GED S3 01
(M/P)

Sociological Foundation of Education

SEMESTER - III

EDUCATION

BLOCK - 2

(Major / Pass)

KRISHNA KANTA HANDIQUI STATE OPEN UNIVERSITY

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COURSE INTRODUCTION (BLOCK-2)

This is the second block of the Course. The *Ninth Unit* gives a detail elaboration on *Social mobility and Education*. The *Tenth Unit* focus on the relationship between education and community. The *Eleventh Unit* explains *the role of education in cultural context. The Twelfth Unit* deals with a detail discussion on *Education for disadvantaged secyions of Society. Again in the Thirteenth unit* a reflection is tried to thrown on the important *concept of Equalization of Educational Opportunities. The Fourteenth Unit* is all about *the role of education in democracy.* And in the last unit of the block*, i.e, in the Fifteenth Unit* a detail discussion is done on a very important concept of sociology *i.e, on Social Control.*

While going through a unit, you will notice some alonu8976 .g-side boxes, which have been included to help you know some of the difficult, unseen terms. Some “ACTIVITY’ (s) have been included to help you apply your own thoughts. Again, we have included some relevant concepts in “LET US KNOW” along with the text. And, at the end of each section, you will get “CHECK YOUR PROGRESS” questions. These have been designed to self-check your progress of study. It will be better if you solve the problems put in these boxes immediately after you go through the sections of the units and then match your answers with “ANSWERS TO CHECK YOUR PPROGRESS” given at the end of each unit.

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UNIT 9 : SOCIAL MOBILITY AND EDUCATION

UNIT STRUCTURE

9.1 Learning Objectives

9.2 Introduction

9.3 Meaning of Social Mobility

9.3.1 Definition and Nature of Social Mobility

9.3.2 Types of Social Mobility

9.4 Continuity and Change in Social Mobility

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9.8 Let us sum up

9.9 Further Reading

9.10 Answer to Check Your Progress

9.11 Model Questions

9.1 LEARNING OBJECTIVES

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

- define the concept of social mobility
- identify the nature, types and factors of social mobility
- discuss the role of education and social mobility and also about the internal and external constraints on mobility.

9.2 INTRODUCTION

Mobility stands for shift, change and movement. The change may be of a place or from one position to another. Further, change is value free i.e. it cannot be said that change is for good or bad. When we prefix 'social' along with mobility it would imply that people or individual occupying a social position, move to another position or status. In the social ladder this movement may be horizontal or vertical or it may be upward or downward. In short social mobility stands for change in the position of an individual or a

group of individuals from one status to another. This unit is a reflection on the concept, nature and types of social mobility that takes place in the society in general.

9.3 MEANING OF SOCIAL MOBILITY

By 'social mobility' Young and Mack mean movement within the social structure. When a person serving at a lower job moves to a job which provides him higher position and status he has altered his position in the class structure. The man can be described as socially mobile. One's class status is determined originally by the class status of his parents. When he achieves a different amount of education from that of his parents, or moves into a different occupational stratum, or adopts a different style of life he may be considered to be socially mobile. Movement within the social structure may occur for a whole category of people. For example, a whole caste may move up in the hierarchy of caste-structure.

Social mobility may be understood as the movement of people or groups from one social status or position to another status or position. For example, the poor people may become rich, the bank peons may become bank officers, farmers may become ministers, a petty businessman may become a big industrialist and so on. At the same time a big businessman may become a bankrupt and the ruling class may be turned out of office, and so on.

Mobility is a special social change. According to Sorokin social mobility deals with a change in social position of persons and groups in social space.

9.3.1 Definition and Nature of Social Mobility

According to Wallace and Wallace social mobility is the movement of a person or persons from one social status to another.

According to William Cecil Hedrick, "Social mobility is the movement of persons from social group to social group."

In other words when a person tries to move from one social group to another social group, it is called social mobility.

According to R.J. Havighurst and B.L. Neugarten, "The term social mobility means movement from one social class to another, involving the consolidation of the various elements of the new social position, including occupation, income, type of house neighbourhood, new friends and new organisation membership."

Barber define social mobility as, "social mobility refers to movement, either upward or downward between higher or lower social classes; or more precisely, movement between one relatively full time, functionally significant social role and another that is evaluated as either higher or lower."

This movement is to be conceived as a process occurring over time, with individuals moving from one role and social class position to another because of what has happened to them in various kinds of social interaction, as each individual reacts to others in a changing series of social roles.

In the above definition the nature of social mobility has been clearly explained in relation to occupation, income organizational memberships etc. Individual with high aspirations tries to improve his social status and moves upward.



LET US KNOW

*On mobility Sorokin was the first sociologist who wrote a book "**Social and Cultural Mobility."*** Social Mobility stands for change in the position of an individual or a group of individuals from one status to another.



CHECK YOUR PROGRESS

Q 1 : Define Social Mobility.

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9.3.2 Types of Social Mobility

Mobility has been classified as (i) Vertical and Horizontal Mobility, (ii) Open and Closed models of mobility and (iii) Inter-generational Mobility.

Horizontal Mobility refers to change of residence or job without status change, such as a teacher's leaving one school to work in another or even in a factory as a Welfare Officer. In every society some groups of people enjoy higher position and some of them are given lower status. When transformation of a person takes place within the group it is called horizontal social mobility.

"**Vertical Mobility"** refers to movement in any or all of the three areas of living: class, occupation and power involving status change. An individual's mobility, up or down is measure of how his achieved status compares with his ascribed status.

Open system mobility refers to the free movement in status change. It does not recognize the formal fixation of status. In such a system, status can be achieved, mobility is motivated and encouraged. An individual is at liberty to improve his status and position. The urban conditions of life, the extreme division of labour and rapid social change has made it possible for individuals to achieve status on the basis of their accomplishments.

In a **closed model of mobility,** status is based on birth or caste. It is impossible to change one's caste. When a society ascribes to its members, different degrees of status on the basis of sex religion and caste and the members of socially favoured group prevent the entry from the lower groups, it is closed model mobility. The Indian society furnishes the example of closed model whereas the American society is an open model of mobility.

Inter-generational mobility refers to mobility between generations, i.e., movement between a father's generation and a son's generation. Today we find significant changes, between the occupational structures of two generations. The parental occupation is now not

followed by the succeeding generations. The son of a farmer-father is now a Civil servant or a business executive. With the change in occupation, the son moves up in the ladder of social scale-occupation being an important criterion of status determination. The present day industrial society is marked by inter-generational mobility.

