social obligations. He is self-centred. He does not care about the society or is least concerned about its welfare. It is only the process of education that brings him out of his selfish cell and makes him popular with other individuals. He also tries to make his own contribution to society. Hence the social significance of education is studied by educational sociology.

Education, as John Dewey says, 'is the process of living through a continuous reconstruction of experiences. It is the development of all those capacities in the individual which will enable him to control his environment and fulfil his possibilities.' This function of education is primarily a function for socializing the individuals living in society. Each individual learns from his predecessors and gets himself socialized. He learns how to make society richer by retaining all that is good and by eliminating all that is bad. Thus, education provides an opportunity to the people to be socialized and to lead the life of a normal human being.

John Dewey, in his book *Democracy and Education* emphasizes the importance of socialization of the individual with the help of education. He considers that through the participation of the individual in social consciousness, socialization takes place. He develops this consciousness by the help of education, thus making the process of education a social process. School is considered a miniature society as it purifies the society by providing the right education to the children.

Two eminent educationists like Brookover and Gottlieb opine that education is synonymous with socialization. 'It includes any social behaviour that assists in the induction of the child into membership in the society or any behaviour by which the society perpetuates itself through the new generation'.

From the discussions made above we come to the conclusion that socialization is a broad spectrum of social learning, whereby the child learns everything that he or she must know to become accepted as a member of society. The major socializing agencies in the life of a child are the home, the school, the peer group, religious institutions, youth organizations, political and economic institutions, the mass media, and in some cases the work environments. Some of these agencies such as the school, and the peer group are formally created and organized.

Stages of Socialization

The socializing agent does not try to teach everything at once. He concentrates on one task or on a few tasks at a time. Moreover, the process of accomplishing any one of the aims of socialization is gradual. Social scientists have earmarked four different stages of socialization from infancy to adulthood. These are:

- (i) The oral stage
- (ii) The anal stage
- (iii) The oedipal stage
- (iv) Adolescence

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

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

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

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

Types of Socialization

All types of socialization may be classified into two broad groups, viz. primary socialization and secondary socialization. This division is based on the primary and secondary needs of individuals. The basic physical needs such as thirst, hunger, etc. are called primary needs while secondary needs are those which emerge to meet primary needs, e.g. the need for learning skills to earn a livelihood. The family satisfies the basic needs of human beings; therefore, it is called a primary institution whereas a school is a secondary social institution because it meets the derived needs of the children. The parents are primary socializing agents of the child whereas the school teachers are the secondary socializing agents. Inculcation of norms and values within the family is called primary socialization while the process of imbibing norms, values and behavioural patterns of school may be called secondary socialization. Primary socialization starts in infancy and childhood. This is considered the most important stage of socialization as the child learns the basic rules of conduct at this stage. Generally secondary socialization starts at childhood and carries on till maturity. However the process of socialization never stops in life. The school, peer groups and other institutions in which a person is placed in life play the role of socializing agents.

In the modern societies, where the social mobility of individuals and groups takes place more frequently, individual's loyalty to a particular social group weakens. He starts emulating the values, norms, behaviour patterns of another group in anticipation of being accepted as its member. This kind of socialization is called anticipatory socialization. It is based on the reference group theory. According to this theory the norms, values and the behaviour patterns of the individual are determined with reference to a particular group or groups. For example, individuals who have acquired wealth suddenly try to follow the values and life style of upper strata of society. They tend to change their dress, behaviour and even their language and customs. For example, they start demanding dowry and force their women folk to observe *parda* on other 'distancing' customs.

6.2.1 Theories of Socialization

Social scientists have tried to analyse the processes of socialization in different ways. In this part we shall discuss some of the major theories in regard to the processes of socialization.

Charles H. Cooley's Theory of Socialization

Charles H. Cooley in his celebrated work '*Human Nature and Social Order*' (1902) propounded his concept of the 'looking glass' and explained how the self of an individual develops and socialization takes place. He emphasized the role of primary groups and social interaction, especially communication, in the formation of personality. Thus, the self develops within a context of social relationship. Self and others do not exist as mutually exclusive facts, therefore, self is social. Cooley's important concept of the reflected or 'looking-glass' self has three basic elements, which are involved in the development of self and formation of personality.

These are:

- The imagination of our appearance to the other person
- The imagination of his judgment of that appearance
- Some sort of self-feeling, such as pride or mortification

Cooley argues that social interaction or communication plays an important role in the development of individual's personality and his/her behaviour pattern. During interaction with people, the child becomes conscious of how others see his/her behaviour towards them. On the basis of their reactions, the child develops a feeling about himself/herself. If the behaviour is appreciated, it will be applauded or rewarded and if the behaviour is denounced by the people, the child will suffer from feelings of mortification. Regular condemnation of the child's behaviour may develop an insipid and introvert personality in him/her while continuous appreciation leads to the development of a confident and extrovert personality. Thus, the social self depends on the social interaction. Individual's values, ideas, attitudes and habits are shaped by those of the people around him. This is the base of his/her socialization.

The primary group, according to Cooley's plays a central role in socialization. Primary groups are recognized by their features of intimate, face-to face association, direct cooperation and conflict, a relatively free play of personality and of sentiment. Though primary groups are present in all social organizations, according to Cooley, the family, play group and neighbourhood play crucial role in the process of socialization. Cooley called these groups primary because they are the nursery of human nature, providing the individual with his earliest and most complete experience of social unity. This group experience gives rise to social ideals such as the spirit of service, kindness, adherence to social norms, etc.

Mead's Theory of Socialization

Cooley's theory of socialization as we saw earlier is based on human imagination, whereas George Herbert Mead explains socialization in the light of resulting 'acts' of this consciousness. Mead started his theory with two basic assumptions: (i) the biological frailty of human organisms force their cooperation with each other in groups in order to survive. (ii) Those actions within and among human organisms that facilitate their cooperation, ensure their survival. Mead further argues that the human being learns those behavioural patterns that provide gratification; and the most important type of gratification is adjustment to social context. Mind, self and other unique features of human being evolve out of efforts to adjust and consequently survive in the social environment. In his view, society could survive only from the capacities for mind and self among the individuals. Thus, the capacities for mind,

self and society are intimately connected. Mead recognized that the unique feature of the human mind is its capacity to use symbols or language to designate objects in the environment. The focus of Mead's theory is on how this capacity first develops in infants. The mind arises out of a selective process in which an infant's initially wide ranges of random gestures are narrowed as some gestures which elicit favourable reaction from parents. Gradually, gestures begin to denote the same meaning to all the persons interacting with each other. Gestures that have such common meaning are termed by Mead as conventional gestures. These conventional gestures increase the capacity of organisms to adjust to one another and assume the perspective of those with whom they must cooperate for survival. By being able to put oneself in another place or to 'take the role of others' the probability of cooperative interaction acquires a new level of efficiency.

Thus, when an organism develops the capacity to understand conventional gestures, to employ gestures to take the role of others and to imaginatively rehearse alternative lines of action, then Mead believes, it has a 'mind'. Mead emphasizes the development of 'self' for the proper socialization of individuals. He points out that just as humans can designate symbolically other actors in the environment, so can they symbolically represent themselves as an object. The interpretation of gestures, then, cannot only facilitate human cooperation, but it can also serve as the basis for self assessment and evaluation. As organisms mature, the transitory 'self-images' become crystallized into a more or less stabilized 'self conception' of oneself as a certain type of object. With these self-conceptions, individual actions take on consistency, since they are now mediated through a coherent and stable set of attitudes, dispositions or meanings about oneself as a certain type of person. According to Mead there are three stages in the development of self. The initial stage of role taking in which self-images can be derived is termed 'play'. The child identifies with the role of what Mead calls 'particular others' such as father, mother, etc. Later by virtue of biological maturation and practice at role-taking, an organism becomes capable of taking the role of several others. Mead termed this stage 'game' because it shows the capacity to derive multiple self-images from and to cooperate with, e.g., a group of individuals engaged in some coordinated activity. In this process 'I' converts into 'me'. So long as the child has not identified or understood the roles of others he/she is only 'I'. With his/her identification with other 'I' gets converted into 'me'. This conversion of 'I' into 'me' signifies the socialization of the child. The final stage in the development of self occurs when an individual can take the role of the 'generalized other' or 'community of attitudes' evident in a society. At this stage, individuals are seen as capable of assuming the overall perspective of a community, or general beliefs, values, and norms. Thus, it is this ever-increasing capacity to take roles with an ever-expanding body of others that marks the stages in the development of the self.

According to Mead, the individual and society are inseparable. Society represents the organized interactions among diverse individuals. Thus, the individuals create the social environment. On the other hand only society makes an individual a human being. As we have already seen, the self of the individual develops from interaction with others in society and interaction is made possible through communication. The communication is based on symbols with shared meanings.

Freud's Psychoanalytic Theory of Socialization

According to Sigmund Freud's theory of socialization the human **personality** is the product of the interplay of biological, psychological and social faculties of the individual. While explaining the behaviour pattern and personality traits of individual, Freud formulated three basic principles. These are:

- a. Every conscious action has a cause in the unconscious
- b. That conscious is simply a puppet in the hands of unconscious
- c. That whatever one becomes as an adult was determined to be so in his/her early childhood

Thus, according to Freud's principles a major part of human personality is formed in the childhood and during rest of the life it is elaborated and sharpened. In this sense Freud reiterates the role of primary socialization in the formation of personality. According to Sigmund Freud the human mind has three main regions:

- a. Consciousness
- b. Pre-consciousness
- c. Unconsciousness

The conscious region of mind relates the individual with present events and activities in life. The preconscious region stores up memories, which easily enter the consciousness. Such a memory can readily be called to mind, for example, say the word school and you will recall an incident or a series of incidents from your school days. The unconscious region is the storehouse of all the repressed desires and bitter experiences which are unacceptable to the conscious mind. These repressed desires come to the level of consciousness either in a disguised form or in psychoanalysis.

The unconscious is the predominant content of the mind in relation to the amount, which is in the consciousness at any given time. The conscious is comparable to foam on the surface of the vast and deep sea of unconscious. It is much more powerful, ruthless, illogical and pleasure seeking than the consciousness. For a more comprehensive analysis of the human personality, in his later writings, Freud shifts his emphasis from the regions of the mind to the structure and function of personality. It is the interaction among 'id', 'ego' and 'superego' that gives a definite shape to the individual's personality. The structure of the mind is illustrated in Figure 6.1.

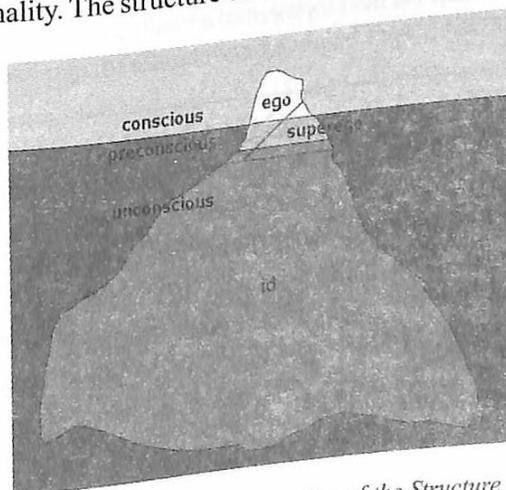


Fig. 6.1 Diagrammatic Representation of the Structure of Mind

Id is the source of mental and instinctive energy. It is seated in the unconscious and works on 'pleasure principle'. It believes only in what Freud calls 'true psychic reality'. It knows nothing about rules, regulations, values and moralities and never bothers about the objective reality in society. The main objective of id is to avoid pain and discharge tension. It must satisfy its needs, even if it has to arrange imaginary means such as nocturnal dreams. But such imaginary means is not really capable of reducing tension. For example, the image of food cannot satisfy hunger.

The second important system of personality is ego. As we have already seen, at birth a child is capable of only a few instinctive responses. With gradual physical and psychological development and due to some references from others the child develops the sense of 'I' 'my' 'mine' and 'me'. This is the beginning of the development of 'ego'. It occupies a central place in the structure of the psyche and is seated in all the three regions of mind. The basic difference between 'id' and 'ego' is that id knows only the subjective reality of the mind, whereas the 'ego' differentiates objective reality, i.e., concrete external reality from the subjective reality, i.e., imaginary reality. In order to avoid tension the 'id' seeks to satisfy needs immediately, whereas the 'ego' restricts satisfying needs unless an appropriate object of satisfaction is found. The ego makes the decision as to what is right and what is wrong, what is acceptable and what is not acceptable or what is possible what is not possible. The 'ego' guides the individual in making a choice from among these alternatives on a realistic principle.

The 'superego' is the third and the last system of personality. It is described as the earliest moral code of the child and in this sense it is the direct antithesis of id. Superego is also seated, like 'id' in the unconscious region of mind. It stands for the values and norms of the society, which the child imbibes through the process of socialization. It strives for neither real, nor imaginary real. It is only concerned with what is ideal. Its primary function is to decide whether the chosen object of satisfaction of needs is right or wrong from the point of view of the moral dictates of society.

In this whole structure of psyche, the ego occupies a central place because it is expected to maintain a balance between the two opposite forces of 'id' and 'superego'. As we have already seen the 'id' demands direct instinctual satisfaction whereas the superego as an internalized moral code checks the flow of the 'id' into undesirable and unapproved channels. According to Freud, the sole purpose of psychoanalysis is to strengthen the ego. A weak ego is prone to all disorders. If the ego remains weak and id becomes stronger then the result would be an antisocial behaviour, delinquency or crime. If the superego starts dominating the psyche the result is suppression, leading to neurosis. Therefore, for the development of a healthy and socially useful personality it is necessary to have a proper balance between the id, ego and superego.

6.3 EDUCATION AS A SOCIAL SUB-SYSTEM

Society generally consists of complicated network of social relationship by which every human being is interconnected with his fellow men. At the same time, even relationship among human beings is not social. In a social system, education as a sub-system fulfills part of the functions of the society viz. getting the young-ones ready for the adult roles that they have to play. Thus, maintaining society over time. Education works in close interrelationship with other sub-systems. i.e., family, economy or social

A society has a certain set of components working towards the goal of managing funds for the welfare of the people in education. Policies of the state influence the functioning of the system of education in any country. Funds provided by the system of economy largely decide the structure and functioning the system of education.

Similarly, the family background of the students of a social school influences the education system. Education system is only system which provides the necessary human resources for the other sub-systems. In this manner we can say that education is a sub-system of society and that it works in close interrelation with other sub-systems of society.

The interrelated system of social roles and norms organized about the satisfaction of an important social need or function is called a social institute. Institutions may also be defined as established forms of procedure. One of the main aims of the society is to prepare within the children the essential conditions of its existence and perpetuation.

The older generation exercises certain influences on the younger generation which is not yet ready for social life, with the objective of promoting in children the set of physical, intellectual and moral behaviour expected by the society from them as a whole. Frankly speaking, each generation tries to pass on its social heritage and cultural tradition to the next generation. This process of transformation is called the transmission of culture.

Socialization is a process which starts from the early years of the child where he/she is within the family environment. It is before we start our schooling. Social values and norms are generated by this section of age. If we observe the behaviour of the family members and he reward goes to the education.

6.4 EDUCATION AND THE COMMUNITY WITH SPECIAL REFERENCE TO INDIAN SOCIETY

Man forms a society, because he cannot do without it. When some persons come in contact with others, and for protecting their interests indulge in natural give and take, they form a society. A group of persons alone cannot be called a society. For a society it is necessary that its members feel a sense of unity and mutual relationship. When various persons of a community get interested in each other and consider themselves bound with some feelings, they bind themselves in a society.

There is no limit to the dimension of a society. Within its size there may be only two persons or all the persons of the entire world. Within a big society there may be several small units and a certain person may be a member of several societies. In the world society there are several nations, within a nation there are several provinces, within a province there are many cities, in a district several villages, in cities several mohallas, associations, committees and many other social units.

A society has its own ideals. Every member considers his duty to safeguard them. The organization of a society is such that its members may look after the social interests along with protecting their own individual personalities. A person being a medical doctor, an engineer, a teacher or a musician can observe the social ideals in

his particular field of activity the purpose of a society is quite comprehensive and permanent. It includes all the aspects of an individual's life.

Definition of a Society

Society is defined in various ways and the various definitions may be quite appropriate in their particular contexts. In this unit by the term 'society' we shall understand a group of individuals of a particular geographical entity which shares some common experiences and follow a certain culture. For the interest of all concerned this community recognizes some institutions and some local unity. Some consciousness is always present in it. For the fulfillment of some social purpose this group works as a unit.

Society Responsible for Education of the Child

There is a close relationship between society and individual. It is the individual who forms the society but he is always influenced by it. After becoming a member of the society the individual becomes so concerned with its ideals and traditions that if he happens to ignore any of them, he is censured and regarded as immoral. Only that person is regarded as educated who is very well rooted in the social ideals of society. Family, school and state are different types of social institutions and all these leave undeniable imprints on the development of the child. The child learns many things unconsciously according to his environment. So those responsible for the development of the child must try to organize the environment in such a manner that it does not adversely affect the child's development. Really speaking, it is our duty to make the child social. But the process of his socialization should be such that he experiences no difficulty in the same. In some social system the state shoulders the entire responsibility of the growth of the child. This situation is particularly true of a communistic state. In a democratic set-up everyone tries to fulfill his duties regarding the child. In a democracy the various units of the society arrange for education of the child in their own particular spheres. But these units are responsible to the State for education of the child. In other words, in a way, even in a democracy the state undertakes the responsibility of child's education, but at the same time the society also cannot free itself from the same.

Individual and Society

The child is the future citizen of the society. Therefore, the welfare of the society rests on the proper education of the child. The society should shoulder this responsibility very sincerely. It should organize the environment in such a manner that the child can himself build up his personality in an ideal manner. In its attempt to make each individual social, sometime, the society crosses its limits. Then it is seen that many persons come under the pressure of some old social traditions and customs. As a result, their growth is blocked. If under this situation someone crosses the social sanctions, he is given some punishment. In our country many people are afraid of social boycott. So they do not dare to go against social sanctions. Adherence to social sanctions must not imply that one should not rise against social evils. If social evils are not eradicated the growth of society will be blocked. The social environment should remain so open that everyone feels free to reach his maximum development. It is for the interest of the individual and society both that they maintain mutual cooperation and adjustment and each regards the development of the other as its own development. Thus the individual and society are interdependent.

Co-operation between School and Society

The co-operation between the society and its various units is very necessary. If there is lack of co-operation between family and school and between society and school, no suitable environment for the child will be possible. The problem of co-operation between the society and school is not so complex as between the school and family. Sometimes the gulf between the school and family becomes so wide that the child has to face two types of environments resulting into lack of harmony in his behavior. Similarly, there should be no gulf between the school and society. The school has to serve the interests of society. In other words, the school should represent the society. It is in this sense that John Dewey has remarked that the school is a society. In the activities of the school the shape of the society should be clearly seen.