According to Havighurt and Neugarten social mobility is of two types (i) Upward social mobility and (ii) Downward social mobility

Upward social mobility is very similar to vertical social mobility as described by Headrick. Havighurt and B.L. Neugarten are of the view that upward social mobility requires the learning of the new culture. If a person is born in a family of farmer and after acquiring education becomes a lawyer he must learn the cultural behaviour of lawyers.

Downward social mobility- On certain occasions there is downward social mobility. It may occur due to the political changes, economic depression and crisis of character.

According to Havighurt and B.L. Neugarten downward social mobility is caused mainly on account of two factors:

(i) The first factor is lack of initiative and effort on the part of the people. Due to lethargy and inertia rich and prosperous people have downward social mobility.

(ii) The second factor of downward social mobility is caused due to social change. A typical example of downward social mobility in India is abolition of Privy Purses of princes through legislation. The Government of India has converted the princes into common citizens.



LET US KNOW

The types of social mobility are:

- Vertical and Horizontal Mobility,
- Open and Closed models of mobility
- Inter-generational Mobility



CHECK YOUR PROGRESS

Q 2 : Write notes on upward and downward social mobility.

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9.4 CONTINUITY AND CHANGE IN SOCIAL MOBILITY

More striking than new opportunities for group mobility within the traditional status hierarchy has been the appearance in recent decades of new status hierarchies –new arenas for status competition. They have emerged from the impact of urbanization and westernization but are not independent of the traditional social organisation in which they are based. Urbanism is nothing new in India but rapid urbanisation is new. The emergency of industrial employment, of easy communication over long distances, of increasingly efficient distribution of goods and services and of more effective centralised administration has made urban living a more accessible alternative to more people in India than ever before.

Urban life affords a measure of independence from the ties and constraints of membership in rural based social groups by granting a degree of individual anonymity and mobility quite unattainable in rural communities. Caste, religion, ritual, tradition and the social controls implicit therein are not as rigid or pervasive in the city. People are increasingly able to seek status and other rewards on an individual or small family basis largely independent of caste or the other larger social entities of which they are also a part. They do this primarily by going to the city although the values rather. A of the city also extend into the country-side and have loosened the hold of tradition even there.

To a great extent urban Indians can achieve status as a result of behaviours and attributes than simply as a result of birth. According to Harold Gould industrialisation brought about the transfer of specialised occupations of all kinds from the context of the kin groups to factories

organised on bureaucratic principles. This meant that occupational role and role occupant would be in principle separated and that the preponderant criteria for determining occupations would be performance qualities and that economic rewards and social mobility would constitute the principle standards for evaluating the worth or the status of any given role.

Traditional status-caste status does not disappear in the city. It remains important in the most private contexts; the family and the neighbourhoods essentially reproduce the village setting in personnel as well as social structure; others do not.

9.5 FACTORS AFFECTING SOCIAL MOBILITY

Among the factors that make some amount of mobility inevitable in any society, Henry M. Johnson lists the following ones as important:-

- Social prestige ultimately depends upon the accepted value system. If certain qualities of achievements are socially valued, some people will strive for them.
- There is no constant tendency for intelligence and other kinds of native capacity to be confined to upper classes. It has not been uncommon for the sons of farmers and labourers to rise to the highest position in society.
- At varying rates of speed, changes are always occurring in the demand for different kinds of skill.
- The birth rate of each class never exactly fills all the positions in the class.
- Birth in upper classes sometimes fosters complacency in many persons.

Thus , we may infer that despite the hindering factor of inequality of opportunity in society, a great deal of mobility occurs in every society.

There are also some other important factors that affects the social mobility. They are as follows :

- **Social Change :** In general the principle condition that favours or prevents mobility is the rate of social change. Conditions of rapid social change such as the Industrial Revolution or territorial expansion make for social mobility, while a period of very little technological or territorial change provides little opportunity for the individual to rise out of the status which is ascribed to him.
- **Structure of the society :** Societies may be of two types, closed societies and open societies. Thinking of the people in closed societies is very narrow on the other hand, individuals have full freedom to do or adopt anything in whatever manner they like in the open societies. Thus these changes in the society are basically in the open societies are very conducive to social mobility.
- **Religious beliefs and superstitions:** The thing which is associated to religion becomes rigid. If religions followed by the people are unscientific in majority of affairs, social mobility will be very difficult. On the other hand, religions interpreted scientifically increase social mobility.
- **Demographic structure :** Migration of the people from villages to cities and towns increases social mobility because of the open environment and better future prospects. Composition of population also affects social mobility. If there are large numbers of old people to check small number of young population, social mobility will be restricted and vice-versa will increase it.
- **Communication :** Any system that limits communication between classes and restricts knowledge of the conditions of life to one's own class will also tend to discourage social mobility. Conversely, a system through which members of all classes become familiar with the conditions of life in other classes facilitates mobility.
- **The division of labour :** The amount of social mobility is influenced by the degree of division of labour that exists in a society. If the division of labour is very highly developed and if the degree of specialisation and skilled training is very high it is correspondingly difficult for a person from one class to pass readily into other classes.

- **Economic Development :** Economic progress is the most important factor in determining the rate of mobility in any country. Economic progress is associated with industrialisation and industrialisation is associated with a higher rate of mobility.
- **Political factors :** Political stability in the country may also affect social mobility in the sense that development programmes will not be disturbed before their completion.
- **Education :** Education plays the most dominant role in increasing social mobility. Education in itself is a social status. An educated man or a scientist is generally held in high esteem by the society. Teachers who earn less than businessmen are given high status in the society only because of education.
- **Aspiration level of the people :** If people in the society are ambitious to raise their status in the society, social mobility will be positive. This ambition or aspiration level of the people depends on the trend prevailing in the society and achievement level of certain groups. If all sections of society are stagnant economically and socially, no social mobility will be seen.

Sociologists study social mobility in order to ascertain the relative "openness" of a social structure. The greater the amount of social mobility, the more opens the class structure. But the rate of social mobility is not uniform in all the countries. It is different for different countries.

9.6 EDUCATION AND MOBILITY

The belief that upward mobility is both possible and desirable is called the **'mobility ethic'**. This ethic is very clearly visible in the advanced countries while it is almost absent in the backward countries. In India the religious tradition, the faith in easy going life and shunning of material gains have resulted in much of stifling of desire for vertical mobility. Contentment with scarcity has been a norm here and so the society as a whole has suffered. Education can help in altering this situation. It may bring changes in the norms and the value-patterns. It can create a climate for hard work.