School cannot be separated from society, because the school is a necessary organ for the development of society. The students and teachers are members of the society and through their personalities they bring to school various social problems. The parents also bring pressure on the school through their demand expectations. Even then there appears to be a gulf between the school and society, because the environment of the school has become artificial. Whatever is done in the school does not appear to be related with the demands of society. So after completing his education, an individual is facing unemployment and cannot stand on his own feet. By bringing the school near the society, self-confidence and self-reliance may be created in the individual. Therefore the school must be related to the social demands, it has been suggested by some educationists that parents should be invited to participate in school functions and they should be made conversant with the various activities of the school. Sometimes the teachers should visit homes of students and should talk to parents about their children's difficulties. By these measures the parents will feel that the school is paying due respects to them and it is sincerely interested in the growth of their children. The experts in the field of education have also stated that the teacher should take the responsibility of cultural development of the nearby society. For this the teachers should organize some appropriate activities in the society. Thus the school will be influencing the society in a healthy manner, and in a way it will become a centre of social life.

Some Educational Duties of the Society

In the modern days of democracy, it is very necessary to bring the school near the society. But at the same time it becomes imperative in the society to perform certain educational duties. These duties are related with the all-round development of the individual's personality. Thus each social institution in same way or other will act as a centre of education. Then in the general life of the individual the process of education will ever be on

The society establishes the school in order to ensure the mental development of the child. Similarly, the society should be careful about the other sides of child development. It should open gymnasium, and provide playgrounds, parks, garden and hospitals. The society must see that adequate provisions are made for distribution of pure milk and other food articles and necessities of life at reasonable rates to all. Such a provision is not to be for children alone but for all – adult, old, men and women irrespective of their vocations.

The society should make arrangements for vocational education of children. If this is done everyone will be able to earn his living and the problem of unemployment will be solved in due course.

The society should see that everyone is permitted to enjoy freedom of speech. Any idea or doctrine must not be imposed on anyone. Everyone should be made free to follow his own ideals of life as long as he does not interfere with the rights of others. For encouraging freedom of speech, reading rooms, libraries, radio and T.V. sets should be provided in order that people may become well informed about the virus national and international happenings. Suitable arrangement should also be made by society for adult education. In fact, to educate the huge illiterate masses is a sacred educational duty of the society in our country.

The society should also look after the moral development of its citizens. It is non morality alone that the permanence of society exists. So attempts should be made for the maintenance of discipline in society. Fostering of liberal attitude and spirit of co-operation, tolerance, dutifulness, politeness and patience are necessary for moral development of the society. Black-marketing and dishonesty on the part of some shopkeepers and businessmen prevail only when the society tolerates it. The state laws cannot eradicate these evils unless the society also comes forward and takes suitable measures to stop these vicious practices. So it is the responsibility of society to maintain a moral environment. If the society is able to perform these duties the individual will automatically get education for developing good character.

The society must keep its ideals very high in order that it may not fall. High ideals of society ensure honesty, dignity of labour, self-respect and self-reliance in its citizens.

It is the duty of society to promote aesthetic senses in children. This may be possible through education in fine arts, painting, vocal music and dancing. If an individual forms the habit of being aesthetic in all his activities, then he will not tolerate any filth in his home, village and society, thus a healthy environment will be maintained in society and all will be happy.

Regarding religion, the society has a special duty. It must see that every citizen feels free to practice his faith without interfering with others' beliefs the society must teach its citizens that all religions are equal and based on love, sympathy and compassion. There should be no strifes and dissensions in the name of religion.

Socialization of the Child

The sole purpose of education is to socialize the child. The family is the first school of the child for this purpose. Then come the neighbors and companions. The child learns many modes of behavior consciously and unconsciously through imitation of his elders and companions. So the elders and others who come in contact with the child must be very careful in their behaviour. Their behaviour should be ideal before children. When the child starts going to school, he faces a new world and revolutionary changes occur in his behavior. He regards the teacher as his idea. So the is through socialization that the child picks up the social ideals, traditions and customs to be followed in order to win the approval of his elders. Needless to say society and its various units have to play a very important role in the socialization of the child.

Educational Scenario in the Indian Social Context

Education is an instrument for developing a society and for ensuring equity and social justice. In India, the education scenario at the time of Independence had structural flaws with inequities characterized by gender, social and regional imbalances. Even though the post-Independence period saw significant achievements in the field of education, the structural flaws continued and to a certain extent got accentuated.

The Indian Constitution guarantees the values based on the principles of equality, liberty and fraternity, and ensures the dignity of an individual irrespective of his caste, creed, political, economic or social status. Humayun Kabir has rightly said, 'as a democratic republic, India has abolished all vestiges of privileges and vested interest. Our constitution not only offers but guarantees equality of opportunity to all. Such equality can be realized only in an atmosphere of justice and fair play'.

Students, the future citizens of India, should be trained in a democratic setup, its values and ideals, so that they will have sense of justice, which is conducive for the development of national integration.

The fourfold idea of Justice, Liberty, Equality and Fraternity in the Indian Constitution has been incorporated for the elimination of social inequalities, economic disparities and political privileges. In the eyes of law, everyone has an equal status; justice is denied to no one. Everyone has liberty of thought, expression, and to practice his own faith and belief. The dignity of each individual is assured.

Another unique feature of modern Indian education is the tremendous advancement made in the education of women. Education of a girl child is considered very important in the changing times. India requires a large number of women teachers for primary and secondary schools. Hence, more training colleges should be opened for training of women teachers and more seats for women should be reserved in training colleges. Similarly, more seats should be reserved for women candidates in medical, engineering and other professional colleges. This will facilitate the growth of women in various sectors of life. If trained women workers—lady doctors, teachers and so on—are sent to work in rural areas, they should be given higher salaries and other facilities like residence and other essential amenities for obvious reasons. Safety and security of women is another feature that needs to be taken care of.

The overall demand for higher education, adult education, and professionally related courses, is increasing in India. The changing social demographics, the increased number of secondary school pass-outs, desire for continual learning, and the growth of the information technology are a few important reasons for this change. While demand in education sector is growing, the ability of the traditional institutions needs to be enhanced to meet this requirement. The students, especially in higher education, need to be well equipped to succeed in the complex global environment, where the employers expect their employees to analyse and to find solutions to the problems from multiple perspectives. Universities are adopting various plans, policies and strategies to internationalize education in response to such emerging global demands.

Steps to be taken for Co-operation between the Society and the School in India

From the above discussion it is quite clear that for the healthy development of the child co-operation between the society and school is very necessary. The society must take keen interest in the activities of the school the school is fulfilling only some

essential functions of the society. Therefore the society and its various units must always be prepared to help the school whenever necessary. The parents must never doubt the sincerity of the school and they must never interfere in its activities. They should provide all that the school demands for the education of their wards.

It is not possible for any society to provide opportunities for the development of all. Hence mutual co-operation between the society and various schools is very necessary. The schools of urban or rural areas should serve as social centres for education and recreation of adults. In the social centres local problems of industries and general occupations may be discussed for finding out acceptable solutions.

We should keep in mind the following points for establishing a close relationship between society and school –

1. The needs of the local people should be ascertained. As far as possible, the school should try to meet them.
2. Community resources should be found out. The teachers should try to find the numbers of workers engaged in the local agricultural fields, factories, shops, gardens and laboratories.
3. The services of the all available social institutions in the state should be utilized as far as possible.
4. The society should be the starting point in any aspect of the curriculum.
5. It will not be useful to teach everything. The children should be acquainted with only some local experiences. Then alone they will learn something useful.
6. The students should be given all facilities to form their own programmes.
7. Each one should be given the knowledge of reading, writing and arithmetic.
8. It is just possible that everything cannot be taught through the school programme. So the students should be given a list of literature in order that they learn something on their own.
9. The curriculum should be so flexible that changes may be introduced in it according to the needs of various individual.

6.5 SOCIAL GROUPS AND THEIR IMPLICATIONS, GROUP DYNAMICS

Aristotle, a Greek philosopher, once said that man is a social animal. He also said that all human beings, except hermits, lighthouse keepers, shepherds, prisoners in solitary confinement and a few others, live in groups. In everyday life, we observe that our life, to a large extent, is a group life. We do not and cannot stay alone for a long time. Group life is the basis of survival. We cannot fulfill even our basic needs alone, thus, we need to depend on other people for these needs. A number of sociologists also believe that after death sentence, ostracism is the crullest punishment for human beings.

The term 'group' is one of the most commonly used words. We use it to mean professional group, kin group, age group, religious group etc. In some cases, we use this term to mean human group as well. However, this usage lacks precision. Let us see how various authors and sociologists define 'social group':

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- According to Marshal Jones, social group can be defined as 'two or more people between whom there is an established pattern of interaction'.
- R.M. Maclver and Charles Page describe social group as 'any collection of human beings who are brought into human relationships with one another'.
- Emory S. Bogardus defines social group as 'a number of persons, two or more, who have common objects of attention, who are stimulating to each other, who have common loyalty and participate in similar activities'.
- Harry M. Johnson is of the opinion that 'A social group is a system of social interaction'.
- Ogburn and Nimkoff say 'Whenever two or more individuals come together and influence one another, they may be said to constitute a social group'.

Characteristics of social groups

Some of the characteristics of social groups are as follows:

- **Collection of individuals:** This is the primary condition of a social group. No social group can be formed in the absence of people.
- **Communication:** After the collection of individuals, communication is required for the formation of social groups. It is the foundation of group life. Members of a group need to communicate with one another in a meaningful manner.
- **Unity:** It ensures that members feel themselves a part of the group and are ready to help one another. Frequency and quality of interaction, and common interest bind a group together and bring a feeling of solidarity among them.
- **Similar objectives:** There are a various kinds of groups in a society such as educational groups, political groups and religion group. The members of a group usually have the same objectives. For instance, the objective of an educational group is to acquire education. Similar objective makes them identify themselves with one another.
- **Rules and regulations:** Every group has certain rules and regulations or norms. These rules may be in the form of traditions, rituals, customs or laws. All the members are expected to follow these rules. When members go against the rules, they are punished by the group.
- **Size:** There is no parameter regarding the size of a group. It can be small and or big depending on the nature of work. However, it needs to have a minimum of two members.
- **Subject to changes:** Change is inevitable with a passage of time. The functioning, ideology and size of a group keep changing. These changes may be slow or fast and may occur due to internal or external factors. With time, some groups may even cease to exist.

Social Bonds – The factors of group life

In the above section, we discussed that human beings cannot live in isolation, thus, they live in groups. In this regard, it is important to note that they need to live in human environment in order to develop the qualities of human beings. We can discuss two cases to explain this concept:

Case I: Children living in a wolf den

In 1920, two girls aged two and eight were found in a wolf den. The man who found these girls named them Amala and Kamala respectively. These girls lived with a wolf family. After discovery, they were brought back to the human world. Amala died after a few months but Kamala survived until 1929. When found, Kamala did not have any human qualities. She did not know human language and used to walk on 'fours'. Thus, she was given training in human social habits. Gradually, she learnt to speak some simple words and learnt to eat like human beings. She also learnt dressing habits of humans.

Case II: Anna – An illegitimate American child

Since Anna was an illegitimate American child, she was ruthlessly locked in a room when she was merely six months old. After this, she was given food but was not exposed to human world. She was rescued from this situation after five years. At the time of discovery, she did not know how to speak and walk. Like Kamala, she was also given some training in human social habits to which she responded well.

From the above two cases, we can understand the importance of human environment in the development of human social habits. A number of factors develop social habits in humans which are known as social bonds. These social bonds force people to stay in groups. Let us discuss these factors in detail:

- **Psychological factors:** Franklin Henry Giddings developed the concept of 'the consciousness of kind'. It is a state of mind in which one conscious being recognizes another with similar interests. This concept is also known as 'recognition of similarities'. These similarities force a person to live in groups. Groups provide people a platform to develop their personality and capacities, learn new ideas and express their desires and needs. In addition to this, human beings are afraid of living alone. This fear also compels them to live in groups.
- **Economic factors:** It is not possible for people to fulfill all their basic needs namely food, clothing and shelter alone. Thus, they need to depend on economic groups which produce these things. Also, in economic groups, a number of people work together who remain in groups to carry out economic activities. These forces compel people to stay in social groups.
- **Biological factors:** Sexual desire is another reason why people cannot live alone. This force brings men and women together to create a group known as family. When they come together, desire for a child also arises. Further, the need to rear their child also forces them to remain in this set-up.
- **Kinship bond:** It is not easy for a person to part with people who are related to him by 'blood'. Thus, this bond plays an important role in keeping people together. However, these bonds in the modern society are not as strong as they were in primitive society.
- **Geography factors:** Most of the ancient civilizations flourished in areas near rivers. Due to the limitation of such areas, a number of people had to live together in the same region. This forced people to stay in groups. Later, people preferred to stay in places where they found natural resources which were

important for their survival. Thus, conducive environment attracted a number of people where they started living in groups.

- **Cultural factors:** When people started living together, they developed their own language and social norms. These norms later gave rise to culture which was passed from one generation to another. Similarly, people living in various parts of the world developed their own culture. Culture helps people in identifying themselves with one another who have common language, values, beliefs and customs. Thus, this factor also forces people to stay in groups.
- **Religious factors:** Religion brings people together in the name of God or some supernatural power. People like to worship, pray and sing hymns in groups. They also like to discuss various aspects of religion with one another. This has given rise to a number of formal and informal religious groups in the society.
- **Political factors:** The need for security and liberty has given rise to political groups. These groups, especially in the case of democracy, make rules which are common to everyone. They also provide them security from external and internal threats such as threat of being attacked by another country.

Importance of social groups

Human beings live in groups throughout their life. Let us understand the importance of social groups:

- **Survival:** Social groups have become so important for human beings that they cannot imagine their life without these groups. These groups provide us means of survival such as food, clothing and shelter. In the modern society, people depend on these groups to acquire things of comfort and luxury as well.
- **Self-development:** In the previous section, we discussed that human beings develop human qualities only when they are exposed to human environment. Therefore, these groups inculcate human qualities in people. In addition to this, they also assist in the development of people's personality as they provide a platform to exhibit talents and abilities. Human beings develop intellectual quotient and emotional quotient only in the presence of groups.
- **Development of Social skills:** In addition to self-development, human beings also develop social skills in these groups. They learn the basics of socialization like considering other people's feelings and sentiments while making a comment. They learn that they cannot make comments that hurt the sentiments of a community or a religion.
- **Belongingness:** Social groups give human beings the feeling of belongingness. Without groups, they may feel lonely and disconnected. These groups also provide emotional and moral support to people when they are going through a tough phase of their life.
- **Professional growth:** Members of our social groups are aware of professional skills. Most of the times, these members refer our names to various people and suggest us various ways to grow professionally. Therefore, they, directly or indirectly, help us in our professional growth as well.

6.5.1 Classification of Social Groups

Social groups have been classified in a number of ways depending on their nature, and permanence. Let us study these classifications in detail:

- **'In-groups' and 'Out-groups':** William Graham Sumner explains the difference between 'in-groups' and 'out-groups'. When a human being is able to identify himself with a particular group for a particular reason, he considers that group as 'in-group'. All groups, except 'in-groups' become 'out-groups' for him. For instance, a Hindu might consider all Hindus as members of his 'in-group' and people of all other religions as members of 'out-group'.
- **Involuntary and Voluntary groups and Institutional and Non-Institutional groups:** These three classifications of social groups have been given by Charles A. Ellwood in his book titled *Psychology of Human Society*. He explains these classifications as follows:
 - Involuntary groups: Groups that are based on a person's blood relationship or kinship are known as involuntary groups. Some of the examples of this kind of group are family, state, caste and community.
 - Voluntary groups: Groups that are chosen by a person himself are known as voluntary groups. Youth associations and cultural associations are examples of this kind of group.
 - Institutional groups: Institutional groups, according to Ellwood, include church, state and schools. He states that these groups are permanent in nature.
 - Non-institutional groups: Some groups are temporary in nature such as mobs, audience and crowds. This kind of groups are known as non-institutional groups.
- **Horizontal and Vertical groups:** P.A. Sorokin has classified social groups into two categories: horizontal groups and vertical groups. The basis of this division is the significance of hierarchy. In the former type of group, hierarchy is either not given importance or it does not exist such as peer group and nations. In the latter group, members of a society give importance to hierarchy such as economic class and bureaucracy.
- **Territorial and Non-Territorial groups:** Robert E. Park and Ernest W. Burgess classify groups into two categories: territorial groups and non-territorial groups. Groups that have a definite territory are known as territorial groups such as state, nation and village. Groups that do not have a fixed territory are known as non-territorial groups such as classes and castes.
- **Crowds, Groups and Abstract collectivities:** According to Leopold W. Wiese and Howard Becker, human groups can be broadly classified into crowds, groups and collectivities. They believe that crowds are transient whereas groups remain in existence for a relatively longer period of time. Abstract collectivities such as church and state are permanent in nature.
- **Primary and Secondary groups:** C.H. Cooley says, 'By primary group I mean those characterized by intimate, face-to-face, association and co-

operation. They are primary in several senses but chiefly in that they are fundamental in forming the social nature and ideals of the individual' Family is one of the examples of primary groups. Cooley does not even mention the term 'secondary groups'. Other sociology later explained this term as 'residual' category.

- **Genetic and Congregate groups:** F.Q. Giddings has classified groups into two categories: genetic groups and congregate groups. By genetic groups, he means those groups in which a person is born such as family, racial group and ethnic group. Congregate groups, on the other hand, are those groups that are chosen by a person voluntarily such as trade unions and political parties.
- **Organized and Unorganized groups:** Social groups are classified on the basis of degree of organization. Groups with a well-organized and defined set-up are known as organized groups and others are known as unorganized groups. School, church and business corporation are some of the examples of organized groups. On the other hand, crowd and public come under the category of unorganized groups.

You will study some of these classifications in detail in further sections.

In-group and out-group relationships

In primitive societies, it was easy to differentiate between in-groups and out-groups. Those people who belonged to a person's kin group or tribal group were a part of his in-group and all others belonged to out-groups. The members of out-group are treated as outsiders and strangers. In some of these communities, outsiders were treated with hostility and animosity and some of them were even killed.

However, it is not easy to differentiate between in-groups and out-groups in the modern society because people belong to a number of groups at the same time. For instance, if a person differentiates between these groups on the basis of his neighbourhood, then all his neighbours belong to his in-groups and others to out-groups. However, if he changes the basis of differentiation from neighbourhood to religion, then many people living in his neighbourhood who do not belong to his religion may become a part of his out-group and people who are not living in his neighbourhood but belong to his religious group would become a part of his in-group.

People tend to feel biased towards the members of their in-group. They feel that members of their in-group are worthy, talented and dependable and on the other hand, members of their out-groups are less worthy, not talented and unreliable. In some communities, people of out-groups are ill-treated. For instance, during Hitler's regimes, the Nazis slaughtered a number of Jews.

Our expectations from people of in-groups and out-groups also differ. We expect members of in-groups to be friendly and supportive. On the contrary, we might expect members of out-groups to be less-friendly with us.