Above all, education can create dissatisfaction with the status quo leading thereby to a desire to change one's status.

Education is today the dominant means by which the large majority of favoured and rewarded positions are attained. Education not only creates the desire or transmits discontent but also provides a means for vertical mobility. It has, however, to be geared to this task. By this we mean that its content and organisation be so planned that it may help in the attainment of the aforesaid objective.

There may be described two important functions of the system of stratification. One is referred to as ***instrumental*** function- that of allocating persons to positions. The other is ***integrative*** function. This function is related to the individuals' acceptance of their position. In any stratification system there are higher as well as lower positions. Those individuals who are at lower positions respond to their respective fates with the feeling that they have been justly treated. It is this sense of justice that keeps the stratification system alive. Among the scheduled castes a religious sentiment was created that their lower position is due to 'karma' performed in their previous birth. Thus, the integrative function of the stratification system was performed by invoking the religious sentiment.

Dubey studied social mobility specially with reference to modern education. His observation was that social mobility and the stratification system are very much related to each other. His other observation was that the phenomenon of mobility is intimately associated with modern education, migration to cities as a result of the growth of industrial urbanism, job opportunities and the new hierarchical groups and classes. Analysing the factors governing social mobility his conclusion was that in developing countries in general and in India in particular where industrialisation is still in a nascent stage, social mobility is more a result of modern university education and the British model of administration which provided greater opportunity and white collar jobs to the educated minority. In his opinion in Western Europe and the U.S.A mobility and migration are the products of industrialisation.

M.S.A.Rao, while discussing, "Education, social stratification and mobility" has taken the example of students in order to show how social mobility occurs among them. He writes:

"The level of aspiration of the student is influenced to the great extent by the occupation of their father. Thus students from lower class or class in the rural background tend to have lower apparitional level than those from an upper caste or class and in urban background....."

"When students from lower strata get highly educated, they only qualify this to get more remunerative jobs, thereby raising the economic level of family but also contribute to heightening of its prestige."

It is clear from the above that education helps student belonging to lower status of the society to go up in the social scale and attain a high social position in the society.

We know that students belonging to backward classes have been able to improve their status by attaining higher education. Higher education also helps in gaining higher income and thus education is a good means of upward social mobility.

Besides the above discussions we can point out the contribution of education towards social mobility in the following ways:

- Education raises individual status in the society. An educated person receives recognition, prestige, honour and position in the society because of his education.
- Education can provide good employment opportunities. It will raise the income of the people on the one hand and their consumption level on the other. This will make their standard of living high and high standard of living is positively correlated to social mobility.
- Education abolishes the rigidity of social structure and removes discrimination based on birth, sex or ethnicity.
- Education from primary to university level is also stratified. An individual will gain vertical social mobility according to his level of education.
- It is only education which makes the people so liberal and broad minded that they do not regard caste division in the society as an important issue.



LET US KNOW

The belief that upward mobility is both possible and desirable is called the **'mobility ethic'**.The two important functions of the system of stratification are : (a) Instrumental function and (b) integrative function.



CHECK YOUR PROGRESS

Q 3 : State Dubey's observation regarding social mobility.

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9.7 EDUCATION AND CONSTRAINTS ON MOBILITY

There are number of factors which impede the vertical or horizontal mobility in a social structure. Here we are dealing with them as the constraints on mobility. These constraints may be internal or external. The internal constraints are values, aspirations and personality patterns of the individuals. The external constraints are the opportunity structure of a society and the structural settings with which individual is influenced. Let us now examine the constraints on Mobility.

- **Beliefs and values:** The major constraint in the upward mobility is a system of beliefs and values prevailing in a social structure. In an examination of data by Hyman collected in nation-wide surveys concerning class differences in educational values, in motivations for economic advancement, and in perceptions of the opportunity structure it was found that the lower socio-economic groups place less emphasis upon college education as necessary for advancement, and are less likely to desire a college education for their children. He also found that the lower classes emphasized direct economic considerations such as security and wages as

important things to be considered when choosing life's work, whereas the upper classes stressed the congeniality of the career pattern to the individual's personality, interest and qualifications. Thus, the lower classes were more concerned with keeping the jobs. They were not very keen to enhance their social status by taking risks. In Indian situation this functioning seems to be applicable. Here a rural worker does not want to shift from his land till security is assured to him in the rural area. This leads to a high pressure on land and no improvement in the status position. The mobility has many a time taken the form of downward movement as land continues to be divided among the members of a family thereby reducing per capita income.

The opportunities for education to the lower classes are very limited, particularly in rural areas. Thus, the prevalent value system governs their aspirations and actions. It is, however, not clearly established by the study of Hyman and other studies in the field whether the low classes do not aspire for higher education due to the realisation of the existing situation or due to some impact on their personality patterns of the prevailing value-structure. Whatever may be the reason for the progress in the society, educational facilities must be extended. Such an extension may also bring a change in value-orientations.

- **Family influence:** The mobility is also restricted due to the family influences. In a study by Stephenson it was found that both occupational plans and aspirations are positively associated with the prestige ranking of father's occupation. If the family believes in the lack of initiative it is reflected to child's desire for not moving out of the family bonds. The child develops a tendency to take up any soft-padded job which the parents want him to take up in his hierarchical set up. The influence is very greatly visible in joint families. In such families, all the relations stay under one roof. This provides some security to all non-earners and makes them desist from embarking upon a project of bringing change in their status

positions. Breaking the joint family is considered a security risk particularly among the middle classes. This particularly happens because there are no social security measures in India. In case of an accident the family of a person becomes destitute. The society offers no organised help. It is only the joint family, which comes to the rescue of his family members. Thus, among lower middle classes where one lives a hand to mouth existence without any chances of savings, breaking of the joint family ties becomes difficult. Education here can play two-fold role: (i) it can prepare all the individuals for vocations and thus create a confidence in earning one's own living. The more stress it lays on women's education, the more will be able to free the society from family bonds as women gain confidence that they can also earn their living and are not dependent on near or distant relations, and (ii) it can develop a desire for a better standard of life which can only be achieved by achieving higher positions. Thus, people will look upwards and will try to rise above the status position of their family through a well organized system of education.