As explained earlier, it is difficult to differentiate between in-groups and out-groups in the modern context because a person belongs to a number of in-groups at the same time. Here it is important to note that people are not involved in all their in-groups in the same manner. For instance, a person has a number of groups such as neighbourhood group, kinship group, office group and his old friends. Due to a number of professional and familial responsibilities, he might spend more time with his office group and kinship group than with his old friends.

Primary groups and secondary groups

This classification of groups is really popular in the field in sociology. The term 'primary group' was introduced by Charles Horton Cooley in his book titled, *Social Organization*. This American social psychologist did not even mention the term 'secondary group'. Other sociologists such as Robert Maclver, Kingsley Davis and William Ogburn explained 'secondary group'. Some of them believed that in the context of primary group, secondary group may mean 'residual category'.

This classification of groups is similar to the classification given by Ferdinand Tonnies who classified groups into 'in-groups' and 'out-groups'. We have already discussed this classification in the previous sections. Here, it is important to understand the concept of 'sympathetic contact' and 'categorical contact' for analysing 'primary groups' and 'secondary groups' in detail.

6.5.2 Sympathetic Contact and Categorical Contact

The classification of groups into 'primary' and 'secondary' is based on social contacts. These contacts can be classified into sympathetic contact and categorical contact.

- **Sympathetic contact:** This type of contact exists between two or more people whereby one of them is interested in the other person's personality and everyday affairs. For instance, contact between mother and child. In some cases, it may also exist between two friends whereby they are extremely close to each other. People who share this kind of contact are helpful, supportive and sympathetic towards one another. Sympathetic contact is one of the main features of 'primary groups'.
- **Categorical contact:** This type of contact exists between people whose communication is affected by the positions they hold. For instance, contact between doctor and patient, teacher and student, shopkeeper and customer and the likes. There is no sympathy or intimacy in categorical contacts because their communication is limited to what is suitable for their position viz-à-viz the other person's position. This kind of contact exists in 'secondary' groups.

The primary groups

The existence of primary groups is universal in nature as it is the basis of all social organizations. Mutual aid, companionship and 'face-to-face' relationship are some of the chief characteristics of primary groups which are mentioned by Cooley in his definition of the term. These characteristics will be explained in detail in the next section.

The 'self' of a person is moulded by primary group relationships. According to Maclver, primary groups are 'the breeding ground of our mores and the nurse of our loyalties.' Before urbanization, most of the organizations existed within primary groups. However, with the development of cities, the scenario changed to a great extent but we cannot deny the importance of primary groups even today. Some of the examples of primary groups are family, neighbourhood, peer groups and the likes.

Chief characteristics of primary groups

After understanding the concept of primary groups, let us discuss their characteristics in detail:

- **'Face-to-face' relation:** The members of primary groups share a face-to-face relationship. It is because they are extremely close to one another and

are aware of the other person's nature, status, capabilities, skills, wealth and so on. This awareness brings them close to one another. Now, let us discuss the features of primary relations:

- **Identical desires and attitudes:** A number of similarities in terms of attitudes, personalities and desires have been observed in primary groups. This is perhaps caused by fusion of personalities due to the intimacy they share.
- **No selfish motive:** People who belong to primary groups work for each other's welfare without any selfish motive like money. They simply enjoy doing things for the other person to make him/her happy.
- **The centre of relationship is a 'person':** In such relationships, relations exist due to the presence of the other. In this regard, Kingsley Davis states 'the primary relationship is a matter of persons, it exists because of the person, not despite him'.
- **Spontaneous relationship:** The relationship between members of primary group is not planned, it just occurs naturally. For instance, concern for a mother for her child is unplanned and voluntary.
- **Small size:** The size of primary groups is small. This characteristic is the reason behind their intimacy. For instance, increase in the size of a family may affect the level of intimacy shared by two members.
- **Living together:** The intimacy in relations is found only if members live together at the same place. This characteristic facilitates continuous sharing of sentiments, opinions and thoughts. Performing some activities together such as eating, playing, travelling and studying also improves the bonds between people.
- **Similar background:** Primary groups usually have similar background. However, in cases when the background is not similar, it tends to affect the intimacy between members. For instance, if husband and wife do not have similar background, they tend to have more disputes between them.
- **Interaction:** Many aforementioned characteristics such as living together, 'face to face' relation and similar background help in improving interaction between members. This further strengthens their bond and intimacy.
- **Direct cooperation:** Members of primary group cooperate with each other not due to their selfish motive but due to their concern for each other.

The secondary groups

Ogburn and Nimkoff states that 'groups which provide experience lacking in intimacy' are known as secondary groups. Another critic named Frank D. Watson, says 'the secondary group is larger and more formal, is specialized and direct in its contacts and relies more for unity and continuance upon the stability of its social organization than does the primary group'.

Many sociologists believe that industrialization and urbanization have given rise to secondary groups. It is because, these changes in the society have diversified people's interests. Complex set-up that is in existence in various organizations has made it difficult for people to have face-to-face relations. Thus, hierarchy is followed in organizations to make the system of communication easy and smooth. Some of the

examples of secondary groups are business corporations, churches, universities and political parties.

Characteristics of Secondary Groups

- **Secondary relations:** The relationship between members of secondary groups is impersonal and indirect. These relations are aimed towards the realization of some specific goals and interests. In such relations, members have certain responsibilities and obligations which they need to fulfill.
- **Large in size:** These groups are larger than primary groups. However, they may vary in size depending on the nature of their work. For instance, nation and companies are examples of secondary groups but there is difference in their size due to the nature of their work.
- **Voluntary membership:** In secondary groups, membership is generally voluntary in nature, that is, people have the right to join or leave the group as per their will. However, some of the secondary groups do not give this liberty to their members.
- **No physical proximity:** As discussed in the last section, primary group relations are characterized by physical proximity. However, no such physical proximity is required in secondary group relations. For instance, some secondary groups have a number of branches across the world and their members interact with one another, as and when required, but there is no physical proximity among them.
- **Specific goals:** Secondary groups are formed in order to achieve some specific goal. Thus, interaction among members of secondary group is limited to the achievement of these goals. For this reason, these groups are also known as 'special interest groups'.
- **Indirect mode of communication:** In secondary groups, the interaction between members is usually indirect in nature. It means that the interaction is not face-to-face but through indirect modes such as telephone, letters and magazines. In cases where the groups are extremely big such as nation, the interaction takes place with the help of mass media such as television and newspapers.
- **Formal means of group control:** Primary group members use informal means of control such as scolding. However, this kind of control is not effective in secondary groups. They use various means such as rules, laws, court proceedings, written warning and so on.
- **Formal structure:** Secondary groups follow a formal structure that determines the authorities and responsibilities of various members in the hierarchy. The groups function by following the concept of division of labour. There is clarity of roles through the group. All the members are expected to exhibit a high level of tolerance and respect towards people from all castes, classes, religions and regions.

6.5.3 Differences between Primary Groups and Secondary Groups

It is not easy to demarcate the characteristics of primary groups and secondary groups. It is because, in our day-to-day life, we may observe that in some cases primary group members may not share as much intimacy as secondary group members do.

We may also find features of primary groups in secondary groups as well. For instance, members of secondary groups may also be sympathetic and cooperative towards one another. However, it is important to distinguish between these two groups on some grounds.

Table 6.1 Differences between Primary and Secondary Groups

Basis of differentiation	Primary Groups	Secondary Groups
Definition	In order to define primary groups, C.H. Cooley says, 'By primary group I mean those characterized by intimate, face-to-face, association and co-operation. They are primary in several senses but chiefly in that they are fundamental in forming the social nature and ideals of the individual'	Ogburn and Nimkoff define secondary groups as 'groups which provide experience lacking in intimacy'
Chief characteristics	Some of the chief characteristics of primary groups are no selfish motive, small size, physical proximity, direct interaction and similar background.	Secondary groups are characterized by voluntary membership, specific goals, large size and indirect communication.
Area	Primary groups have small and fixed area.	Secondary groups are large and may not have a restricted or fixed area of operations.
Interaction	Members use direct mode of interaction, that is, face-to-face conversation.	Members usually use indirect mode of communication like telephone, letters, magazines, newspapers and television.
Goal of the members	There is no specific goal in primary groups. Members work for the welfare of others.	There is a specific goal behind the formation of secondary groups
Cooperation	Members of primary group cooperate with one another without any selfish motive.	Secondary group members cooperate with one another only for the achievement of organizational goals.
Structure	The structure of group is informal in nature. Clear hierarchy is not followed in primary groups.	The structure of group is formal and is well-defined with the help of clear hierarchy.
Permanence	Primary groups are relatively permanent in nature.	These groups may be temporary or permanent depending on the nature of their work.
Means of Control	Primary groups use informal means of control such as scolding.	Secondary groups use informal means of control such as rules, laws, court proceedings and written warning.

6.5.4 Organized Groups and Unorganized Groups

The classification of social groups into organized groups and unorganized groups is done on the basis of degree of organization. Groups, which are well-organized and have a defined set-up are known as organized groups. On the other hand, groups that do not fulfill the aforementioned criteria are known as unorganized groups.

Characteristics of organized groups

Some of the characteristics of organized groups are as follows:

- **Element of organization:** In the modern society, organized groups are a means of socialization. People, in these groups, interact with one another in order to achieve common goals.
- **Size:** There is no fixed size of organized groups. Some are small while others are really large. The size of these groups depends on their area of operation.
- **Social relations:** Organized groups constitute all primary groups and some secondary groups. Thus, social relations among the members of organized groups may be intimate or non-intimate, economic or non-economic, personal or impersonal in nature.
- **Permanence:** Organized groups are relatively permanent in nature. This characteristic makes people fulfill their interests with the cooperation of other members. It also gives group members a feeling of belongingness.
- **Structure:** Some organized groups like business corporations and industries have a formal structure while others like family and clubs may have an informal organization. Thus, this characteristic depends on the nature of their work.
- **Arrangement:** There are a number of organized groups in the modern society. Some have an institutional arrangement while others are non-institutional in nature. Some can be categorized under in-groups while others can be categorized under out-groups.

Unorganized groups

Social groups that are not well-organized can be categorized under **unorganized groups**. These groups do not have a defined pattern of social interaction. Such groups get formed temporarily without any planning. Thus, they do not have a defined goal. Some of the examples of unorganized groups are mob, crowd and public.

Such groups keep appearing in society. Therefore, sociologists have shown a keen interest in the study of these groups. According to them, though these groups show irrational and undesired behaviour, they often express some peculiar characteristic of community that they feel need reformation.

Let us study these groups in detail:

Crowd

When a large number of people gather at a particular place to respond to an object of attention, it is known as **crowd**. Some of the examples of this unorganized group are people gathered near a cinema hall to buy movie tickets, people gathered at roadside to witness an accident and people gathered in a park to listen to a speech. Some of the characteristics of crowd are as follows:

- It is transitory in nature as people disperse after sometime.
- It is formed without any pre-planning as people gather together by chance.
- Crowd does not have a systematic method of interaction since it lacks a specific goal or an action plan.
- Generally, crowd behaves impulsively to a situation at hand.

The psychology of crowd behaviour

The behaviour of individuals, when they are part of a crowd, is different from their behaviour when they are acting all alone. Psychologists like Le Bon have come up with the concept of 'group mind' or 'crowd mind' to explain crowd behaviour. The following points explain why individuals in a crowd behave differently from their personal trademark behaviour:

- Atmosphere in a crowd is marked by heightened emotions and intense excitement. This atmosphere makes an individual susceptible to the inter-stimulation of suggestions. To make people in a crowd emotional and excited, drums, trumpets, flags, banners, placards, slogans and songs may be used.
- People in a crowd lose their personal identity. They are not much concerned about their individual reputation and behave in an irresponsible way. Therefore, the size of a crowd affects the conduct of its members.
- Often a crowd comes into being spontaneously. It may be described as a social phenomenon that is brutal, irrational, instinctive, and highly emotional and impulsive. Normally, a crowd is destructive, temporary and uncontrollable. It lacks self-consciousness and has no culture or tradition of its own. However, not all crowds are evil or cruel

The public

Another unorganized group is public. Ginsberg refers to public as an unorganized aggregation of persons 'who are bound together by common opinions, desires, but are too numerous for each to maintain personal relations with others'. Public is characterized by 'contagion without contact.' In other words, existence of public does not depend upon physical contact. What exactly constitutes a 'public' depends upon the issue or context that is in focus. For example, in the context of an election, all registered voters constitute public. Similarly, devotees may be termed as public for a religious leader, and an industrialist would refer to all the consumers of his products as public. We may also refer to public as a social area of interaction with non-intimate groups sharing interests. This social area could be occupational, recreational, political, economic, educational, religious, artistic, and literary in nature.

Following are some characteristics of public:

- In public, there is no physical proximity. It is a dispersed group.
- Individuals in public share a relationship that is indirect, non-intimate and impersonal.
- To keep in touch with the members of public, mass media such as radio, television, newspapers and magazines, movies and other means of communication such as post and telegraph, telephone and platform speeches are used.
- Public serves as an excellent discussion and debate platform. In theory, public is based upon a rational difference of opinion. It provides scope for discussion, debate, disagreement, disapproval, criticism and condemnation. Decisions of public are marked by rational calculations. The degree of suggestibility for public may be heightened by communication through mass media.

Another group may impact the actions of a person from one membership group and this then gives rise to the idea of a 'reference group' for that person. These 'reference groups' may be passive in nature but are so called as they have the potential to influence a person. The family is a 'membership group' that also serves as a 'reference group' especially to a child as it constantly seeks approval for all actions from the family. As a mature adult however he selects other groups as 'reference groups' whose acceptance he seeks.

The idea of 'reference group' as different from a 'membership group' holds true for a complex heterogeneous society that is physically and occupationally constantly on the move. In a small folk society this contrast is less common and sometimes not visible.

H. M. Johnson has mentioned certain conditions under which a group becomes a 'reference group' for members of a particular social group.

- When some or all members of a particular group wish for membership in the reference group Example: People from upper-middle class are always aspiring to join the ranks of upper-class people. In their desire to climb up they tend to show their disapproval by aggressiveness towards low ranking groups.
- When members of the particular group try to be like members of the reference group or copy them in some respects. Example: The lower caste people in India try to copy and imitate certain styles and practices of Brahmins to feel equal to them.
- When the members of a particular group consider the reference group or its members as a standard for comparison Example: The teachers of a city college may constantly refer to the most lauded college of the city as a yardstick to measure their service conditions, position, performance and rank. Such comparison of reference groups can impact the moral of the group.

SHERIF'S SUMMER CAMP EXPERIMENTS: A JOURNEY FROM IN-GROUP FORMATION TO INTER-GROUP COMPETITION TO INTER-GROUP COOPERATION

Muzafer Sherif took a group of boys in the 11-12 age group at a summer camp for conducting experiments on group dynamics. The summer camp boys did not know each other. Nor were they aware of the presence of researchers in the camp who were examining their behaviour. In his experiment, Sherif studied group formation in four phases. It began with the phase of friendship formation and then moved onto the phases of in-group formation, inter-group competition, and inter-group cooperation.

- **Friendship formation:** After arriving at the summer camp, the boys were permitted to mix with other boys. They were also free to choose their friends for games and other activities. So, initially they spent most of their time in interacting and getting to know each others.
- **In-group formation:** After the friendship formation phase, the boys were divided into two groups. Both groups lived separately, and each group was given a distinct name. In each group, the boys participated in cooperative projects to increase their cohesiveness. Gradually, each group developed its own norms.

- **Inter-group competition:** This phase saw strengthening of intra-group cohesion and loyalty. The reason was the two groups had to compete with each other in various matches and several other situations. This caused tension and hostility between the groups. In times of stress, the members of the groups even went to the extent of calling names to their rivals. All these developments turned each group into a more cohesive unit and strengthened the members' loyalty to their respective groups.
- **Inter-group cooperation:** In this phase, the researchers wanted to control the intra-group hostility that was generated in the inter-group competition phase. They came up with the idea of making the groups work for achieving super-ordinate goals. A super-ordinate goal is the one for whose achievement personal goals are subordinated. To present a super-ordinate goal to the groups, the researchers created a problem situation which impacted both the groups. They disrupted the water supply of both the groups. This super-ordinate goal could only be achieved if both the groups cooperated. Hence, both groups were motivated to resolve the water supply problem. They actually helped each other in devising ways to overcome the problem. This inter-group cooperation helped reduce the intra-group hostility that was an outcome of the third phase.

Sherif's research on the summer camp participants showed how group situations and group dynamics could generate antagonistic and hostile behaviour. It also presented **super-ordinate goals, which would benefit both groups, as an effective option to reduce hostility between the groups.**

Group dynamics

Humans demonstrate characteristic behaviour patterns while they are in group settings. Those involved in managing groups, as well as the group members themselves, have a lot to gain from studying theory and also undertaking practical exercises which can help them better understand group behaviour and group dynamics.

If group patterns and individual development can be studied together, then group dynamics may also be applied to the fields of education and therapy (as is often done in experiential, outdoor and adventure education).

People typically underestimate the impact of society and groups on their lives. Whilst people undertake a number of solo activities, by and large most of our life experiences involve interactions with other individuals and groups. The types of these groups can vary significantly, from a family participating in a joint activity, to the spectators at a music concert, to an internet chat group, or to a group of colleagues at work.

Group Dynamic Theory

Massive research has been done to apply evolutionary psychology principles to group dynamics. Scholars argue that human beings survive in an increasingly convoluted social environment and are simultaneously part of many variations of groups, and thus group dynamics. Some of the mechanisms of a group interaction that humans evolve to deal with status, reciprocity, identifying cheaters, ostracism, altruism, group decision, leadership, and intergroup relations. There are multiple recognized group dynamic theories existing today. A few of the theorists that have formulated theories related to group dynamics are:

Kurt Lewin (1943, 1948, 1951) is the well-known pioneer of the approach to analyse groups in a scientific manner. He coined the term *group dynamics* to illustrate the manner in which groups and their participants act and react to dynamic situations. Group dynamics can be defined as a field of enquiry dedicated to the advancing knowledge about the nature of groups, the laws of their development and their interrelations with individuals, other groups and larger institutions. Members of a particular group tend to form similar perceptions about a situation or person, based on their similar feelings and emotions. This interactive psychological relationship is known as 'Group Dynamics'. The term 'Group Dynamics' contains two words—(i) Group- a social unit of two or more persons who have similar beliefs and values, and who follow the same norms and work towards a common measurable goal. The members of a group therefore, share similar purposes, tasks and most importantly, goals. (ii) Dynamics- the occurrence of planned activities which will, on the whole, help the group achieve its determined goals.

William Schutz (1958, 1966) viewed interpersonal relations with regard to three dimensions: inclusion, control, and affection. This became the basis for a theory of group behavior that considers groups as forums for dealing with common issues in each of these stages in order to be able to evolve to the next stage. On the other hand, a group may also fall back to a previous stage if it cannot reach a consensus while solving problems during a particular stage. Schutz called these group dynamics the 'interpersonal underworld' because they were concerned with hidden group processes, as opposed to the obvious content-related agenda that was the gist of group meetings.