- **Factors in Individual's Personality:** Very strong reasons for immobility may be found in an individual's personality structure. It has been found in a number of studies that achievement motivation, intelligence, aspirations and values are related with mobility. In one study it was found that I.Q. plays an important role in the school performance in the early years of an individual's life but as he grows older he begins to shape his performance according to values he learns from his family and friends. It means that the impact of I.Q. is felt in earlier years regarding the desire for mobility but in later years the values which he learns which affects him more. Here desire to go to the college is taken as an aspect of mobility. One who performs well is expected to go to the college and thus is mobile in upward direction. In the above mentioned study it was found that upper status boys learn that good, or at least adequate performance in school is

necessary, that they are expected to do well enough in secondary schools to get admitted to college... On the other hand, a boy from a lower status home is taught that college is either to meant for him or at best is a matter of indifferences to his parents. The boy's friends are not interested in college nor in high school. Consequently, even a bright boy among them gets discouraged.

Rosen's studies in America revealed that the social classes differ in the strength of 'achievement motive'. Those belonging to higher classes have high achievement motivation. In the study the conclusion drawn is that the subjects in higher class groupings are more likely to endorse items showing an activistic, future-oriented, individualistic point of view, which it is assumed, are most likely to facilitate achievement and social mobility. Crockett's findings in another study also suggested that achievement motive is an important personality factor related to occupational mobility. The finding has specifically shown that strength of achievement motive is clearly related to upward mobility among sons of fathers in two higher prestige categories.

The above studies and similar many other investigations explain the mobility specific to persons located at various levels of the social structure. It seems that youth from upper strata of society may not need strong personal motivation for mobility because they often operate in quite structural and determinate-careers that are more a function of factors external to the individual. Such youth get good advice, then live in such an environment where 'looking up' is encouraged and where they are supplied with wise decisions for setting up their careers. This is not the case of lower class youth. They have to learn to make these decisions. It is towards these youth that our education system owes a special responsibility.



LET US KNOW

The internal and external constraints on mobility are as follows:

- A system of beliefs and values prevailing in a social structure.
- Family Influence
- Factors in individual's personality



CHECK YOUR PROGRESS

Q 4 : Mention the major constraint on mobility.

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9.8 LET US SUM UP

- By social Mobility is meant movement within the social structure.
- Mobility has been classified as (i) Vertical and Horizontal Mobility, (ii) Open and Closed models of mobility and (iii) Inter-generational Mobility.
- According to Havighurt and Neugarten social mobility is of two types (i) Upward social mobility and (ii) Downward social mobility.
- Among the factors that make some amount of mobility inevitable in any society, Henry M. Johnson lists the following ones as important:- (i). Social prestige ultimately depends upon the accepted value system. If certain qualities of achievements are socially valued, some people will strive for them, (ii) There is no constant tendency for intelligence and other kinds of native capacity to be confined to upper classes. It has not been uncommon for the sons of farmers and labourers to rise to the highest position in society, (iii) At varying rates of speed, changes are always occurring in the demand for different kinds of skill, (iv) The birth rate of each class never exactly

fills all the positions in the class,

(v) Birth in upper classes sometimes fosters complacency in many persons.

- Some other important factors that affects the social mobility are: (i) Social Change, (ii) Communication, (iii) The division of labour and (iv) Economic development.
- It is the purpose of education to develop within an individual such motivation as will make him to work hard for the improvement of his social position.



9.9 FURTHER READING

1) Mathur, S.S.(1965). "*A Sociological Approach to Indian Education*". Vinod Pustak Mandir, Agra.

2) Dr. Sharma; (2016). "*Sociological Foundations of Education*". Lakshmi Narain Agarwal, Agra.

3) Safaya & Shaida(2003).*"Modern Theory and Principles of Education"*. Dhanpat Rai Publishing Co.(P) Ltd. New Delhi

9.10 ANSWERS TO CHECK YOUR PROGRESS

Answer to Q. No.1 : According to William Cecil Hedrick, "Social mobility is the movement of persons from social group to social group."

Answer to Q. No. 2 : According to Havighurst and Neugarten social mobility is of two types (i) Upward social mobility and (ii) Downward social mobility

Upward social mobility is very similar to vertical social mobility as described by Hedrick. Havighurst and B.L. Neugarten are of the view that upward social mobility requires the learning of the new culture. If a person is born in a family of farmer and after acquiring education becomes a lawyer he must learn the cultural behaviour of lawyers.

Downward social mobility- On certain occasions there is downward social mobility. It may occur due to the political changes, economic depression and crisis of character.

Answer to Q. No. 3 : Dubey's observation was that social mobility and the stratification system are very much related to each other. His other observation was that the phenomenon of mobility is intimately associated with modern education, migration to cities as a result of the growth of industrial urbanism, job opportunities and the new hierarchical groups and classes. Analysing the factors governing social mobility his conclusion was that in developing countries in general and in India in particular where industrialisation is still in a nascent stage, social mobility is more a result of modern university education and the British model of administration which provided greater opportunity and white collar jobs to the educated minority. In his opinion in Western Europe and the U.S.A mobility and migration are the products of industrialisation.

Answer to Q.No. 4 : The major constraint in the mobility are-

- A system of beliefs and values prevailing in a social structure.
- Family Influence.
- Factors in individual's personality



9.11 MODEL QUESTIONS

A) Very Short Questions (Answer each questions in about 50 words)

Q 1 : What do you mean by social mobility?

Q 2 : "Social mobility refers to movement, either upward or downward between higher or lower social classes; or more precisely, movement between one relatively full time, functionally significant social role and another that is evaluated as either higher or lower." Who said this?

Q 3 : Who first wrote a book on Mobility?

B) Short Questions (Answer each questions in about 150 words)

Q 1 : Write a note on vertical and horizontal mobility.

Q 2 : What is downward social mobility? Mention the factors of downward social mobility.

C) Long Questions (Answer each questions in about 300-500 words)

Q 1 : Mention about the important factors that affect social mobility.

Q 2 : Write about the different types of social mobility.

Q 3 : Discuss about the various internal and external constraint on social mobility.

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UNIT 10 : EDUCATION AND COMMUNITY

UNIT STRUCTURE

10.1 Learning Objectives

10.2 Introduction

10.3 Meaning and Definition of Community

10.3.1 Characteristics of a Community

10.3.2 Types of Community

10.4 Responsibility of Community towards Education

10.5 Education for Community Life

10.6 School-Community Relationships

10.7 Role of Community, School and Society

10.8 Let us Sum Up

10.9 Further Reading

10.10 Answers to Check Your Progress

10.11 Model Questions

10.1 LEARNING OBJECTIVES

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

- identify the meaning, definition and characteristics of community
- explore the types of community, responsibility of community towards education, education for community life, school-community relationship and the role of community school and society

10.2 INTRODUCTION

"Education is essentially a social affair and the school is charged by society. With the duty of training and bringing up the youth so that they may be able to participate effectively in the life of the group to which they belong". An individual has to learn how to acquire the cultural and institutional heritage of his community through education. If he does not race the help of school he will remain in darkness and waste all his efforts. Thus, school and community are intimately related.