M. Scott Peck developed stages for larger-scale groups (i.e., communities). Peck describes the stages of a community as:

- Pseudo-community
- Chaos
- Emptiness
- True community

Communities may be distinguished from other types of groups, in Peck's view, by the need for members to eliminate barriers to communication in order to be able to form true community.

6.5.6 Group Formation

Group members share experiences, provide feedback to each other, share ideas and beliefs, generate insightful thoughts, and provide a forum within which they can carry out an analysis of their experiences. The membership of a group provides the members a degree of support and reassurance. Moreover, as part of a group, the members can also plan collectively for change actions.

Characteristics of group dynamics

Participation

Participation in a group activity is a key part of group dynamics. This is because many of the other processes depend upon the level and quality of participation of the group members. The level and degree of participation varies across groups and across members within groups. Typically, some members are more active participants than others who are more withdrawn and passive. Basically, participation means

involvement, commitment to the task, and direct or indirect contribution to the group goals and objectives. If members do not participate in these activities, the group's very existence is meaningless and there is a likelihood that the group itself will cease to exist.

Factors which affect participation by members in group activities:

- The **content** (or task) whether is the goal of interest, importance and relevance?
- The **physical atmosphere** whether the group setting comfortable - physically, socially and psychologically.
- The **psychological atmosphere** whether is it welcoming, accepting and non-threatening.
- Member's **personal preoccupations** whether the members distracted by their own personal thoughts.
- The **level of interaction** and discussion within the group whether there enough information, and is this information at a level that everyone understands.
- **Familiarity** between group members whether do the members know each other prior to their participation in the group?

Communication

Intra-group communication comprises the spoken and the unspoken, and the explicit as well as the implicit messages that are conveyed and exchanged between members. These messages relate to information, views, and feelings. Two-way communication means not just a situation where the two parties talk to each other, but also means that they are listening to each other. This communication helps in:

- Clarifying doubts, confusion and misconceptions
- Improving the level of understanding between members
- Providing and receiving feedback. This also establishes the degree of respect that exists between the two parties

Helpful hints for effective communication

- Create a seating arrangement that is circular so that members can see and interact with each other.
- If there are two facilitators in the group, they should sit far apart from each other so that communication flows across the group.
- Respect others - let everyone address each other respectfully.
- Encourage and support those less participative, so that everyone is comfortable to express themselves.
- Persuade those more verbose to give others a chance.
- Ensure that only one person speaks at a time.
- Discourage the formation of smaller sub-groups and side talk.

Problem—solving

Quite often, groups are unsuccessful in solving—problems because they address the issues superficially. They then find themselves unable to progress any further because they do not know the crux of the problem and hence have no idea how to tackle it. Hence, the most appropriate problem solving process would be to:

- Define the problem clearly: Is it what it appears to be or are there other deep hidden aspects?
- Examine and explore the causes behind the problem in order to understand them fully
- Obtain additional information, externally if required, and study it to get a complete understanding of the problem
- The group members must not look to be critical and judgmental and, in fact, should work collaboratively on each other's ideas in order to add value and improve them. The group should work towards idea generation.

This activity is called 'brainstorming' in a group, wherein members attempt lateral thinking.

Leadership

Leadership is the act of channelling the efforts and inputs of the team towards meeting a common goal, and to facilitate the members to work together as one. Usually, one person is designated as the leader. This individual could be part of the group itself, or even an outsider. It is possible that one member could provide leadership in order to achieving the team goal while another individual may provide leadership in order to maintain the group fabric. These roles may also switch and change.

6.5.7 Development of Groups

While a team is developing, it is important to understand the stages that a typical team needs to move through in the process of evolving into a high-performing team. An awareness of each of these stages enables the leaders to comprehend members' behaviour during that particular stage, and also to shape behaviour required to drive the team into the next stage.

Forming

This is the stage in which the members first get together with each other. Each of them is probably considering questions like, 'Why am I here?', 'Who are the others?' and 'Which of the others am I comfortable with?' It is important for members to get to know each other, which will include introducing themselves to the others. The group leader must provide strong and clear leadership and communication so that the team members are clear and comfortable and can move into the next stage.

Storming

During the storming stage, the members establish their own individual positions in the group by voicing their opinions and aligning with others who share the same views. It is important for members to engage each other, and voice any concerns in order to ensure that their views are represented and understood. The team leader should encourage and facilitate the expression of thoughts by the members to voice their views, and to work towards consensus (or commonality of views) across the group. This will enable the establishment of the key priorities and purpose of the group.

Norming

During this stage, members begin to identify with, and commit towards, the purpose of the group, including its overall goals and the steps towards achieving these goals. The leader must make sure that the roles of each member are continuously clarified

and updated, and a clear and workable structure and process is always in place so that the group is able to achieve its goals.

Performing

Performing is the stage where the team is working efficiently toward achieving its goals. Individual group members are more participative and focused on their respective tasks and the leader's role becomes less direct. Ideally, in this stage, the leader is helping members to reflect on their experiences and to learn from them.

Closing and Celebration

This stage commemorates achievements. By doing this, it becomes clear to members and the organization that the team has achieved an important milestone or the major goal itself. It is critical to mark these events else members may feel unfulfilled and sceptical about future team efforts.

6.6 EDUCATION OF THE SOCIALLY AND ECONOMICALLY DISADVANTAGED SECTION

Surprisingly, the concept of "disadvantaged" that we heard was not centered primarily on those causes traditionally cited: race, ethnic group, poverty, or sex. Rather, the concept of "disadvantaged" was focused on "denied access to the tools needed for self-sufficiency."

The term "disadvantaged" has been used traditionally as an adjective, as if to describe a quality inherent to the group. It is now also used as a verb, to describe a process in which mainstream society acts in a way that "disadvantages" a particular group. People see themselves as disadvantaged to the extent they are denied access to and use of the same tools found useful by the majority of society. These include autonomy, incentive, responsibility, self-respect, community support, health, education, information, employment, capital, and responsive support systems.

A major feature of "disadvantage" is the presence of "barriers to self-sufficiency." These barriers are the ways in which people are denied access to needed tools, and include unavailability of resources, inaccessibility to resources, the society's regard for a group, government and corporate practices, and certain conditions of the group itself.

A disadvantaged group is defined by the particular pattern of denied resources and barriers it faces (rather than the fact of race, or poverty, or sex). A disadvantaged group may face more than one barrier. Some barriers may be more easily surmounted or moved than others. Each group presents its own pattern of disadvantage and barriers to self-sufficiency; the implied solutions would vary from group to group as well.

Overcoming disadvantage, then, means overcoming or removing barriers to self-sufficiency. This can take many forms, depending on the pattern presented, but would include enabling or empowering the group's own efforts to develop the tools or resources needed for its own self-sufficiency.

Noteworthy is what was not portrayed as central to the definition of "disadvantaged." No one said that "more cash" would solve their problems; and no

once said that "more government assistance" would fix what was wrong. While these deficiencies may make up part of the picture, they are not perceived

Education of Scheduled Caste

1. The central focus in the SC's educational development is their equalization with the non-SC population at all stages and levels of education, in all areas and in all the four dimensions – rural male, rural female, urban male and urban female.
2. The measures contemplated for this purpose include:
 - (a) Incentives to indigent families to send their children to school regularly till they reach the age of 14;
 - (b) Pre-metric scholarship scheme for children of families engaged in occupations such as scavenging, flaying and tanning to be made applicable from class I onward. All children of such families, regardless of income, will be covered by this scheme and time-bound programmes targeted on them will be undertaken;
 - (c) Constant micro-planning and verification to ensure that the enrolment, retention and successful completion of courses by SC students do not fall at any stage, and provision of remedial courses to improve their prospects for further education and employment.
 - (d) Recruitment of teachers from scheduled castes;
 - (e) Provision of facilities for SC students in students hostels at district headquarters, according to a phased programme;
 - (f) Location of school building, balwadis and adult education centers in such a way as to facilitate full participation of the scheduled castes;
 - (g) The utilization of N.R.E.P. and R.L.E.G.P. resources so as to make substantial educational facilities available to the scheduled castes; and
 - (h) Constant innovation in finding new methods to increase the participation of the scheduled castes in the educational process.

Education of Scheduled Tribes

The following measures will be taken urgently to bring the scheduled Tribes on par with others-

- (i) Priority will be accorded to opening primary schools in tribal areas. The construction of school buildings will be undertaken in these areas on a priority basis under the normal funds for education, as well as under the N.R.E.P., R.L.E.G.P., and tribal welfare schemes.
- (ii) The socio-cultural milieu of the STs has distinctive characteristics including, in many cases, their own spoken languages this underlines the need to develop the curricula and devise instructional materials in tribal languages at the initial stages, with arrangements for switching over to the regional language.
- (iii) Educated and promising scheduled tribe youths will be encouraged and trained to take up teaching in tribal areas.
- (iv) Residential schools, including Ashram schools, will be established on a large scale.

- (v) Incentive schemes will be formulated for the scheduled tribes, keeping in view their special needs and life styles. Scholarships for higher education will emphasize technical, professional and par-professional courses. Special remedial courses and other programmes to remove psycho-social impediments will be provided to improve their performance in various courses.
- (vi) Anganwadis, non-formal and Adult Education Centres will be opened on a priority basis in areas predominantly inhabited by the scheduled tribes.
- (vii) The curriculum at all stages of education will be designed to create an awareness of the rich cultural identity of the tribal people's as also of their enormous creative talent.

Education of Minorities

In pursuance of the revised programme of Action (POA) 1992, two new Centrally-sponsored schemes, i.e., (i) Scheme of Area Intensive Programme for Educationally Backward Minorities and (ii) Scheme of Financial Assistance for Modernization of madarsa Education were launched during 1993-94.

The objective of Scheme of Area Intensive Programme for Educationally Backward Minorities is to provide basic educational infrastructure and facilities in areas of concentration of educationally backward minorities which do not have adequate provision for elementary and secondary schools. Under the scheme cent per cent assistance is given for – (i) establishment of new primary and upper primary schools, non-formal education centers, wherever necessary; (ii) strengthening of educational infrastructure and physical facilities in the primary and upper primary schools; and (iii) opening of multi-stream residential higher secondary schools for girls belonging to the educationally backward minorities.

The scheme of Financial Assistance for Modernization of madarsa Education is being implemented to encourage traditional institutions like Madarsa and Maktaba to introduce Science, Mathematics, Social Studies, Hindi and English in their curriculum. Under this scheme, cent per cent assistance is given to such institutions for appointment of qualified teachers for teaching the new subjects to be introduced.

The Forty-Second Amendment of 1976 to the Constitution brought about drastic changes in the Indian Constitution. Before 1976, education was a State List subject while the Central Government used to play only an advisory role. Soon it was felt by the educational administration that education should be the joint responsibility of the Central Government and state governments. It was evicted by a Constitutional Amendment in 1976. The Amendment was made on the recommendation of the Swaran Singh Committee to put education on the Concurrent List. The report of the Committee stated, 'Agriculture and Education are subjects of primary importance to country. Rapid progress towards achieving desired socio-economic changes. The need to evolve all-India policies in relation to these two subjects cannot be over-emphasized'. In accordance with this Act of 1976, Education was put on the Concurrent List with the implications that both the Centre and the States can legislate on any aspect of education from the primary to the university level. With education in the Concurrent List, Centre can directly implement any policy decision in the states.

The Forty-Second Amendment makes Central Government and State Governments equal partners in framing educational policies. But the enactment of laws on education, i.e., the executive power, has been given to the Union. The states

have limited powers to the extent that these do not impede or prejudice the exercise of the executive powers of the Union. National institutions like University Grants Commission (UGC), National Council of Educational Research and Training (NCERT), and national bodies like Central Advisory Board of Education (CABE) play a crucial role in the Indian education system.

Article 45 of the Constitution clearly directs that the provision of the Universal, Free and Compulsory Education is the joint responsibility of the Centre and the states. Within 10 years, i.e., by 1960, universal compulsory education was to be provided to all children up to the age of 14. Unfortunately, this directive could not be fulfilled till date. The Central Government needs to make adequate financial provisions for the purpose.

(i) **Education of minorities:** Article 30 of the Indian Constitution relates to certain cultural and educational rights to establish and administer educational institutions. It lays down:

- (a) All minorities, whether based on religion or language, shall have the right to establish and administer educational institution of their choice.
- (b) The state shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language.

(ii) **Language safeguards:** Article 29 (1) states: 'any section of the citizen, 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'. Article 350B provides for the appointment of special officer for linguistic minorities to investigate into all matters relating to safeguards provided for linguistic minorities under the Constitution.

(iii) **Education for weaker sections:** Articles 15, 17, 46 safeguard the educational interests of the weaker sections of the Indian Community i.e., the socially and educationally backward classes of citizens and Scheduled Castes and Scheduled Tribes.

Article 15 states: 'Nothing in this Article or in Clause (2) of Article 29 shall prevent the state from making any special provision for the advancement of any socially and educationally backward classes of citizens or for the scheduled castes and the scheduled tribes'.

Under Article 46 of the Constitution, the federal government is responsible for the economic and educational development of the Scheduled Castes and Scheduled Tribes. It states: 'The state shall promote with special care the educational and economic interests of the weaker sections of the people, and in particular, of the Scheduled Castes and Scheduled Tribes, and shall protect them from social injustice and all forms of exploitation'.

(iv) **Secular education:** India is a secular state. Spirituality based on religion, had always been given a high esteem in India. Under the Constitution, the minorities, whether based on religion or language have been given full rights to establish educational institutions of their choice.

Article 25 (1) of the Constitution guarantees all the citizens the right to have freedom of conscience and the right to profess, practice and propagate religion.

Article 28 (1) states, 'no religious instruction shall be provided in any educational institution if wholly maintained out of state fund'.

Article 28 (2) states, 'nothing in Clause (1) shall apply to an educational institution which is administered by the state, but has been established under any endowment or trust which requires that religious instruction shall be imparted to such institution'.

Article 28 (3) states, 'no person attending any educational institution by the state or receiving aid out of state funds, shall be required to take part in any religious instruction that may be imparted in such institutions or to attend any religious worship that may be conducted in such institution or in any premises attached thereto unless such person or, if such person a minor, his guardian has given his consent thereto'.

Article 30 states, 'the state shall not, in granting aid to educational institutions, discriminate against any educational institution on the grounds that it is under the management of a minority, whether based on religion or language'.

(v) **Equality of opportunity in educational institutions:** Article 29 (1) states 'no citizen shall be denied admission into any educational institution maintained by the state or receiving aid out of the state funds, on grounds only of religion, race, caste, language or any of them'.

Article 30 (1) also states, 'all minorities whether based on religion, class, caste, language, shall have the right to establish and administer educational institutions of their choice'.

ACTIVITY

Besides the theory of group formation given in the unit, research another theory of group formation and describe with a practical example.

DID YOU KNOW

Children living in a rural environment are two times more likely to be out of school than urban children. Additionally, children from the wealthiest 20 per cent of the population are four times more likely to be in school than the poorest 20 per cent.

Children who are born to educated mothers are less likely to be stunted or malnourished. Each additional year of maternal education also reduces the child mortality rate by 2 per cent.

6.7 SUMMARY

- Socialization is a process, whereby people acquire the attitudes, values, and actions appropriate to individuals as members of a particular culture. Eskimo children, for example, learn to enjoy eating the raw intestines of birds and fish while Chinese children learn to relish the stomach tissue of pigs. Just reading about these things may make us a little uncomfortable because unlike these people, we have not been educated or socialized to appreciate such food.

- The agencies of education may be classified under two heads: the formal agencies and the informal agencies. The formal agencies are those institutions and organizations which are organized systematically. Processes of education, in these institutions are deliberately planned. There is also a continuous effort on the part of the agency concerned to give certain knowledge, skill, or attitudes. There is a prescribed curriculum. Teaching methods followed in these institutions are also definite and pre-planned. Students and teachers also follow a definite rule.
- Agencies of education may further be divided into active and passive agencies. Active agencies are those which try to control the social process and direct it to a definite goal. In this agency, there is a direct interaction between the educator and the educand. They influence each other in the process of learning. The schools, the community, the family, the State, the social clubs, the religion, etc. are known as the active agencies of education. The passive agencies, on the other hand, act in one way only. There is no such interaction between the educator and the educand. These agencies influence the educand but are not influenced by him. Thus the child remains a passive recipient only. These agencies include radio, television, cinema, newspaper and magazines. In brief we can say that while in active agencies, the interaction between the child and the agency is possible, in a passive agency there is no such interaction.
- The home as an informal agency of education is the oldest institution. From time immemorial, the parents have been the chief teachers. It is at home that the child learns to walk and talk, to distinguish the simplest properties of things that he sees and uses, to imbibe certain moral values, to differentiate between right and wrong, good and evil and to experience some of the deepest of human affections. When he becomes old, he does not stop his educational function. As a father or mother, he or she gives the best education to the children. Thus, the home works as an abiding educational agency; throughout life.
- The school can solve the social and cultural problems confronted by the community by many different ways. For example, the social problems like untouchability, health and hygiene, etc., should be discussed by the students, teachers and the members of the community and desirable solutions should be found.
- Society generally consists of a complicated network of social relationships by which every human being is interconnected with his fellow men. At the same time, every relationship among human beings is not social. In a social system, education as a sub-system fulfills part of the functions of the society viz. getting the young-ones ready for the adult roles that they have to play. Thus, maintaining society over time. Education works in close interrelationship with other sub-systems. i.e., family, economy or state.
- A society has its own ideals. Every member considers his duty to safeguard them. The organization of a society is such that its members may look after the social interests along with protecting their own individual personalities. A person being a medical doctor, an engineer, a teacher or a musician can observe the social ideals in his particular field of activity the purpose of a society is quite comprehensive and permanent. It includes all the aspects of an individual's life.
- The co-operation between the society and its various units is very necessary. If there is lack of co-operation between family and school and between society

and school, no suitable environment for the child will be possible the problem of co-operation between the society and school is not so complex as between the school and family.

- **Overcoming disadvantage, then, means overcoming or removing barriers to self-sufficiency.** This can take many forms, depending on the pattern presented, but would include enabling or empowering the group's own efforts to develop the tools or resources needed for its own self-sufficiency.
- Human beings in general cannot live alone. Thus, group life is considered the basis of survival. The term 'social group' has been defined by various sociologists. According to Ogburn and Nimkoff, 'Whenever two or more individuals come together and influence one another, they may be said to constitute a social group'.
- Some of the characteristics of social groups are collection of individuals, interaction between members, unity, similar objectives and defined set of rules and regulations.
- Human beings need to live in human environment in order to develop the qualities of human beings. The case of children living in a wolf den and the case of Anna prove this statement right.
- A number of psychological, economic, biological, geographical, cultural, religious and political factors force people to stay in groups.
- Social groups are important as they help in survival, self-development, professional growth and development of social skills.
- Social groups can be classified in a number of ways such as in-groups and out-groups, voluntary and involuntary groups, horizontal and vertical groups, territorial and non-territorial groups and genetic and congregate groups.
- When a human being is able to identify himself with a particular group for a particular reason, he considers that group as 'in-group'. All groups, except 'in-groups' become 'out-groups' for him.
- Some of the chief characteristics of primary groups are face-to-face relation, identical attitudes, no selfish motive, similar background, physical proximity and direct cooperation.
- Secondary groups are characterized by secondary relations, large size, voluntary membership, specific goals, indirect mode of communication, formal structure and formal means of group control.
- Reference groups may be defined as those groups that help us in making value judgments or serve as models for behavior norms and ideas.

6.8 KEY TERMS

- **Socialization:** A process, whereby people learn the attitudes, values and actions appropriate to individuals as members of a particular social group.
- **Primary socialization:** Inculcation of norms and values within the family.
- **Personality:** The product of the interplay of biological, psychological and social faculties of the individual.

- **Ego:** Occupies a central place in the structure of the psyche and is seated in all the three regions of mind.
- **Formal agencies:** Processes of education, in these institutions are deliberately planned.
- **Social group:** a group that exists when two or more people are in direct or indirect contact and communication.
- **Sympathetic contact:** A type of contact between two or more persons characterized by some degree of mutual understanding and interest in the whole personality of the other.
- **Primary groups:** A small group in which a few persons come into direct contact with one another.
- **Unorganized groups:** Social groups that conspicuously lack the attribute of organization.
- **Crowd:** A collectivity of a substantial number of individuals responding within a limited space to some object of attention.

6.9 ANSWERS TO 'CHECK YOUR PROGRESS'

1. Socialization is the process of learning of socially desired values, norms and roles by the members of a particular group or society. Learning to live in society is called socialization.
2. Two characteristics of socialization are:
 - (a) Socialization is a lifelong process.
 - (b) It helps in the inculcation of principles, values and symbols of a social system.
3. The following are the three basic elements of Colley's theory of socialization:
 - (i) Imagination of our appearance to the other person.
 - (ii) The imagination of his judgment of that appearance.
 - (iii) Some sort of self-feeling, such as pride or mortification.
4. The three main regions of the human mind are: Consciousness, pre-consciousness and unconsciousness.
5.
 - (a) Conservation and perpetuation of school life.
 - (b) Promotion of culture and civilization.
6.
 - (a) Emotional development
 - (b) Development of mental ability
7. Socialization is a process which starts from the early years of the child where he/she is within the family environment. It is before we start our schooling. Social values and norms are generated by this section of age. If we observe the behaviour of the family members and he reward goes to the education.
8. School cannot be separated from society, because the school is a necessary organ for the development of society. The students and teachers are members of the society and through their personalities they bring to school various social problems. The parents also bring pressure on the school through their demand expectations.

9. Regarding religion, the society has a special duty. It must see that every citizen feels free to practice his faith without interfering with others' beliefs the society must teach its citizens that all religions are equal and based on love, sympathy and compassion. There should be no strifes and dissensions in the name of religion.
10. A group is characterized by the following: Collection of individuals, interaction among members, mutual awareness, 'we-feeling', group unity and solidarity, common interests, similar behaviour, group norms and size of the group.
11. Voluntary groups are those groups which a person chooses on his own. On the other hand, involuntary groups are those groups which a person gets by the virtue of his birth.
12. Social groups help in self-development and give us the feeling of belongingness.
13. A social group characterized by a 'face-to-face' relationship, mutual aid and companionship is a primary group.
14. Direct cooperation and limited self-interest are two characteristics of primary groups.
15. Secondary groups have no physical basis and are created as a result of specific ends or interests.

6.10 QUESTIONS AND EXERCISES

Short-Answer Questions

1. Discuss the role of family as an agent of socialization in about five lines.
2. According to Talcott Parsons, which are the four major functions of the school system?
3. What are the functions of the family as an agent of education?
4. What are the educational functions of the media?
5. Why are social groups considered important?
6. Differentiate between in-groups and out-groups.
7. Differentiate between sympathetic and categorical contacts.
8. Explain four characteristics of primary groups.
9. What are four characteristics of secondary groups?
10. How does education act as a social sub-system?

Long-Answer Questions

1. Explain any two theories of socialization.
2. Describe the evolution of schools as agents of socialization.
3. In what way can schools be described as centres of community?
4. Discuss the characteristics of group dynamics.
5. Explain the stages a group goes through to develop.
6. What are the main characteristics of social groups?

7. Which are the factors which work to make man social?
8. How can social groups be classified?
9. List the differences between primary and secondary groups.
10. Differentiate between crowd and public.
11. Discuss the importance of co-operation between school and society.
12. Which measures will the government be taking to bring the scheduled tribes on par with others?

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UNIT 3 EDUCATION AND CULTURE

Structure

Introduction

Unit's Objectives

Meaning of Culture

Dimensions of Culture and its Importance

Cultural Change, Lag, Diffusion and Integration

Cultural Conditions for Learning and Acculturation

Social Stratification and Social Mobility and Education

Summary

Key Terms

Answers to -Check Your Progress. II

Questions and Exercises

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INTRODUCTION

Like other mammals, human beings are also another product of vertebrate evolution. But, the superior mental equipment of human beings made them vastly different from other mammals. The present social world of human species consist of thousands of societies resulted partly due to superior mental equipment of human beings and even more to the ideas, habits and techniques which have come down to them from their ancestors. Struggle for existence and the process of adaptation to the environment led human species to experiment new and ever newer experiences. If the acquired new behaviour through experiment is favourable to their survival, it will established among them; it would spread to more and more individuals in each generation until it became part of the social heritage of the entire human species. The established acquired favourable behaviour then transmits from parents to next generation. This is how the concepts of society and culture emerged. Conversely if the acquired new behaviour is unfavourable, those who learnt it will either relinquish it or be eliminated. But it is also important to know that, a learned behaviour which would be desirable in one social setting might very well be undesirable in another. Accordingly, we find variation among human societies and cultures.

UNIT'S OBJECTIVES

After going through this unit, you will be able to:

- Discuss the meaning of culture
- Identify the dimensions of culture and its importance
- Explain cultural change, lag, diffusion and integration
- State the cultural conditions for learning and acculturation

- Describe social stratification and social mobility and education
-

MEANING OF CULTURE

Humans are social animals. Since the dawn of *Homo Sapiens*, people have grouped together into communities in order to survive. Living together, people developed forms of cooperation which created the common patterned habits, behaviours, and ways of life known as culture. Culture is a unique possession of man which separates him from the lower animals. It is one of the distinguishing traits of human society. Only man is born and brought up in a cultural environment and other animals live in a natural environment. Any attempt towards the study of human society, thus, leads us to the study of its culture. Importantly, the study of society or its any attributes is incomplete without proper understanding of the culture of that society. Culture and society is inseparable as they go hand in hand. This makes culture one of the most important concepts in social science.

The word culture is used commonly in psychology, political science and economics. It is the central concept in anthropology and fundamental one in sociology. However, one of the problems in dealing with the word culture is that there are so many different meanings and definitions attached to the term. Therefore, to understand the meaning of culture, there is a need to go through its different meaning as given by different people.

According to a view, the English word –Culture is derived from a French word –Cult or Cultus, which in turn derived from the Latin word –Colere, which means –to till or –to cultivate or –to refine. Thus, according to this view, etymologically culture means cultivating and refining a thing to such an extent that its end product evokes our admiration and respect. Based on this view, people often use culture as synonymous with personal refinement. Accordingly, they apply the term ‘Cultured’ to a person who knows how to conduct himself in

various situations he faces, in other words, a person who possesses social etiquette. The man of culture means a man of good manners and good tastes. On the other hand ‘uncultured’ is applied to a person lacking or devoid of social etiquette.

Another view opined that culture refers to a celebration or an evening of entertainment, as when one speaks of a ‘cultural show or cultural evening.’ In this sense, culture is identified with aesthetics or the performing arts such as dance, music or drama.

yet in another way, historians use the word ‘culture’ to refer to the so-called ‘higher’ achievements in art, music, literature, philosophy, religion and science of a group life or of a period of history. As when historians speak of a cultural history of India, they would give detail account of historical achievements in these fields.

Further, another view emphasized that the meaning of culture in sociological sense is completely different from meaning as discussed which are non-sociological. Sociologists use culture to mean „all” the achievements of group life. But, again culture shouldn’t be used interchangeably to nationality. Culture means the sum of human beings’ way of life; their behaviour, beliefs, feeling, thought, customs, traditions, attitudes, values, norms, ideas, symbols govern human behaviour pattern, tools, buildings, equipments, machines and other material objects, which man has made out of his physical environment for his comfort and use. It connotes everything that is acquired by them through their own experiences as social beings and passed down to them by their ancestors as well.

Definitions

To throw further light to the meaning of the term culture, it is necessary to go through various definitions as provided by some sociologists, anthropologists and eminent personalities.

- **Cooley, Agell and Car:** 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 won, and capable of transmission from one generation to another.

- **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 results of biological inheritance.
- **Edward B. Tylor:** Culture is the complex whole which includes knowledge, the collection of ideas and habits which they learn, share and transmit from generation to generation.
- **Ralph Linton:** Culture means the total social heredity of mankind. Culture as a whole is composed of a vast number of cultures each of which is characteristics of a certain group of individuals.
- **Malinowski:** Culture is the handiwork of man and the medium through which he achieves his ends.
- **Lundberg:** Culture refers to the social mechanisms of behaviour and to the physical and symbolic products of these behaviours.
- **Koenig:** Culture is the sum total of man's efforts to adjust himself to his environment and to improve his modes of living.
- **Bierstedt:** Culture is the complex whole that consists of everything we think and do and have as a member of society.
- **Lapierre:** Culture is the embodiment in customs and tradition of the learning of a social group over the generation.
- **Sapir:** Culture includes those general attitudes, views of life and specific manifestations of civilization that gives a particular people its distinctive place in the world.

- **Arnold Green:** Culture is the socially transmitted system of idealized way in knowledge, practice, and belief, along with the artefacts and knowledge and practice produced and maintained as they change in time.
- **Bidney:** Culture is the product of artefact (products of cultivation), socifacts (social organisation) and mentifacts (language, religion and art).
- **H.T. Majumdar:** Culture is the sum total of human achievements, material, as well as non-material, capable of transmission sociology, i.e., by tradition and communication, vertically as well as horizontally.
- **Grahm Wallas:** Culture is an accumulation of thoughts, values and objects. It is the social heritage acquired by us from the biological heritage which is passed on to us automatically through the generations.
- **Red Field:** Culture is the organized body of conventional understanding, manifest in art and artefacts, which persisting through tradition, characterizes the human group.
- **MacIver and Page:** 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.
- **Joseph Piper:** Culture is a symbolic, continuous, cumulative and progressive process.

Characteristics of Culture

Though culture differs from society to society, there are certain characteristics which are common to all culture, some of which can be seen in the following ways:

- **Culture is learnt:** When a child is born, he is tabula rasa. Gradually when he start growing, he learns different knowledge, ideas, values, norms, language, habits, etc. from his parents, siblings, fellow beings and society in

various social situations. For instance, burning crackers in diwali or saying 'namaste' to elderly people or worshipping in temple, etc. are all ways of behaviour learnt by man socially.

- **Culture is transferred:** Customs, traditions, beliefs system, observance of taboos etc. are learned by an individual from his parents, which are again taught to his parents by their parents. Thus, culture is transferred from one generation to next generation.
- **Culture is shared:** Horton and Hunt define culture as, -Culture is everything which is socially shared and learned by the members of a society. Man in his struggle for existence and efforts to adjust with the environment learns new behaviour and if a new behaviour is found favourable to his existence, it is likely to become the part social heritage and passed on to next generation. Thus, culture in sociological sense, is something shared. For example morals, values, etc. are not something that an individual alone follows or adopt rather shared by people of a group or society equally.
- **Culture is continuous and cumulative:** Society and culture is inseparable. They go simultaneously. Evolution process in human beings brought forward culture and it will continue till the society continues. The products of human interactions such as weaving, cultivation of paddy field, celebration of festivals and so on is practiced by human beings since early period and will continue till the society exists. It is another thing that pristine form of culture may or may not remain as it is. Because according to changing needs, people keep on modifying their culture. For example, widow remarriage which was once considered a taboo in Indian society is no more a taboo. Culture is cumulative in the sense; culture keeps on improvising and progressing. For instance, earlier people lived in mud and

bamboo houses but now mud and bamboo houses have been replaced by RCC buildings. Further, this improvised culture is not restricted to only urban areas or a particular area rather it has spread to rural areas and all corners of the world as well.

- **Culture is dynamic or modifiable and adaptive:** With passage of time, needs and demands of people change, accordingly a particular culture transmitted to next generation also get change. It means the recipient generation adopts culture according to their need. This process of modification never stops and continues from one generation to another. However, not all aspects of culture change, there are some rigid part of culture, which are kept preserved at every stage of transmission.
- **Culture is human creation:** Malinowski stated that, –Culture is the handiwork of man and the medium through which he achieves his ends. Ideas, norms, values and various non-material objects such as automobiles, houses, road, etc. all are the human products. These are developed by human beings to fulfil their needs and make lives comfortable.
- **Culture is observable:** Culture can be observed in its physical form specifically material culture such as car, houses, dams, and so on. Even non-material or metaphysical cultures can be seen when people translate it into action.
- **Culture is acquired automatically:** Family is the smallest unit of human society. A child after birth first comes in contact with family members, then neighbours and society. His interactions with them lead him to acquire culture unconsciously or automatically whether he is determined or undetermined.

- **Culture is important:** Irrespective of difference in the culture of various societies across the world. Culture occupies an important place in human society because of the following reasons:
 - a. People born in a particular geographical climate has to create their own culture to adjust to that climate, otherwise, it will threaten their existence.
 - b. Society is divided into different classes, castes, ethnicity or religions. Man has to adjust himself to that social subsystem. So, he learns the particular culture of that social subsystem to get adjusted there.
 - c. Man always tries to enhance his comforts by new inventions and discoveries. Everyone in the society should know about them in order to benefit from them.
 - d. The two important aspects of culture such as norms and values not only mould the personality of people, it also regulates their behaviours, thus, helps in maintaining peace and tranquillity in the society. So, to shape the personality and regulate the behaviour of people culture is important.
- **Culture is social heredity:** the main line in the transmission of learned behaviour or culture between individuals is that from parents to offspring. The new habit arises in someone individual parent is transmitted to the offspring and if found favourable, that new favourable habit would spread to more and more individuals and it will passé on from one generation to next generation. Thus, culture is social heredity.

Types of Culture:

Culture consists of distinct entities. Different people divided culture into different types, which are as follows:

- **Individual and communal culture:** Interests, attitudes, liking, modes of thinking or behaviour, etc., differ from person to person. As a result, they do not adopt the social or national culture. They rather adopt it after some

modification. This is called individual or personal culture. Communal culture, on the other hand, is the result of religious beliefs and represents the whole community.

- **National and local culture:** Each nation has some distinct national traits and attributes of character including values, ideals, mode of thinking and living, etc. Such national traits are known as national culture. Local culture is restricted to a particular locality, area or geographical boundary. It is influenced by geographical climate, local beliefs and traditions and the standard of living of the people of that area.
- **Universal and particular culture:** The universal or global form of culture includes those ideals, beliefs, values, languages, customs, traditions, etc. or patterns or traits of cultural experiences that are globally common to all societies, such as family structure, the concept of personal names, truth, honesty, cooperation, sympathy, love for children, etc. Particular form of culture on the other hand is that culture which is adopted by a particular section of the society.
- **High and popular culture:** High culture includes all those entities and traits such as knowledge, skills, tastes, social etiquette, posture, material possessions, etc. that a person acquires from her or his family background. According to Pierre Bourdieu (1984) this form of culture is not only a symbol of distinction, but a means of maintaining status and power distinctions. In simple words, all material and non-material possessions of elite society received from their family background and which serves as a means to maintain distinction of power and status in the society. On the other hand, popular culture refers to the pattern of cultural experiences, attitudes, material possessions, etc. that exist in mainstream society and accessible to most people unlike high culture. Some examples are – radio,

television, movies, etc. Although, high culture may be viewed as superior to popular culture, the labels of high culture and popular culture vary over time and place.

DIMENSIONS OF CULTURE AND ITS IMPORTANCE

It is generally observed that, each type of culture be it individual or communal, global or particular, national or local and high or popular culture, consists of heterogeneous entities and experiences such as ideas, belief, traditions and material possessions. This heterogeneity within a given culture is called dimensions of culture. Based on the idea, culture had two dimensions, which are as follows:

- **Material culture:** Material culture includes all sorts of man-made objects and things that have been evolved over ages. Examples - clothes, utensils, homes, roads, ornaments, T.V., radio, machines, gadgets and various means of transport and communication.
- **Importance of material culture:**
 - a. To fulfil survival needs (love, care, equality, protection, hunger, etc.) of human beings (food, clothes, shelter, etc.).
 - b. To make life comfortable (automobiles, computers, road, mobile phone, air condition, calculator, etc.).
 - c. To communicate others (mobile phone, internet, road, etc.).
- **Non-material culture:** Non-material culture includes all those metaphysical entities such as ideals, attitudes, beliefs, values etc. which are abstract in nature but manifest through behaviour.
- **Importance of non-material culture:**

- a. To modify human behaviours or to turn biological nature of human into social beings (good manners, cooperation, we feeling, love, etc.)
- b. To regulates the behaviour of an individual or group to maintain peace and tranquillity in the society (traffic laws, conduct in classroom, observing taboos during celebration, respect to elders, etc.)
- c. To provide a means of interaction between individuals (language).
- d. To engage, entertain and make people happy and to help people to remain fit (music, arts, games and sports, etc.).

CULTURAL CHANGE, LAG, DIFFUSION AND INTEGRATION

Cultural change

According to Joseph H. Fichter (1964), –change is a variation from a previous stage or mode of existence. This definition signifies that change as alteration in existing form of anything. In simple words change refers to alterations in the underlying structure of an object or situation over period of time. Change involves modification of the objects or situations from its previous position.

John F. Kennedy correctly remarked that, –change is the law of life. Everything changes over time except change itself. Change is inevitable. Whether you want or not, it is sure to happen. No society can remain indefinitely static because change is a continuous process. Any change in environmental circumstances bring change in need of people, accordingly, to fulfil the changing needs of people, cultural change occurs.

As discussed earlier culture means the sum of human beings‘ way of life; their behaviour, beliefs, feeling, thought, customs, traditions, attitudes, values, norms, ideas, symbols govern human behaviour pattern, tools, buildings,

equipments, machines and other material objects, which man has made out of his physical environment for his comfort and use. Any change in the realm of culture can be called cultural change. According to Kingsley Davis, the cultural change –embraces all changes occurring in any branch of culture including art, science, technology, philosophy, etc., as well as changes in the forms and rules of social organisation.¶ In the words of David Dressler and Donald Carns, –Cultural change is the modifications or discontinuance of existing ‘_tried’ and ‘_tested’ procedures transmitted to us from the culture of the past, as well as the introduction of new procedures.¶ However, it is important to know that cultural change is always uneven and partial because the rate and direction of cultural change varies over time and place.