10.3. MEANING AND DEFINITION OF COMMUNITY

A community is commonly considered as a social unit (a group of people) who have something in common, such as norms, values, or identity. Often-but not always- communities share a sense of place that is situated in a given geographical area(e.g. a country, village, town or neighbourhood). Durable relations that extend beyond immediate genealogical ties also define a sense of community. People tend to define those social ties also define those social ties as important to their identity, practice, and roles in social institutions like family, home, work, government, society or humanity, at large. Although communities are usually small relative to personal social ties(micro-level), 'community' may also refer to large group affiliations(or macro-level), such as national communities, international communities and virtual communities.

The word "community" derives from the Old French word ***'comunete',*** which comes from the Latin communitas "community" "public spirit" (from Latin communis, which means "shared in common"). Socrates had said about the person who is independent of his fellow beings and is unable to live in community or society is either Beast or God. Community is the combination of two Latin words i.e. '*com'* means ***together*** and '*munis'* means ***serve*** i.e. serve together is called community.

In simple terms a community is a population rotted in one place where the daily live of each member involves contact with and dependent on other members. Taken together, the wide variety of tasks performed by members within are an attempt to ensure that social and economic needs will be met in a stable and predictable way.

Alvin Good states, "A community is a primary group resulting from the social contacts, largely direct, of those residing in a more or less definite but relatively small area as the residents meet one another in the inter-play of the various activities carried on by them."

In this definition we notice that community is a primary group, that is, member of a community have face to face relationship which enables them to meet together and share common ways of life. It is also pointed out

in the definition that a community occupies relatively a small area. This enables the members to see one another rather more frequently. Thus, direct social contact and face to face relationship mark the life of a community.

Brownell writes, "By a community I mean a small diversified group of people, young and old, male and female with different skills any abilities, living together as neighbour. It is primary group in which many of the major functions of life are carried or co-operatively within the group itself."

According to ***MacIver and Page***, "Wherever the members of any group small or large, live together in such a manner that they share, not this or that particular interests but the basic conditions of a common life we call that group a community. The mark of a community is that one's life may be lived wholly within it. The basic criterion of community, then, is that all of one's social relationship may be found within it."

It is further pointed out by ***MacIver and Page*** that a community is marked by some degree of social coherence and its bases are locality and community sentiment.

We have already referred the characteristics of locality which is related to geographical features of the land on which people live. As regards community sentiment it has also been mentioned above that people share a common spirit which enables them to live and work together.

Ottaway has taken a different stand in regard to the definition of community and society. According to him there should be a clear distinction between community and school. He bases his definition of community on the views of Collingwood.

Ottaway writes, "A community is everybody, adults and children, social and non-social persons living in certain territory where all share a mode of life but not all are conscious of its organisation or purpose. A society is a kind of community (or a part of a community) whose members have become socially conscious of their mode of life and are united by a common set of aims and values."

It is rather an arbitrary distinction which Ottaway makes. Almost all sociologists consider society as a larger aggregate than a community.

10.3.1 Characteristics of Community

When ever we observe a community we find certain characteristics:

- First of all community has a population aggregate. In other words, in a community we find people living together.
- The second characteristics of a community is that it has a definite location on land and therefore the community life is very much conditioned by geographical factors. In every community the geographical features do have an important impact on the life of the people. For example, the community living in a mountainous region is bound to be affected by the geographical barriers as well as resources available. Thus, every community has a location and it is affected by its geographical features.
- Thirdly, every community has some kind of a historical heritage. In other words, in terms of time, the community develops its own legends and myths with the result that people derive inspiration from their historical heritage.
- In every community there are a number of service institutions like shops, schools, co-operatives, panchayats etc. These institutions help the people in maintaining themselves.
- Another characteristic of a community is that people share a common mode of life. In other words, there is a pattern of life which enables them to share their time and work in terms of their economic, social and cultural needs. A common mode of life implies a common way of using leisure time and community resources. People in a community lead a common pattern of family life. They follow a common health practice. Their system of education and religious practices are also commonly shared.
- The people in a community have a consciousness of unity. In other words, a typical characteristic of a community is indicated in its community spirit. It is on account of this spirit that people are bound together by fellow-feeling

- Finally we find in a community the ability to act in a co-operative manner. It is on the basis of co-operation of the people that the community makes progress and provides security for its people.



LET US KNOW

- The word "community" derives from the Old French word ***'comunete',*** which comes from the Latin communitas "community" "public spirit"
- Community is the combination of two Latin words i.e. '*cam'* means ***together*** and '*munis'* means ***serve*** i.e. serve together is called community.



CHECK YOUR PROGRESS

Q 1 : Define community.

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10.3.2 TYPES OF COMMUNITY

A number of ways to categorise types of community have been proposed. One such breakdown is as follows:

- ***Location-based Communities:*** Range from the local neighbourhood, suburb, village, town or city, region, nation or even the planet as a whole. These are also called communities of place.
- ***Identity-based Communities:*** Range from the local clique, sub-culture, ethnic group, religious, multicultural or pluralistic civilisation, or the global community cultures of today. They may be included as communities of need or identity, such as disabled persons, or frail aged people.
- ***Organisationally-based communities:*** Range from communities organised informally around family or network-

based guilds and associations to more formal incorporated associations, political decision making structures, economic enterprises, or professional associations at a small national or international scale.

In response to these problems, **Paul James** and his colleagues have developed a taxonomy that maps community relations, and recognises that actual communities can be characterised by different kinds of relations at the same time.

- **Grounded Community Relations:** This involves enduring attachment to particular people. It is the dominant form taken by customary and *tribal communities.* In this kinds of communities, the land is fundamental to identity.
- **Life-style community Relations:** This involves giving primacy to communities coming together around particular chosen ways of life, such as morally charged or interest-based relations or just living or working in the same location. Hence the following sub-forms:
  - community-life as morally bounded, a form taken by many traditional faith-based communities.
  - community-life as interest-based, including sporting, leisure-based and business communities which come together for regular moments of engagement.
  - community-life as proximately-related, where neighbourhood or commonality of association forms a community of convenience, or a community of place.
- **Projected Community Relations:** This is where a community is self-consciously treated as an entity to be projected and re-created. It can be projected as through thin advertising slogan, for example gated community, or can take the form of ongoing associations of people who seek political integration, communities of practice based on professional projects, associative communities which seek to enhance and support

individual creativity, autonomy and mutuality. A nation is one of the largest forms of projected or imagined community.