Many a time it is seen that cultural change and social change is used by people interchangeably to refer same thing. Even for some of the writers like Gillin and Gillin (1954) and Dawson and Gettys (1948) there is no difference between the terms – social and cultural change. Dawson and Gettys remarked that, –cultural change is social change, since all culture is social change in its origin, meaning and usage.¶ Similarly, Gillin and Gillin stated that, –social changes are variations from the accepted modes of life, whether due to alterations in geographic conditions, in cultural equipment, composition of population, or ideologies.¶ Contrary to their ideas, for some of the eminent sociologists like MacIver, Page and Davis, cultural change and social change convey different meaning. Pointing out the difference MacIver and Page (1959) writes: –Social change is a distinct thing from cultural or civilisational change..... cultural change includes change in ideology, administrative system, technology, etc.¶ For Davis (1949), –social change is only a part of a broader category of change called ‘_cultural change’cultural change refers to all changes occurring in any branch of culture including art, science, technology, philosophy etc., as well as changes in the forms and rules of social

organisations. In short, it can be said that cultural change refers to change in material and non-material culture, whereas social change specifically refers to change or alterations in social relationships among people in groups. Cultural change is a broad concept which includes social change in it. Social change simply means changes in some parts of culture like social structure (status and role of persons), social institutions and overall social relationships that help in making up society. For instance, modification in the ways in which people make a living, rear a family, parents-child relationship, caste and class structure, etc. This shows that though cultural change and social change convey different meaning, both are inextricably linked. Hence, it is very difficult to draw a clear line of demarcation between two. In many places both concepts overlap. Example – the trend toward sex equality involves a changing set of cultural norms concerning male-female roles, and some changing relationships as well.

Examination of the history of past societies reveals that the culture of all societies have undergone tremendous change over time. Some of the shared behaviour and ideas that were common at one time are modified or replaced on another time.

Cultural change doesn't take place arbitrarily rather there are certain factors that influence it. Three of the main factors that lead cultural change can be seen as follows:

- **Contact between societies:** When two societies come in contact with each other it influences cultural change through the process of –cultural diffusion and –acculturation.
- **Technological advancement:** Technological advancement always leads discoveries and inventions. Resultantly discoveries and inventions bring cultural change.

- **Geographical and Ecological factor:** natural or physical factors like climatic condition, location of area (hill, plain, coastal region, etc.) determine the culture of people living in a particular geographical area having certain ecological condition. As geographical and ecological factor changes over time, this automatically leads to cultural change.

David Dressler and *Donald Carns* have made certain observations with regard to the causes of cultural change in the following ways:

1. Sometimes members of a society are often confronted by customs that differ from those which they have learnt to accept. In such a situation they adopt some of the new customs, reject others, and follow modified versions of still others. This might be called cultural eclecticism.
2. New customs and practices are likely to be more readily adopted under two condition – a. If they represent what is viewed as socially desirable and useful, and b. If they do not clash with pre-existed and still valued customs and practices.
3. It is widely observed that even if the people accept the new customs and practices, they do not completely abandon their traditional culture.
4. Changes in culture are always superimposed on existing culture especially during culture-contact.
5. Changes in culture are always relative. We do not have a –changed culture but only a –changing culture, strictly speaking. Cultural changes normally emerge gradually but continuously. Hence we find a co-existence of old and new customs in the same society.
6. All the cultural changes are not equally important. Some changes are introduced to culture because they are considered necessary for human survival. Some other changes are accepted in order to satisfy socially acquired needs not essential for survival.

7. Still it could be observed that some cultural changes originally meet neither a –survival need nor an –acquired need of people. Example: New ways of disposing the dead.
8. It is a fact of common observation that crisis tends to produce or accelerate cultural change. If the changes are accepted once due to the crisis, they tend to persist. Example: Women were accepted in defence industry during the World War II, and even now they continue to be there.
9. Cultural change is cumulative in its total effect. Much is added and little is lost. Its growth is like the growth of a tree that ever expands but only loses its leaves, sometimes its limbs from time to time, as long as it survives.
10. Cultural change leads to chain reaction. –Whenever a change is incorporated into the culture and becomes defined as a ‘social necessity’, new needs emerge, generating the desire for still further changes to complement or supplement the original change.

Cultural lag

Culture is dynamic, in course of time culture change and progress. The development of culture is a continuous process and it is assumed that both the material and non-material aspect of culture ought to be harmonized when it evolve. But, it is generally seen that rate and direction of change in various aspects of culture is not uniform. Material culture tends to evolve and alter at faster rate than non-material culture. Material culture refers to all those physical or tangible aspects of culture like technologies, buildings, roads, automobiles, etc. created by human beings for their survival and to bring ease in their life. Non- material culture includes abstract things such as morals, values, norms, traditions, ideas, etc. which are intangible. The opposing nature of these two elements of culture causes maladjustment in the society, which sociologists call cultural lag. It commonly

considered that all social disturbances and upheavals are more-or-less caused by cultural lag.

The concept of 'cultural lag' was first coined by **Williams F. Ogburn** in his work *-Social Change* in the year 1922. According to him, cultural lag is a common societal phenomenon due to inclination of material culture to grow and change rapidly while non-material culture tends to resist rapid change and remain fixed for a far longer period of time. He further stressed that when change occurs in material culture i.e., in our technology and invention, these in turn stimulate change in the non-material culture, i.e., in our ideas, values, norms, customs, beliefs, laws and social arrangements. In this process changes in our non-material culture always lag behind the changes in material culture and result various social problems. The period of maladjustment that occurs when the non-material culture is struggling to adapt to new material conditions is called cultural lag. In simple way, chaos social situation or phenomenon that surfaces when material culture grows and changes at faster rate than non-material culture, it is called cultural lag. For example: a person uses chinaware but to wash chinaware, still he uses sand or ashes of the hearth. **James W. Woodward** says -when material conditions change, changes are felt in the non-material culture as well. But these changes in the non-material culture do not match exactly with the change in the material culture. This delay is the cultural lag.

Ogburn has listed out six general reasons as causes of cultural lag:

1. **Scarcity of invention in the adaptive culture** – for example, in the field of government there is a -marked lack of inventiveness. Pensions, workmen's compensation, and the like are examples of what Ogburn calls inventions in the adaptive culture.
2. **Mechanical obstacles to adaptive changes** – The time it takes to propagandize new ideas and get them adopted by the government. Other

mechanical obstacles are habit, love of the past, and various utilities of the old culture.

3. **The heterogeneity of society** – The need for change in the adaptive culture may be felt by only one class, whereas the change must be made by society as a whole. Vested interests and the resulting class conflicts are important in this consideration.
4. **The closeness of contact with material culture** – The relationship between the adaptive culture and the material culture is not very close, but several steps removed. For example, government is farther removed from the material culture than is the organization of industry.
5. **The connection of the adaptive culture with other parts of culture** – If adaptive culture x is related to another part of adaptive culture y as well as to material culture z, then if z changes and y does not change, then x will be more slow to change than would be true if it were not correlated with y.
6. **Group valuation** – Customs become mores because of the strong approval of them as a policy by the group... There is group pressure to enforce conformity. These emotional values of group approval appear to be forces resisting change.¶

Cultural diffusion

Invention albeit is the obvious starting point of cultural change and progress as by invention a new element can be added to a man's culture. But this is also true that if a culture would be left to climb upward with its own invention only, progress of that culture would be very slow. The rapid progress of human culture as a whole is possible when all societies will exchange or borrow cultural elements from each other and incorporate them into their own. George Murdock stated that about 90% of the contents of every culture have been acquired from other sometime. The process by which cultural elements are borrowed from another society is known as

cultural diffusion. In another way, it refers to the transfers of cultural elements from one society to another. Diffusion is one of the main sources of cultural change and progress. Cultural diffusion contributes doubly to the advance of mankind. It stimulates the growth of culture as a whole and at the same time enriches the content of individual cultures; bring the society which bore them forward and upward. Culture progresses in two ways: through (i) invention of new traits within the culture and, (ii) diffusion of new traits from outside the culture.

The term ‘diffusion’ which implies –the borrowing cultural elements from another society is in contrast with the terms invention and discovery. Invention according to Ian Robertson refers to –the combination or new use of existing knowledge to produce something that did not exist before.

Ralph Linton remarked that, –by diffusion an invention which has been made and socially accepted at one point can be transmitted to an ever-widening group of cultures until, in the course of centuries, it may spread to practically the whole of mankind.

Cultural diffusion displays the following main characteristics:

- It is a two way process. Diffusion requires not only donor but also a receiver.
- Elements of culture will be diffused or taken up first by societies which are close to their points of origin and later by society which are more remote or which have less direct contact.
- Elements of culture may be diffused alone but they are more likely to travel in groups of elements. Example: Spread of tobacco spreads with new method of its use.
- Diffusion process involves three important processes i.e., presentation of the new culture element(s) to the society, acceptance by the society, and the integration of the accepted element (s) into the pre-existing culture.

- Any new culture element once diffused from its origin society to other societies, will continue in use about the margins of the diffusion area or areas remote to its point of origin even after the diffused new culture element has undergone changes and improvement in course of time and is diffusing to the other society again in an improvised form. This feature of cultural diffusion is called marginal survivals.
- It is a selective process. Diffusion of culture in its entirety is rare because contacts between cultures can be established through the medium of individuals and no individual participates completely in the culture of his own society. Therefore, diffusion of only those culture elements is possible with which the contact individuals are familiar. For instance: if the contact individual is male, he usually can transmit very little from the female half of his own culture.
- Diffusion of material-culture is more rapid than non-material culture. This may be illustrated with the example of Chinese cuisine. It is seen that Chinese cuisines are very famous, liked and accepted by many countries including India but its family planning policy of one child which has now changed to two children has received little acceptance.
- It depends on the freewill of the accepting group. If accepting group wants to accept the new elements diffusion is possible otherwise not. Freewill of the accepting group again depends primarily on the two qualities of new traits, i.e., utility and compatibility. In other words, on the basis of what they appear to be good for and how easily they can be fitted into the existing culture configuration.
- Prestige of the individuals under whose countenance the new thing is presented to the society is an important consideration in cultural diffusion. If

the diffusionists or innovators happen to be persons whom the society admires and is accustomed to imitate, the way for the general acceptance of the new culture element is smoothed from the start. Conversely if they happen to be personally unpopular or of low social status acceptance of the new elements may face reluctance. For example: new cloths modelled by Kim Kardashian or Priyanka Chopra will get larger and quick general acceptance than if modelled by any common woman.

- It is also influenced by factor called –faddism. To elaborate, many a times it is observed that certain new elements of culture are eagerly accepted by groups without any discernible reasons of utility, compatibility or prestige but only because it catch their fancy.
- The content of the culture of any group or society is very difficult to get affected by the process of diffusion and even if diffusion of core elements of the culture happens, it is much more gradual than those which take place in the culture's more superficial elements.

There are two methods of Cultural diffusion i.e., direct and indirect method. When diffusion occurs as a result of direct contact between two cultures i.e. through intermarriage, force, trade and so on is called diffusion through direct method. On the other hand, when it occurs as a result of indirect contact i.e., through television, radio, internet, movies and other mass-media it is called diffusion through indirect method.

Cultural integration

Previous discussions have already revealed that when one culture is transferred to another culture, the receiving society receives only those elements which are made available to them. Due to communication difficulties, cultural elements are never spread from one culture to another in their totality. Thus, borrowed elements incorporate into pre-existing culture of receiving society and come out in a new

modified form or new associational context or new interpretations to serve the needs of receiving society. This mutual adjustment between cultural elements is called cultural integration. One of the most commonly held view regarding the term cultural integration as given by someone read as, -cultural integration is a form of cultural exchange in which one group assumes the beliefs, practice and rituals of another group without sacrificing the characteristics of its own culture. Another common view given is -Integrating cultures usually refers to several culture coming together to form a new, multicultural society and each culture keeps its character, features and values. These views signify that cultural integration means when different cultures come together and make the whole society keeping the cultural identity of each group's culture intake. Meaning of cultural integration would be clearer, if one of the classical examples mention by Ralph Linton in his book 'The study of man' finds mention here. Linton considering the Pueblo and Navajo tribe's rituals of South Western United States said that, -Much of the paraphernalia of Pueblo religion is striking, and their masked dances impress even European observers. The Navajos have copied many of these Pueblo religions, since these were things which they could readily observe and imitate. At the same time the meaning of these performances, even if partially revealed to them, was not accepted. While the Pueblo rituals are concerned primarily with various aspects of fertility, rain and food-gathering, among Navajo these objectively borrowed rituals were turned mainly to the healing of disease, a matter in which the Navajo were deeply interested. This example shows that, the Navajo tribe not only accepted cultural elements of Pueblo with discrimination but completely reinterpreted them in such a way that their own values have remained intake or in associational context. The main aim of cultural integration is to maintain a harmonious and active relationship between societies.

CULTURAL CONDITIONS FOR LEARNING AND ACULTURATION

Human and animals both possess learning ability but learning is a fundamental process in human behaviour. The present structure of society is largely the result of learned behaviour of human species.

The dictionary meaning of learning refers to the acquisition of knowledge or skills through study, experience or being taught. Individual learns from various sources namely formal (schools, colleges and universities), informal (family, neighbour, rituals, festivals, and so on) and non-formal sources (alternative of formal sources like NIOS, IGNOU, SWAYAM, etc.). These sources create different conditions under which human learns. Human beings are social animals. Their survival needs result them to live in groups since primitive period. While living in group or society, every individual constantly interacts with various aspects of his culture or environment. This interaction gives him experiences which in turn bring change in his behaviour; acquisition of knowledge, skills, habits, attitudes, interest and other personality characteristics in order to adjust in his society effectively for his survival and harmonious living. This, change of behaviour in the individual through experiences is called learning.

Culture consists of different elements such as beliefs, values, knowledge, norms and various material aspects like buildings, automobiles, etc. which always influence the learning process of an individual. It is said that, as much as 70% of learning might occur outside of formal educational settings, yet informal learning is rarely noticed or appreciated or considered seriously. This is perhaps one of the main reasons why still people behave monstrously; rape women, kill each other, quarrel and so on in spite of having high formal degree. Therefore, it is very important that, we should know how various cultural conditions for learning.

According to an American educational psychologist, Robert M. Gagne (1956) there is five major categories of learning such as

- **Verbal information:** It is concerned with the declarative knowledge; facts, information, names, place, etc.
- **Intellectual skills:** Procedural knowledge or how to do things. Example: ability to differentiate objects based on physical characteristics, identify objects, understand the meaning of event, object, to understand relation between different objects and solve problems.
- **Cognitive strategies:** It is concerned with skills for *learning*; verbal repeat, underline, copy material, elaborate, organising etc. and *thinking*; setting learning goals, tracking learning progress, and modifying strategies to achieve the goal, to manage time effectively, etc.)
- **Motor skills:** It involves skills of manipulating things using muscular movement. Examples: dancing, fishing, ploughing, harvesting, driving, etc. It is also known as psychomotor skills.
- **Attitude:** It refers to the internal state that affects personal choices and actions over an object, person, event, and so on. Attitude is also a learned behaviour.

Above discussion made it clear that the main intention of all types of learning is to make an individual understand his physical and social world, develops attitude to make wise choices or appropriate decisions, plan according to the needs and learn skills to solve problems to live fulfilling and harmonious life.

However, according to Gagne different internal and external conditions are necessary for each type of learning. It means certain conditions make learning occur. Now to explain cultural conditions (external conditions) for learning consideration of elements of cultures is worth mentioning here. Every culture

consists of certain elements, basic are: beliefs, language, values, norms, sign, and cognitive elements. These elements create certain situations which in turn make learning happens. To elaborate:

- **Beliefs:** Practice of belief system is common across the cultures. Exhortation of beliefs is done both at individual and societal level. When a Hindu person cancels his journey when he saw a cat crossed the road as he was about to go to catch the vehicle is an example of exhortation of belief at individual level. On the other hand, celebration of harvesting festivals (example: Mopin, Solung, Pham Kho, etc.) to please the god for bumper harvest which is a common practice among various tribal groups is example of how belief system is exhorted at societal level. Though practice of beliefs has many negative impacts on individual and society but at the same time it entails many positive things also. Celebration of festivals provide opportunity for group participation irrespective of social-economic differences among the group and enable them to witness various activities such as performance of rituals, cultural show, how local cuisines are cooked etc. These experiences in turn impact declarative knowledge, intellectual and motor skills and attitudes of the individuals.
- **Language:** it is a source of communication. It is through language we transmit our idea, feeling and any kind of practical knowledge from one person to another; how to perform ritual, how to build shelter, rear child, weave traditional clothes, knowledge of different kinds of species, etc. Language is the main vehicle of culture. People learn culture through the medium of language.
- **Values:** Values are developed while living in society. Thus, values are anything which is socially desirable. Examples of values according to Indian constitution are justice, equality, liberty and fraternity. In another words,

values may be defined as measure of goodness and desirability. As society differs from each other and change over time, values also vary over time and place. Values are another important cultural element of any human society. To maintain peace and tranquillity values play main role. All the institutions in a particular society like schools, banks, family, economy, government, family, politics, etc. are in fact shaped by prevailing value system of that society. As equality is a value in Indian society, in various educational institutions, in recruitment process and even in politics, reservation for weaker and disadvantage sections is a mandatory obligation. Practice of this reservation policy, thus, makes people to learn and respect equality in society and practice to live together respecting differences.

- **Norms:** Norms are rules and guidelines which restrict and specify the behaviour of an individual or group. Every society has its own norms to control, direct and guide the behaviour of its members. Norms tells us which to do and which not to do. Just like values norms also differ from society to society and change over time. It can be categorised into:
 - a. **Folkway:** These are recognized normal and habitual accepted ways of behaviour. Example: washing hands after eating meal, the number of meal a day, the manner of taking meal, etc. These are the regular behaviours that we exhibit in our daily life.
 - b. **Mores:** These are serious norms or must behaviour that a person should display. Every society follows some general (common to all like prohibit rape, murder and fraudulence) and specific mores (disapproval of same sex marriage). Mores have serious binding obligation, violation of which may calls punishment often as it threats social order. Adherence and display of mores are generally said needed to maintain equality, fraternity, justice, cooperation, love, security, peace, etc. in society.

- **Cognitive elements:** Culture of all societies whether pre-literate or literate possesses a vast amount of knowledge about physical and social world through which an individual know how to cope with existing social situation or to survive. Knowledge of the cures of various diseases, protection from natural calamities, to get food, to produce cloths, etc. It refers to all the practical knowledge which is taught to every generation.

Cultural conditions for acculturation

Before we throw light into cultural conditions for acculturation, it is necessary that we must have some understanding about the meaning of acculturation.

Globalisation as resulted by rapid scientific and technological development has made movement of people, products and ideas between nations easier. Thus, in the present world, movement of people from one country to another has got accelerated tremendously. And when there is cross-border movement, acculturation happens.

Generally acculturation is understood as a process that occur when a group of individuals go to foreign land and being minority adopt the majority's culture; food habits, language, traditions, attitudes, dressing styles, etc. and abandons their original culture. But in actual sense, meaning of the term acculturation is little bit different. In actual sense, acculturation is a two way process, so, it refers to that process when a group of individuals of two different cultures come into contact, which changes the original patterns of either or both the groups. It is a concept which applies to people who went to foreign land such as immigrants, refugees and asylum seekers and do not apply to people who moves from place to place within a country.

Although the terms acculturation and assimilation convey different meaning but often extreme acculturation may results in cultural assimilation, which mean total adoption of others culture by abandoning own culture. However, in place of

assimilation, the eventual outcome of extreme acculturation may result in other outcomes such as cultural rejection, marginalisation, integration and transmutation.

Several cultural conditions may be there for acculturation, but one of the most apparent or a major cultural condition for acculturation is immigration. Immigration signifies the movement of a person from his native country to an alien country to settle or reside there.

Immigration is of two types such as *voluntary immigration* and *involuntary immigration*. To avail better education especially higher education and employment when people voluntarily choose to live in a foreign country is called voluntary immigration. In case of some affluent groups, they voluntarily choose to live in a foreign land because they prefer the climate, politics, laws or social condition of that country. On the other hand due to religious, social, political persecution or any other crisis forced to flee from their home country to live in another country is called involuntary immigration.

SOCIAL STRATIFICATION AND SOCIAL MOBILITY AND EDUCATION

Individuals are not exactly the same. They differ from each other in various important aspects such as appearance, socio-economic status, religious and political inclination, intellectual and philosophical pursuits, and adherence to moral values. Due to the differences caused by all these parameters, every human society develops a tendency to stratify themselves into various strata. No society is free from stratification. In fact it is a ubiquitous phenomenon. The term social stratification is generally used to mean the process of placing people in different strata or layers or in a hierarchical order or rank based on all forms of biological and social inequalities such as age, gender, ethnicity, caste, class, etc. People who occupy the

higher place in this hierarchy or ranking order are commonly seen enjoy higher status, better opportunities and privileges and the people who occupy lower positions have limited access to the same. A glimpse of definitions given by some eminent personalities or sociologists will surely make the meaning of this term clear.

Definitions

- Raymong W. Murry: Social stratification is a horizontal division of society into higher and lower social units.
- Kurt B. Mayer: Social stratification is an arrangement of positions in a graded hierarchy of socially superior and inferior ranks.
- Ogburn and Nimkoff: The process by which individuals and groups are ranked in a more or less enduring hierarchy of status is known as stratification.
- Gisbert: Social stratification is the division of society into permanent groups of categories linked with each other by the relationship of superiority and subordination.
- Melvin M. Tumin: Social stratification refers to arrangement of any social group or society into a hierarchy of positions that are unequal with regard to power, property, social evaluation, and/or psychic gratification.
- Lundberg: A stratified society is one marked by inequality, by differences among people that are evaluated by them as being lower and higher.

Often social differentiation and social stratification are seen used interchangeably by many. Undoubtedly both the terms are inextricably linked but not synonymous. Because, in social differentiation, people are simply classified or stratified into different strata or categories on the basis of a certain kind of trait which may be physical or biological such as skin-colour, physical appearance, sex, etc. or social

and cultural such as differences in etiquette, manners, values, ideals, ideologies, etc. without any hierarchy or rank. But in social stratification people are categorised into different strata and put in a hierarchical order or ranks or layers which develops sense of superiority and inferiority complex. Thus, it becomes clear that in social stratification the classified strata or groups are put in rank order while in social differentiation no any such things. Therefore, when social differentiation is made based on hierarchy sociologists refer to it as social stratification.

Types of social stratification

Social stratification can be viewed in two ways:

- **Fluid system of stratification:** It is type of stratification in which movement of people in hierarchical strata is possible. The western society with its class system of stratification is an example of this type.
- **Rigid system of stratification:** It is a type of stratification in which movement of people in hierarchical strata very difficult if not possible. The Indian society with its caste stratification is an example of this type.

Characteristics of Social Stratification

Five basic characteristics of social stratification as listed by M. Tumin (1969) can be seen as follows:

- **It is social:** Stratification is social because it does not represent inequalities which are biologically based rather make-up of system of stratification is based upon conventionally ascribed meaning and socially defined criteria and prescription such as education, economic status, prestige, etc. Although biological difference such as intelligence, age, sex, and strength can also serve as a bases of stratification but such differences by themselves are not sufficient to explain why some statuses receive more power, property and prestige than others. It means biological traits do not determine social

superiority and inferiority until they are socially recognised. This is the reason why stratification is called a social process.

- **It is ancient:** It has been found in all past societies and in all times. Historical and archaeological records indicate the presence of stratification even in small wandering bands before the dawn of civilization. Since the ancient times of Plato and Kautilya, social philosophers have been deeply concerned with economic, social and political inequalities. In ancient times, age and sex were the main criteria of stratification. 'Women and children last' was probably the dominant rule of order. Almost all ancient civilizations produce evidence about the difference between rich and poor, powerful and humble, freeman and slaves.
- **It is universal:** There is no society which is flat. Empirically it is revealed that inequality exists in all societies – even the simplest cultures. No society is free from the differences between the rich and the poor of the 'haves' and the 'have-nots'. Even in the simplest society stratification is very much present on the basis of groups, sex divisions, privileged classes and divisions. The most universal is that between men and women.
- **It is diverse in its forms and amount:** Though stratification system is found in all societies but its bases, forms and amount differ from place to place, and from time to time. Societies have never followed a single form of stratification. The ancient Roman society was stratified into two groups: the Patricians and the Plebeians. In India, the ancient Aryan society had four varnas (groups): the Brahmins, Kshatriyas, Vaishyas and Shudras. Freeman and slaves constituted two sections of the ancient Greek society, and the ancient Chinese society was stratified into mandarins, merchants, farmers and soldiers. In civilized societies, the stratification system is present in

more complex forms. In modern world, class, caste and estate seem to be the general forms of stratification.

- **It is consequential:** It is consequential because the most important, most desired, and often scarcest things of human life are all distributed unequally. The two main consequences of the stratification system are – a. Life chances, which include such things as rates and incidences of infant mortality, longevity, physical and mental illness, childlessness, marital conflict, and divorce, b. Lifestyles refer to such things as the kind of house and neighbourhood once lives in, the recreational facilities, the cultural product, the kind of books, magazines and TV programmes to which one exposed and the relationships between parents and children. Life chances are more involuntary and impersonally determined, while lifestyles reflect differences in preferences, tastes, and values. Different social strata have different chances of enjoying and suffering the unequal distribution or rewards, power, privilege and status in society as members of different group.

Social mobility

Individuals are normally recognized through the statuses they occupy and the roles they enact. Not only is the society dynamic but also the individuals are dynamic. Men are constantly striving to improve their statuses in society, to rise upwards to higher positions, secure superior jobs. Sometimes, people of higher status and position may also be forced to come down to a lower status and position. Thus, people in society are in constant motion on the status scale. This movement is called ‘social mobility’. In another words, the term social mobility refers to movement of individuals or groups from one position of a society’s stratification system to another. Thus is a situation where individuals or groups rise or fall from the stratum to which they have been assigned. For examples: If a farmer become

industrialist or big businessman becomes bankrupt. Social mobility is especially associated to the class system stratification.

Types of social mobility

There are three types of social mobility. Brief descriptions of all the three types are as follows:

1. **Vertical mobility:** When a person moves from one social position to another of a different rank, that movement is called vertical mobility. Vertical mobility may be upward (higher rank job) or downward (lower rank job) in society's stratification. In the words of Inkeles (1965) -movement from one stratum to another up or down any one of the possible stratification hierarchies is called vertical mobility. Downward mobility is less common than upward mobility. Vertical mobility is further divided into three forms such as:

- **Inter-generational mobility:** When changes occur from one generation to another, it is known as inter-generational mobility. The direction of change may be upward or downward. This type of vertical mobility involves changes in the social position of children relative to their parents. When the son of an engineer becomes bus conductor, it provides the example of inter-generational downward vertical mobility. Unlike, if the son of a farmer becomes doctor, it provides the example of inter-generational upward vertical mobility.
- **Intra-generational mobility:** If a person shifts his position from one to another is called intra-generational mobility. This shifting of position may be upward or downward. In simple words, it means upward or downward mobility of a person within one generation or in his life in stratification structure. A school teacher who eventually becomes circle officer provides the example of upward intra-

generational vertical mobility. An individual who start his career as an executive engineer but due to some reason in his later life demoted to junior engineer provides the example of downward intra-generational mobility. However, downward intra-generation vertical mobility is not much common.

- **Structural/stratum mobility:** Structural or stratum mobility refers to the vertical movement of a specific group, class or occupation relative to other in the stratification system. For example, earlier lawyers and social activists received higher respect and fame but in present society give much importance to political leaders and film stars. Thus, politics and acting is considered as superior to lawyers and scientist. Another example, present society is regarded as technological society as such a person who is skilled in modern information technology is considered more important for the society but in earlier society this was not the case.
2. **Horizontal mobility:** When a person moves from one social position to another of the same rank, that movement is called horizontal mobility. It means movement of a person from one job to another job of equal rank. According to Inkeles (1965), –a man moving from one job to another but at much the same level of prestige or income is known as horizontal mobility
 3. **Spatial mobility:** Movement of people from one place to another (for example, rural to urban or urban to rural) or cross-state is called spatial mobility. Modern education, industrialization, growth of cities, and so on which accelerate immigration and migration thus are the contributing factors for spatial mobility.

Social Stratification, Social Mobility and Education

There are several correlates of social stratification and mobility. These correlates vary from society to society depending upon the level of their socio-economic and technological development. Most of the societies today possess urban-industrial nature and as such education, occupation, income and wealth have been found to be the main correlates of social stratification and mobility. According to sociologists education provides a link between the individual and the society and it provides the individual specific skills necessary for the future occupation, which is the most important factor in the modern social stratification. Thus, relationship between education, social stratification and mobility is very complex. The reason being though education acts as a generator of upward mobility and has enough potential to change the system of stratification but social mobility especially upward vertical social mobility which is generally the result of education again accelerate social stratification. For example: high class, middle class and lower class. Many empirical studies also suggest that in the reciprocal relationship between education and social stratification it is stratification that affects education primarily. This effect is greater than the effect of education on stratification.

Slavery, estates, caste and class are although considered as various types of social stratification. But out of these four, the caste and class are the two main types of stratification in the present era. In both the systems, the factors that determine the status of the individuals differ radically. There is a close link between the way in which individuals obtain their status (which causes social stratification) and the nature of social mobility. In caste system, the status is determined by birth. Since birth cannot be changed, the status which is determined on the basis of birth cannot be changed even if a person receives highest educational qualification or earn unparalleled prestige or acquire high position in the society. For example: a Harijan cannot attain the status of Brahmin in the caste structure no matter how rich, qualified and famous he is (adoption of a child from

orphanage whose caste is unknown and later if adopted by Brahmin family becomes Brahmin is exceptional case). Even if a person has improved his social standing through emulating the customs, values and styles of life of higher castes (the process is known as *Sanskritization*), he cannot change his birth status. Similarly, a Brahmin is born a Brahmin and dies a Brahmin. Hence, the caste as a form of social stratification does not allow education to facilitate vertical social mobility of individual in the caste structure.

While in class system stratification, opportunities are provided for social mobility. In class system, the status is determined mainly by the talent, intelligence, wealth and achievements of the person, which are more or less achievable through education or often individual efforts. For examples: to become owner of a factory, Managing Director in corporate sector and so on. But again this vertical social mobility resulted by education and personal efforts in the class system give rise to social stratification. To elaborate, in modern society, income is the main determinant of class structure which is mainly determined by kinds of occupation. Further, recruitment to various occupations is determined by the education levels of the individuals. Which itself is a form of social stratification. It means, the more education a person will have, he is more likely to get good job and enjoy high income, which in turn enable him to get high status in the society boosting social stratification to remain perpetuating in the society. Thus, the relationship between social stratification, mobility and education is very complex than what it appears to be.

ACTIVITY

Observe and think of some evidences of cultural lag in your society and describe it with examples.

DID YOU KNOW

Though many distinct cultures are prevalent around the world today, those that are the most dominant have origins in one of a few areas called ‘culture hearths’. These are the

SUMMARY

- Survival needs and process of adjustment to the environment led human beings to experiment new and ever newer experiments. Favourable behaviour found through experiment gradually got established among people and eventually recognized as culture. Hence, culture refers to the sum of human beings' way of life. It has two dimensions namely material and non-material culture. Culture is important to fulfil survival needs and to make life comfortable.

- Everything change with time so does culture over time and space. The main factors that cause cultural change are contact between societies, technological advancement and geographical and ecological factor. But degree of change in material culture is more rapid than non-material culture. Chas social situation or phenomenon that surface due to this unparallel relative changes between material and non-material aspects of called cultural lag.
 - Beside invention, exchange of cultural elements from each other is very important for rapid progress of human culture. The process of transferring of cultural elements from one society to another is called cultural diffusion. However, culture can never be transferred in its entirety due to communication difficulties. Therefore, when receiving culture interprets borrowed culture in new associational context to serve the needs of receiving society it is called cultural integration.
 - Practice of belief systems, values and norms, use of language and pre-existing knowledge of social and physical knowledge among people of society are the cultural conditions for learning and the main cultural condition that leads to acculturation is immigration.
 - Based on social differentiation when people are placed in hierarchical strata in the society is called social stratification. Fluid system of stratification and rigid system of stratification are its two major forms. Further, movement of people in status scale is called social mobility. There are three important types of social mobility such as vertical mobility, horizontal mobility and spatial mobility.
 - Relationship between social stratification, social mobility and education is very complex because social mobility generated by education again results creation of hierarchy among people based on income which is a kind of social stratification.
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KEY TERMS

- **Culture:** Sum of human's ways of life; beliefs, ideas, knowledge, values, norms, material possessions, traditions and so on. It includes both material and non-material aspects of human society.
 - **Cultural change:** Any change in the realm of culture is called cultural change. It is broader than the term social change because social change refers to changes occurs only in some parts of culture i.e., change in social structure, social institutions and social relationships that helps in making up society.
 - **Cultural lag:** The period of maladjustment that occurs when the non-material culture is struggling to adapt to new material conditions is called cultural lag.
 - **Cultural diffusion:** The process by which a society borrows cultural elements from another society is called cultural diffusion. It may occur in two ways i.e., directly or indirectly.
 - **Cultural integration:** When a receiving society interprets the borrowed cultural elements in associational context is called cultural integration.
 - **Acculturation:** It refers to that process when a group of individuals of two different cultures come into contact, changes the original patterns of either or both the groups.
 - **Social stratification:** Categorization of people in different hierarchical strata or rank based on all forms of biological and social inequalities.
 - **Social mobility:** Movement of people from one position of a society's stratification system to another.
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ANSWER TO „CHECK YOUR PROGRESS“

1. Cultural change is broader than social change.
2. Cultural diffusion occurs directly or indirectly.
3. Immigration is one of the major causes of acculturation.
4. When cultural elements is borrowed and interpreted by receiving society in associational context is called cultural integration.
5. There are various cultural conditions for learning.
6. Relationship between social stratification, mobility and education is very complex.
7. Three types of vertical mobility is inter-generational, intra-generational and structural/stratum mobility.
8. Cultural lag occurs when material aspect of culture change rapidly in comparison to non-material culture.

QUESTIONS AND EXERCISES

Short-Answer Questions

1. What do you understand by the term culture?
2. Name the two dimensions of culture.
3. Why cultural change is considered as broader than two methods of cultural diffusion?
4. Mention any one determinants of acculturation.
5. Explain the meaning of social stratification and social mobility.

6. What are the two prominent bases of social stratification?

Long – Answer Questions

1. What are the characteristics of culture?
 2. Discuss cultural conditions for learning.
 3. Write the types of social mobility. Explain vertical mobility in detail with examples.
 4. What is cultural lag and discuss the causes of cultural lag.
 5. Explain the characteristics and method of cultural diffusion.
 6. How cultural integration is different from acculturation? Discuss.
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UNIT 4 EDUCATION AND MODERNIZATION

Structure

Introduction

Unit's Objectives

Concepts, Factors, Conditions and Constraints of Social Change

Education as Instrument of Social Change

Meaning of Modernization

Role of Education in Modernization

Summary

Key Terms

Answers to -Check Your Progress. ||

INTRODUCTION

It was already discussed in the previous unit that every society is subject to change. Change has occurred in all societies and at all times. Heraclitus, an ancient Greek philosopher also hinted this fact when he stated that, "It is impossible for a man to step into the same river twice because in the second stepping the river will be different, since much water would have flown along it and the person has changed in subtle ways too. Thus, change is the law of nature. Though change is a universal phenomenon, the speed, direction and causes and effects of changes differ from society to society and over time. Reason being, change is determined by multifarious factors; education, technology, culture and so on. And not all changes occur in the society is readily accepted by all the people at same time. There are certain factors that resist social change which not only cause delay in introducing change but often rejection too. At the same time this is also another fact that there are certain aspects of social change on which in practice there is nearly universal agreement and technology is on such aspect. This reveals, modernization is also an important part of social change. In the present unit, therefore, you will learn about the concept of social change, factors influence social change and various conditions and constraints that resist it, role of education in social change, concept of modernization and role of education in modernization.

UNIT'S OBJECTIVES

After going through this unit, you will be able to:

- Explain the concept, factors, conditions and constraints of social change
 - Analyse education as an instrument of social change
 - Discuss the meaning of modernization
 - Identify the role of education in modernization
-

CONCEPTS, FACTORS, CONDITIONS AND CONSTRAINTS OF SOCIAL CHANGE

Over the period of time, when any alteration or modification occurs in an object or situation due to which its previous position or situation get altered, it is called change. Joseph H. Fichter (1964) defined change as -variation from previous stage or mode of existence. Any change involves three important things such as point of departure (baseline) of the object or situation under study, time span, and difference observed (between before and after situation) in respect of the point of departure. On the backdrop, social change may be defined as alteration or modification in social relationship (social processes, interaction and social organisation) which further results change in social structure and social institutions. Social change bring change in all aspects of social life; family, neighbourhood, playgroup, work group (school, college, industry, hospital, bank etc.), religion, economic, and political spheres, leisure activity, etc. Social change may be either total or partial. However, total change is very rare. Change is mostly witnessed in partial manner. For example, practice of untouchable has been removed long back but still caste system is very rigidly followed in India for matrimonial ties. Given below are definitions of social change as given by some eminent personalities or sociologists:

Definitions

Kingsley Davis: –Social change means only such alterations that occur in social organisation, that is, structure and function of society.¶

M. E. Jones: –Social change is a form used to describe variations in, or modification of, any aspect of social processes, social patterns, social interaction or social organisation.¶

Horton and Hunt: –Social change is a change in the social structure and social relationship of the society.¶

The term cultural change and social change is used by people often interchangeably to refer same thing. However, in actual sense, both the terms convey different meaning. Social change refers to change in social relationship (social processes, interaction and social organisation) which results change in social structure and institution while cultural change is a broad term which includes both changes in material and non-material cultural elements. Thus, social change is only a part of cultural change.