In these terms, communities can be nested and/or intersecting; one community can contain another- for example a location-based community may contain a number of ethnic communities.



LET US KNOW

Types of Community:

- Location-based Communities
- Identity-based Communities
- Organisationally-based communities



CHECK YOUR PROGRESS

Q 2 : What problem arises in categorisation of community relations?

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10.4 RESPONSIBILTY OF COMMUNITY TOWARDS EDUCATION

It is clear from the foregoing discussion that community has great responsibility towards education, for it itself is a medium of education. As Crow and Crow has commented, “A community cannot expect something for nothing, if it wishes its young people to serve their community well, it must provide whatever educational advantages are needed by the young people, individually and collectively, to prepare themselves for that service.” Briefly, the community has the following responsibilities towards education:

- ***Educational control:*** In a democratic state, education should be controlled by the state because only then they ensure that democratic ideals will be instilled into the young men and women receiving education. Hence, it is the leaders of society who give decisions regarding the

curricula, general organisation and administration, finances, methods of examination, etc., of the schools.

- ***Control of Schools:*** The duty of the community does not end with providing finances and other means with which to establish schools. The community must also undertake the responsibility of selecting those individuals who can be relied upon to run the schools in a way in keeping with the ideals of the community. Besides, educators influence the life of the community very greatly, and hence the community must also ensure the contact, selection and appointment of educators.
- ***Co-operation between educators and citizens:*** Modern educationists are of the opinion that the educator should establish contact not only with the parents of his wards but also with the leaders of society, so that educators, parents and leaders can get together and decide the curricula, the ideals of education, the manner of day-to-day administration of schools, etc.
- ***Providing the informal means of education:*** Outside the school, there are many agencies such as reading rooms, dramatic societies, museums, libraries, etc., which contribute in an important measure to the education of the child. Besides, the child's education cannot be really complete unless society also produces a mass of good literature and allows scope for the expression as looking after the maintenance of college lawns and gardens, maintaining discipline among the students, looking after the sports equipment and caring for the sports grounds, arranging cultural programmes and issuing invitations, etc. In addition, the student should also be guided on how he can face this responsibility effectively and successfully. Extra-curricular activities should generally be undertaken collectively. Different kinds of programmes help in evolving different kinds of qualities. For example, debates and discussions produce good orators. Art competitions bring out the natural artists. By maintaining a good tone in the college, good character can be produced, because a good atmosphere in the college encourages self-confidence, self-respect and a strong determination.

Although individual or personnel education is being given in the modern age, there is no denying the value of community programmes in colleges as a way of evolving democratic values and also as a means of producing the leaders of the future. Hence, education in the modern democratic state should be both collective and individual.

10.5 EDUCATION FOR COMMUNITY LIFE

Education has a vital role to play in the development of community life. There are two important areas in which education has an extremely significant role to play.

- First of all education develops among the children of a community the desirable values and attitudes. In other words, the value system cherished by a community has to be transmitted to new members through education. Without education it is not possible for a community to maintain its value system because children require proper guidance and education in regard to what they should believe and value. Likewise, they need to learn the folkways, mores and manners of their community.

- The second important role of education in the community life is seen in terms of the relationship which is to be found between school and community. This relationship is based upon the pattern or the set up in which the school has to function as an agency or institution of the community.

  Every community sets the climate or the environment in which the school has to function. In other words, if the community is conservative, it would like the school to spread conservatism or of the community happens to be progressive it would expect the school to spread progressive ideas. Thus, the social philosophy of a community determines the climate of the school in which it has to function.

10.6 SCHOOL-COMMUNITY RELATIONSHIPS

The school and community are closely related. They are mutually interdependent upon each other for their growth and development. But in order to develop relationship between school and community there are certain guiding principles one ought to bear in mind.

- The first principle is that the school should always be willing to change its pattern in order to be more useful to community. In other words, school must have resilience to adapt itself to the life of the community. There are number of agencies within a community which provide different types of services and the efforts of the school should be to work in harmony with them.
- The second important principle governing the school community relationship is that the school should be always aware of the needs of the community as well as the community backgrounds of children attending the school.

  In this connection it is worthwhile to note that due to rapid social changes, especially in urban communities, many of the responsibilities which were originally assigned to family are now taken over by the school because parents have to be away from their children in order to earn their living and also in an urban community there is little space for children to have recreation. Thus the school in an urban community is now fulfilling a number of responsibilities which were originally assigned to a family.
- The school within a community ought to serve all the people alike. In other words, the school is not to look after only children but also adolescents and adults. Thus the programme developed by a school within community should cover all sections of the population and provide education through recreation also.
- Fourthly, the school should try to function in a manner that the people at large are not narrow in their outlook but they try to widen their mental horizon with the result that they ultimately become members of a world community. The idea is that all people must free

themselves, from prejudices and try to understand others without any kind of biases.

- Finally, it has to be borne in mind that the modern world has become small due to mass media of communication. It is, therefore, desirable for the school to utilise the mass media of communication for educational purposes and play a vital part in making the life of community a happy one.

10.7 ROLE OF COMMUNITY, SCHOOL AND SOCIETY

The most desirable type of school is 'the community school' which shares the life of community fully. The community school has a close relationship with the life of community and functions as its agency. The community school all the time tries to make the life tries to make the life of community better than before. It is concerned with children and adults and all other activities of the community. It believes in the philosophy of living and growing up educationally and culturally.

The community school utilises the life of community for educational and cultural purposes. The community school is characterised by a desire to help children to discover for themselves what is to be known by them and develops in them the habits and skill as well as understanding attitudes which are in the interest of community at large.

The community school uses the local resources for educational purposes. Thus it tries to serve the entire community right from children to adults and in this work utilises all the community resources.

The community school functions on the basis of co-operation and joint responsibility. In other words, it encourages self government in its affairs and tries to teach children to be responsible for their activities. There is a variety of programmes that permits all kinds of talents to be fully utilised. Thus the community school has an excellent programme of teaching children and others the art of self-government and management.



LET US KNOW

The community has the following responsibilities towards education:

- Educational Control
- Control of School
- Co-operation between educators and citizens
- Providing the informal means of education



CHECK YOUR PROGRESS

Q 3 : Write about education for community life.

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10.8 LET US SUM UP

- Alvin Good states, “A community is a primary group resulting from the social contacts, largely direct, of those residing in a more or less definite but relatively small area as the residents meet one another in the inter-play of the various activities carried on by them.
- Communities can be divided in three types : i). Location-based Communities, ii). Identity-based communities and iii) Organisationally-based communities.
- Crow and Crow has commented, “A community cannot expect something for nothing, if it wishes its young people to serve their community well, it must provide whatever educational advantages are needed by the young people, individually and collectively, to prepare themselves for that service.” The community has the following responsibilities towards education: educational control, control of schools, Co-operation between educators and citizens, Providing the informal means of education.

- Within the community the factor of population is important because if the population is growing at a rapid pace there is likely to be a kind of imbalance in the life of the community. The population should also be studied from the point of view of caste and class in order to find out the sharing of authority and responsibilities.
- The most desirable type of school is the community school which shares the life of the community fully. The community school has a close relationship with life of community and functions as its agency.



10.9 FURTHER READING

1) Mathur, S.S.(1965). "*A Sociological Approach to Indian Education"*. Vinod Pustak Mandir, Agra.

2) Dr. Sharma; (2016). "*Sociological Foundations of Education"*, Lakshmi Narain Agarwal, Agra.

3) Safaya & Shaida(2003). *"Modern Theory and Principles of Education"*. Dhanpat Rai Publishing Co.(P) Ltd. New Delhi.

10.10 ANSWERS TO CHECK YOUR PROGRESS

Answer to Q.No.1 : Alvin Good states, "A community is a primary group resulting from the social contacts, largely direct, of those residing in a more or less definite but relatively small area as the residents meet one another in the inter-play of the various activities carried on by them."

Answer to Q.No. 2 : The usual categorization of community relations have a number of problems:-

(i) They tend to give the impression that a particular community can be defined as just this kind or another;

(ii) They tend to conflate modern and customary community relations;

(iii) They tend to take sociological categories such as ethnicity or race as given, forgetting that different ethnically defined persons live in different kinds of communities- grounded, interest-based, etc.

Answer to Q. No. 3 : There are two important areas in which education has an extremely significant role to play in community life.

1. First of all education develops among the children of a community the desirable values and attitudes. In other words, the value system cherished by a community has to be transmitted to new members through education. Without education it is not possible for a community to maintain its value system because children require proper guidance and education in regard to what they should believe and value. Likewise, they need to learn the folkways, mores and manners of their community.

2. The second important role of education in the community life is seen in terms of the relationship which is to be found between school and community. This relationship is based upon the pattern or the set up in which the school has to function as an agency or institution of the community.



10.11. MODEL QUESTIONS

A) Very Short Questions (Answer each questions in about 50 words)

Q 1 : What do you mean by Community?

Q 2 : Community is derived from the _____word.(Fill in the blanks).

Q 3 : "A community cannot expect something for nothing, if it wishes its young people to serve their community well, it must provide whatever educational advantages are needed by the young people, individually and collectively, to prepare themselves for that service." Who said this?

B) Short Questions (Answer each questions in about 150 words)

Q 1 : Write about the characteristics of a community.

Q 2 : What is Life Style Community relations?

C) Long Questions (Answer each questions in about 300-500 words)

Q 1 : What do you understand by community centre? Give in detail the measures you will adopt to make the school such a community centre.

Q 2 : Describe the role of the school in developing the measures of community?

Q 3 : What do you mean by community school? How can such institutions be organised in our country.

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UNIT 11 : EDUCATION AND CULTURE

UNIT STRUCTURE

11.1 Learning Objectives

11.2 Introduction

11.3 Meaning of Culture

- 11.3.1 Nature of Culture
- 11.3.2 Types of Culture

11.4 Culture and Education

11.5 Cultural Change

- 11.5.1 Education and cultural change

11.6 Meaning of Cultural Lag

- 11.6.1 Causes of Cultural Lag
- 11.6.2 Ways to remove Cultural Lag

11.7 Importance of Culture in the process of Socialisation

11.8 Let us sum up

11.9 Further Reading

11.10 Answers to check your progress

11.11 Model Questions

11.1 LEARNING OBJECTIVES

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

- explain the meaning and nature of culture
- elaborate the different types of culture
- identify the relationship between culture and education
- explain the meaning of cultural change
- discuss the relationship between education and cultural change.

11.2 INTRODUCTION

Man is a social being by nature. He cannot live outside the society. Culture is a unique characteristic of every human society. Throughout the world each and every society follows certain kind of culture which shows

their identity, tradition, rituals, development etc. It is very important to preserve and transmit the culture from one generation to the other. In its preservation and transmission of culture education plays a significant role. With the passage of time change can also be observed in the existing pattern of society. This change is known as cultural change. Again it is true that every change that occurs in our society that may not be beneficial for us. Therefore, to identify the evil factors and also to promote advancement in the society, we need proper education for its members.

11.3 MEANING OF CULTURE

Generally, culture is considered as a unique trait of any human society. Every human being is born in a particular culture. It covers the whole life of an individual. Culture includes customs, traditions, ways and modes of behaviour, religion, knowledge, morals, laws, ideas, ideals, manners etc. It is possessed by human beings only, though it changes with the passage of time and space. Culture is a complex whole that includes all the capabilities and habits which are acquired by man as a member of society. Culture accumulates thoughts, values and objects. It is the social heritage acquired and preserved by man in the family or society through learning and practice. Culture is practiced by a group rather than an individual only. It preserves different social elements of our past and transmits it from one generation to the other.

The purpose of culture is to give the society by conscious process of learning and experience, patterns of behaviour which are found useful for harmonious existence and smooth functioning in all occupations and interactions and thereby individual and group survival and perpetuation. It is the integrated social, biological, and ethnic, modes of behaviour of a group or a society.

Culture is a very vast term which is interpreted by different sociologists or thinkers differently. To some thinkers it is a universal attitude of a man in the society, again to some others it is a mode of life. Some popular definitions can be cited to understand the meaning of culture as follows:

- Bogardus, “Culture is composed of integrated customs, traditions and current behaviour patterns of human group. Culture is the stock in trade of group. It is an antecedent complex of value into which every individual is born. It is a medium within which individuals develop and mature.”
- According to Taylor, “ Culture is the complex whole which includes knowledge, belief, art, morals, law, customs and habits and any capabilities acquired by man as amember of society”
- Robert Bierstedt, “Culture is a complex whole that consists of all the ways we think and do and everything we have as members of society.”
- E.V. de Roberty defined culture as “the body of thoughts and knowledge, both theoretical and practical, which only man can possess.”
- Redfield, “Culture is an organized body of conventional understandings manifested in art and aircraft, which persisting through tradition characterize a human group.”