Social progress is another term seen often confused with the term social change. But, one should know that ‘change’ is a neutral term. Therefore, social change indicates modification in social relationship, structure and institutions over time which may be either good or bad. It doesn’t indicate any direction of change (upward or downward). In contrast the word ‘progress’ always indicates change in desirable or approved direction. It is an evaluative term or value judgement like good or bad. So, when change occurs in any aspects of social life in a desirable direction or approved ways, it is called social progress. For examples: spread of education in rural areas, girl’s education, etc. However, what is desirable and approved is also very critical to determine because society varies as such

'desirable' may be defined differently by different society or people. It means desirable for one may be undesirable for another.

Characteristics of social change

Following are the characteristics of social change:

- **Continuous:** Society undergoes endless changes. Change is unstoppable. Right from the time beginning to the present time, society/life has been in a continuously changing mode. No society or people can be stopped from the influences of change. It is a never-ending process.
- **Universal:** It is universal. Societies vary from place to place but one thing common in every society change over time. From primitive society to the post-industrial one, change is found everywhere. No society or culture remains static forever. Human beings changed themselves from nomads, food gatherers to agriculturists and later modern, industrial beings.
- **Chain reaction:** Change in one aspect of society may lead to changes of varying degrees in other aspects. To make it clear, Biesanz and Biesanz (1964) said that, -the change from hunting and food gathering to agriculture was a revolution in technology that led eventually to the development of civilization by making large and diversified societies possible. Similarly introduction of the system of reservation for backward communities in the field of education and employment in India has brought changes in their socio-economic status, interpersonal relationships and also in the social and economic structure of the country. Further, improvement in literacy in the country leads to economic independence of women which in turn bring changes in the whole notion of family, marriage and husband-wife ties.
- **Temporal:** Change is universal and inevitable but social change is temporal. Because human beings always engaged in some kind of interactions as such innovations and discoveries continue in society. Resultantly, it modifies the

existing behaviour with new behaviour or habit. In this way change continuously influence the old behaviour. Therefore, change is temporal.

- **Multi-factorial:** Social phenomenon is interdependence. For example: scarcity of resources and unemployment problems led adoption of nuclear family system. Thus, social change is always triggered by number of factors such as physical, demographic, technological, cultural and other factors.
- **Planned or unplanned:** Social change may be planned or occurs spontaneously. When change is planned by human being, it is called planned social change. For example: Various reservation policies as initiated by government helps social mobility of backward communities (ST/SC/OBC) is example of planned social change. On the other hand when earthquake causes the people of a particular area to migrate to other area and affects the lifestyle of that area or get influenced by the lifestyle of new area is an instance of unplanned social change.
- **Value – neutral:** The concept of social change indicates only modification or alteration in existing pattern of social relationship, structure and institutions. And it doesn't make any value judgement such as the direction of change as good or bad. Therefore, the concept is always neutral and not evaluative.

Conditions and factors responsible for social change

Social change is multi - factorial phenomenon. Physical environment, technology, education and various other factors contribute to the process of social change. Hence, some of the apparent factors that influence social change by creating various conditions are discussed as follows:

- **Physical factor:** Many aspects of human life: clothes, food habits, celebration of festivals, rituals, customs, and tradition are cultural elements of a particular society is largely determined by physical or geographical

condition of that place. Therefore, geographical changes such as cyclone, earthquakes, floods, famine, etc. produce great social change. For example change in geographical condition like cyclone or flood often forces migration of people from one place to another and this brings major changes in social life and cultural values of migrants due to acculturation process.

- **Demographic (biological) factor:** Any change in the size, composition and distribution of population is closely related to the changes in social structure of a society. The size of the population is based mainly upon three factors – birth rate, death rate and migration (immigration and emigration). The composition of population depends upon variables like age, sex, marital status, literacy etc. Population analysis proved relationship between population changes and economic, social and cultural variables like poverty, illiteracy, ill-health, family structure, forms of marriage, work etc. Population growth is one of the most important factors in poverty. Acute poverty further leads to rise in criminal activities; conflicts, fraud, murder, etc.
- **Cultural factor:** Social institution and structure are based on certain ideas, beliefs, values, norms, etc. All these values are the basic elements of non-material culture of the society. Thus, change in any one aspect of culture triggers social change. For example: spread of education change the attitude of people towards girls education which further enable girls to access higher education and do job to support family financially.
- **Ideational factor:** Secularism, equality, liberty, justice and fraternity are the ideas revolutionized human society. Thus, these are always appreciated and approved by people in general irrespective of difference in their association to different societies. Because lack of these threatens not only social life of people but existence of entire humanity. Lack of girl's education,

exploitation of lower cast people, intolerance, etc. are some of phenomena that may happen in the society if it lacks these values. These ideas have been recognised and considered as values not suddenly or randomly rather these are pioneered by many great people and philosophers. They argued that no material or social factors can produce change unless there is also a change in ideas within society or ideas about society and nature.

- **Economic factor:** All the activities related to production and consumption of goods and services for survival and to sustain human society is called economy. Therefore, any change any one aspect of economy influence social change. In India transformation from agricultural economy to industrial economy has brought enormous change in the lives of people. Not only did it change the occupation structure in the society but also it affected inter-personal relationship. People from rural areas migrated to cities to work in factories. This drastically reduced the effect of caste/untouchable and also transformed joint families to nuclear households.
- **Political factor:** One of the chief organisations that regulate the social relationship is state. State regulates the social relationship through political leaders. The political leaders have the power to legislate new laws, repeal old ones to bring social change in the society. Laws regarding child marriage, widow remarriage, divorce, inheritance and succession, prohibition of the practice of untouchable, etc. are some of the examples which have brought many changes in the social structure of Indian society. Further, they also control economy, scientific – technological and non-technological change which indirectly affects social change.

Conditions and constraints of social change

No society instantly accepts change. Though social change is a continuous and universal phenomenon certain resistance or rejection to some or other aspects

is everywhere. A selective acceptance operates. Some innovations are accepted immediately while some get rejected entirely and some are accepted in delay. The main constraints which create conditions either for delaying acceptance or rejection towards social change are as follows:

- **Attitude:** The attitude of people greatly determines what kind of change they are likely to accept. For example: when people have positive attitude towards girl child than only they will favour girl's education and allow the girls to go to school. Positive attitude triggers the desire and willingness among people to accept new thought, ideas, values, etc. which leads to change and lack of positive attitude resist change. The practice of blind belief is one factor that influences the attitude of mass.
- **Ignorance:** It takes time to understand the detail and pros and cons of any new change. And when people are ignorant towards change, there is always a chance of misguidance due to which often people resist social change.
- **Fear for future:** When anything may be new idea, thought, norm, etc. is introduced in the society many people out of fear for future do not want to accept it though they know about the value of new element. India is the second largest populous country in the world, next to China. People though know how the population explosion is creating numerous problems; poverty, unemployment, rise in criminal activities, environmental degradation and so many other, but still there is a reluctance to accept small family norms. And it is not only the cases of illiterate couples even educated are not behind them in the race. Based on the reason that if something happens to their children where shall they go. So fear for future/insecurity is another constraint.
- **Administrative defect:** For change to happen or to accept any new element or to modify the existing, needs sincere efforts, creativity, dynamism and

rationality on the parts of authorities. Because after political leaders, bureaucrats are the main body who hold the power to regulate the society formally. People are not alike they differ in many things; intelligence, taste, attitude, etc. So if administrators are lazy or lack in creativity, vision, dynamism and rationality, it is difficult to bring change or let change occur.

- **Habit:** It is a common tendency among human beings that they are much influenced by habits and customs. They dislike or fear the unfamiliar. They are not ready to give up a practice to which they have been habituated to and adopt a new one. Hence, the new practice is looked down upon or rejected.
- **Vested interest:** In every society, there is certain groups of people, may be laymen or people in authority like leaders and administrators who work for their selfish interest only. Thus, when social change endangers their interests, they are likely to oppose the change. The opposition of capitalist against the progressive labour legislation and opposition against social reform by the traditionalist section of Indian society are example of vested interest.
- **Isolation:** Cross- cultural contacts promote change and geographical or social isolation retard change. If a society remain in isolation without any outside contact, stability and conservatism will become its central focus as a result they will resist change. Therefore, either it may be geographical or social, isolation resist change.

EDUCATION AS INSTRUMENT OF SOCIAL CHANGE

Kothari commission (1964-66) quite correctly remarked that, -The destiny of a nation is shaped in its classroom.¶ After family, it is school which directly

influence the children, who are the future citizen of the country. The knowledge, skills and attitudes acquired by students through education to a large extent form the basis for nation building. Education is a society in miniature, where students and teachers functions together by a code of conduct that directs their behaviour and gives experience of social life. Thus, education is one of the chief sources of social change. Some of the way in which education act as an instrument for social change are discussed below:

1. Education helps perpetuities, stabiles and consolidates some eternal values by means of its programmes and application thus inculcating faith in social change.
2. Change the outlook and attitude of people to accept the emerging social change smoothly and willingly.
3. Develops rational thinking in individual which helps him determines the desirability and efficacy of the social changes by continuous and critical evaluation.
4. Remove superstitious belief and unreasoned fears towards change by spread of knowledge through mouth, print and electronic media.
5. Education plays a great role in getting occupation which is the key determiners of social status. Thus, education helps in social mobility and brings social change.
6. It gear up technological development which help in reducing the geographical distance of any isolated areas from the mainland and open up the way for social change to occur every nook and corners of a state or nation.
7. Education is a means of conserving and transmitting culture from generation to generation facilitating social change at appropriate time.

8. Through various educational policies women and other disadvantage section of society get the privilege of education which in turns enables them to get job and change their status.
 9. Promotes unity and total integration which fosters social change at a mass scale.
 - 10.Helps maintain human and social relation by keeping the structural equation and balance.
 - 11.Increases depth and variety of knowledge to appreciate change.
 - 12.Inculcates spirit of reform and social welfare to conceptualize and promote change.
 - 13.Develops various modern technology to do the work easily like irrigation, harvesting, production, preservation, etc. which turn people's mind to appreciate change and take time to think about change without discarding it instantly.
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MEANING OF MODERNISATION

The term modernisation is derived from the latin word Modo which means just now or the latest. Thus, the literal meaning of the term modernisation means anything which is new or latest. The term has been severally defined by several eminent scholars. Previously the term was very limited in its connotation. It was being used to refer the change in economy and its related effect on ways of life. It was further described as a process of change from primarily agricultural to industrial economy and change in values, beliefs and norms of the society due to change in the economy. However, today, the term is being used to carry very broad connotation. It refers to both structural and functional changes in the society. It involves transformation of society towards progressive, democratic, rationalist, humanistic, equal, liberal, universal and scientific know-how to meet human

requirement. In simple way, it can be understood as transformation from traditional, rural, and agrarian society to a secular, urban and industrial society. It means change in value, skills and knowledge based on science and technology. However, this is also true that no society is either complete traditional or modern because change never occurs or diffused in entirety. To make the meaning clear it is necessary to cite some of the definitions given by some great people. *Smelser* defined modernisation as –a complex set of changes that take place almost in every part of society as it attempts to be industrialised. Modernisation involves ongoing change in a society's economy, politics, education, traditions, and religion. According to *Alatas*, –Modernisation is a process by which modern scientific knowledge is introduced in the society with the ultimate purpose of achieving a better and a more satisfactory life in the broadest sense of the term as accepted by the society concerned. *Rutow and Ward* have defined it in a very simple and understandable manner, according to them, –modernisation is the application of modern science to human affairs. ||

It is seen that often westernisation and modernisation is considered as synonymous terms. But indeed both are different. Westernisation refers to blind imitation of western culture like food habits, dress, etiquette and so on while modernisation means rational attitude towards various issues and adoption of scientific know-how to meet the requirement of human beings.

Modernisation is also different from the term industrialisation. Industrialization refers to the process of building up or establishing industries. It is a process by which an economy is transformed from primarily agricultural to one based on the manufacturing of goods. A process usually leads to several social changes and consequences as well while modernisation involves transformation of socio, political, education, economy and other dimensions of society based on science and technology. A modernised society possesses features such as a

scientific temper outlook, reasoning and rationalism, secularization, high aspirations, change in attitude, norms and values, developed economy, broader national interest, democratization, an open society, a challenging personality and dynamic leadership to organize socio-economic cultural and political movement and undertakes reforms. Thus, it became clear from the discussion that westernization and industrialisation are the two important dimensions of the process of modernisation as such cannot be considered equivalent with modernisation.

According to *Smelser*, the patterns that are common to most modern countries are as follows:

1. It involves a change from simple, traditional techniques such as hand-weaving toward the use of scientific knowledge and technology. For example: power looms.
2. Agricultural shifts from subsistence farming to commercial farming on a larger scale. This means growing cash crops, buying non-agricultural products in the markets on a large quantity and often hiring people to do farm work.
3. In industry there is a movement away from the use of human and animal power and towards the use of machinery driven by non-human power. For example: ploughs pulled by oxen are replaced by tractors driven by hired hands.
4. The society changes from the farm and the village centred one to that of the industry and city centred one.

Criteria of modernity or steps involved in modernisation process

Rustow and Ward (1964) have suggested some criteria of modernity or steps involved in the process of modernisation:

1. Industrialization of economy and adopting a scientific technology in industry, agriculture, dairy farming, etc., to make them highly productive.
2. Secularisation of ideas – that is, a diffusion of secular –rational norms in culture.
3. Remarkable increase in geographic and social mobility which includes occupational mobility also.
4. Spread scientific and technical education.
5. Transition from ascribed to achieved status.
6. Increase in material standard of living.
7. High proportion, that is, manufacturing and services as opposed to agriculture and fishing.
8. Increment of mobility in the society, understood in terms of urbanisation, spread of literacy and media participation.
9. High expectancy of life at birth.
10. Relatively greater measure of public participation in the polity – or at least democratic representation in defining and choosing policy alternatives.
11. Better health and hygiene conditions for women and children.
12. Broader outlook to fight out superstitious and blind faith.

ROLE OF EDUCATION IN MODERNISATION

Education in a modern society is no longer concerned mainly with the imparting of knowledge and the preparation of a finished product, but with the awakening of curiosity, the development of proper interest, attitudes and values and the building up of such essential skills as independent study and capacity to think and judge for ourselves, without which it is not possible to become a responsible member of a

democratic society. Therefore, the process of modernisation will be directly related to the process of educational advancement. A sure way of modernizing a society is to spread education, to produce skilled citizens and to train an adequate competent, intelligent, coming from all strata of society and whose loyalties and aspiration are deeply rooted in the sacred soil of India. *Myron Weiner* also pointed out education as one of the main instruments to modernise the society. Thus, role of education in modernisation can be seen as follows:

1. Education through scientific and technological education contribute to many innovation in agriculture, farming, and in various other spheres of human life which helps in devising improved means of doing things and higher production.
2. It eradicates mass illiteracy and ignorance.
3. Develops rational attitude among people to evaluate change and adopt which is good and progressive for them and the society in general.
4. Inculcates democratic values such as justice, equality, liberty, fraternity, and secularism among people and promote emotional and national integration.
5. Education through various policies and schemes like right to education act 2009, SSA, RMSA, RUSA and many others provides equality of educational opportunity to weaker and disadvantaged section of society (women, children, ST, SC, and OBC). Resultantly they get job and accelerate social mobility.
6. Contributes towards transition from ascribed to achieved status.
7. Develops scientific temper among people and eradicate blind beliefs.
8. Spread scientific and technical knowledge among people.
9. Contribute to human resource development: doctor, engineer, teacher, etc., to take care, improve and advance education, health, infrastructure and other conditions of the country.

10. Provide training in leadership to lead the modernise society.

ACTIVITY

Trace the social change occurred during post-independence period and writes a report on it.

DID YOU KNOW

Gurukul system of education was one of the two parallel systems of education existed during ancient India.

SUMMARY

- Social change refers to change in social relationship which results in change in social structure and institution while cultural change is change in material and non-material elements of society. This indicates social change is only a part of cultural change.
- Physical, demographic, cultural, educational, economic and politics are some of the apparent factors responsible for social change. However, certain constraints like attitude of people towards change, ignorance, fear for future,

administrative defects, habit, vested interest and isolation creates hurdles for social change to occur smoothly.

- Education by inculcating faith in change, changing outlook and attitude of people, developing rational thinking, removing superstition, enabling and accelerating social mobility, emphasizing technological development, conserving and transmitting culture, introducing various educational policies, promoting unity and integration, helps in maintaining social relationship, increasing depth and variety of knowledge, pressing social reforms and welfare and developing various modern technology helps in social change.
- Modernisation refers to both structural and functional changes in the society based on scientific and technological development. The term is different from westernization and industrialization, which are the two dimensions of modernisation process.
- Education spread scientific and technological knowledge among mass, eradicate mass illiteracy and ignorance, develops rational attitude to evaluate and adopt change, inculcates democratic values, provides equality of educational opportunity, accelerate social mobility, develops human resource and provide leadership training and thereby helps in the process of modernisation.

KEY TERMS

Social change: Refers to change in social relationship as a result of which change happens in social structure and institutions. Thus, change in social relationship, social structure and institutions is called social change.

Cultural change: It is broader than social change. It refers to change in total ways of life; Values, belief, attitude, knowledge, skills, ideas and various material elements.

Modernisation: Modernisation refers to both structural and functional changes in the society based on scientific and technological development

Westernisation: Blind imitation of the western culture.

Industrialisation: Industrialization refers to the process of building up or establishing industries. It is a process by which an economy is transformed from primarily agricultural to one based on the manufacturing of goods.

Education: One of the main instruments to modify human behaviour to adjust in the society, to bring social change and to modernise the society.

ANSWER TO „CHECK YOUR PROGRESS“

1. Physical factors such as earthquakes, flood, famine and other natural calamities influence social change.
 2. Social change is a part of cultural change.
 3. Social change is change in social relationship.
 4. Westernization and industrialisation are the two important dimensions of modernisation.
 5. The basic of modernisation is application of scientific and technical know-how to meet the human needs.
 6. Education is one of the main instruments for social change and modernisation.
 7. Illiteracy and ignorance are the two important constraints of social change.
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QUESTIONS AND EXERCISES

Short-Answer Questions

1. Define social change.
2. Mention basic difference between modernisation and westernization.
3. How practice of blind belief resist social change. Explain brief with an example.
4. What do you mean by education?
5. What are the steps involved in modernisation process?
6. Write some of the features commonly noticed among modernised counties.
7. What do you understand by the term industrialisation?

Long – Answer Questions

1. Explain the characteristics of social change.
2. Discuss the factors that influence social change.
3. -Westernization and industrialisation are the two important dimensions of modernisation. Justify the statement with examples.
4. How education brings social change? Discuss in detail.
5. Explain role of education for modernisation.

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