11.3.1 Nature of Culture

Culture is a unique possession of man. It is a collection of learned behaviour. For a clear understanding we may point out some of the common nature of culture. They are :-

- Culture is universal by nature. Every human society preserves and practices some culture in the world.
- Culture is not inborn, but acquired. Man acquires culture through learning.
- This is concerned with a group and not an individual alone. It is shared by the members of a society.
- Culture preserves past like our customs, traditions, manners, values etc. and transmits the same from one generation to the other.
- It is social by nature and exists only in human society.

- Culture goes through some changes or modifications with the passage of time and demand. So, it is dynamic by nature.
- Culture is always continuous and accretive by nature.
- It possesses a unique tendency to be consistent with its elements and also tries to interconnect its different parts.
- Culture varies from society to society. It is not same throughout the whole world.
- It is an impact on the physical, psychological, spiritual and social development of an individual.

11.3.2 Types of Culture

From its different approaches culture may be broadly divided into two types. They are:

- **Material Culture**: As the name suggests, material culture includes all the materials or objects that belongs to human beings. It covers a very wide area of physical elements. Except human beings, anything in our society which can be seen and felt has the potential to be included in material culture. It includes all the man-made objects such as buildings, bridges, skyscrapers, roads, sips, cars, tools etc. It is concerned with physical pieces and useful objects. Material culture also includes technology and different mechanisms.
- **Non-material Culture**: Non-material culture is a complete different concept than material culture. Where material culture includes all the man-made physical objects, non-material culture stands for the abstract ideas and modes of thinking that creates a culture. It includes laws, rules, language, ideas, beliefs, values, virtues, habits, rituals etc. It s completely internal. We cannot see or touch them, but can only practice and follow. It does not include any external object or artifacts. Non-material culture exists entirely in the symbolic realm in our life and society.



LET US KNOW

- Culture is understood as a complex whole which includes all the material and nonmaterial aspects possessed by man as a member of society.
- Culture is a unique asset of human beings only.
- It is universal by nature.
- There are basically two types of culture Material Culture and Non-material Culture.



CHECK YOUR PROGRESS

Q 1 : Mention one nature of culture.

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Q 2 : Give ant two examples of non-material culture.

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11.4 CULTURE AND EDUCATION

Culture is a complex whole. Every child is born in a family culture. The family or society expects that all its customs, traditions, properties, values etc. will be preserved and practiced by the child as e grows up. He will preserve his culture and at the right time the same will be transmitted to his next generation.

Education is the only instrument through which this culture can be maintained, preserved and transmitted. Culture is not a natural potential of man, but it is learnt. Culture and Education are very closely related to each other. The education system of a society is reflected by its culture and vice versa.

The impact of education on culture can be clearly understood with the help of the following points :

- The explosion of knowledge and technology has turned the world to a global village. It is important to maintain and respect the other national and international culture for bringing world peace. Education is the key to maintain this global culture.
- Culture differs from place to place and society to society. Again, in the same society different culture can be practiced at a time. It is not possible to maintain this cultural diversity or multiculturalism without education.
- Education encourages the members of the society to learn, share and appreciate their different cultures together. As a result, it helps to develop the cross-cultural communication.
- Education provides knowledge about different cultures. It improves the experiences and relations among the members of the society. Thus, a sense of we-feeling or group-feeling is developed.
- To record the past of a society or to preserve the culture for its future generation, education is the most important tool.
- Knowledge of values, identity, language, tradition, customs, folkways, properties etc. are transmitted from one generation to the other only through education.
- The education system of a society reflects its own culture. The aims of education, curriculum, methods of teaching, discipline, role of teacher all are designed on the basis of its own culture.
- In a society whenever there is a change in any aspect of culture, the whole society deals with the issue. Only education can bring proper modification and development in the culture through deep research and investigation.
- Culture directly influences the personality of an individual as he grows in the society. Education helps in developing the personality as per the demand of society.
- When society experiences any gap between the development of its material and non-material culture, it is known as cultural lag. Only education can help to remove this lag.



LET US KNOW

Culture can be preserved and transmitted from one generation to the other through the instrument of education only. Culture and education when combined together, they develop all the social qualities in man with a balanced personality.



CHECK YOUR PROGRESS

Q 3 : What is cultural lag?

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11.5 CULTURAL CHANGE

Taylor said, "Culture is that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society." It is the sum total of learned behaviour patterns of a man as a member of the society.

Whenever a change takes place in the context of culture, it is known as cultural change. We know that culture is dynamic by nature and thus it undergoes through changes. Again, culture is a continuous and cumulative process. So, it modifies the changes and adopts which is best for it. In the words of **Kingsley Davis**, the cultural change is that which "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 organization."

Thus, we can say whenever there is a change in the dominion of culture, it is known as cultural change. It causes through inventions, advancement of science and technology, knowledge explosion, changing concepts of societies and values, new forms of music, arts and crafts, change in thoughts etc. This change may include both material and non-

material culture. Change in any aspect of culture affects it as a whole, because culture is integrated by nature.

11 .5.1 Education and Cultural Change

Education is a very important factor in bringing any modification in culture or cultural change. We may mention some important points in this regard. Such as-

- Socio-economic development in a country is only possible when it is accompanied by a corresponding cultural change. Again, without education this development is impossible.
- Transformation of culture is only possible through the weapon of education.
- Education develops the right temper towards democracy. Democracy brings changes in the society for achieving its goals to the fullest.
- A major part of change in the society exists to the advancement of Science and Technology and its easy access.
- Students are the future citizens of our country. Teachers play a vital role in developing the right attitude towards different social evils like superstitions, dowry, widow remarriage, purdah pratha, child abuse, drug abuse etc. Change in this regard is the need of the hour.
- Education provides freedom and opportunity to develop and express the thought towards bringing any change in the society.
- Education promotes mutual respect for cultural diversity and helps in understanding the cultures of different groups.
- Multicultural education helps in maintaining national integration and international understanding.
- To satisfy the changing demands of society in a better way school must open up its socio-cultural environment. School plays an important role in promoting the culture.
- Development of different interdependent and co-operative activities is only possible through cultural and intercultural education.

- The curriculum should be modified to realize and understand the need and importance of cultural change.
- Cultural change can be brought through the continuous interaction between school, community and society.



LET US KNOW

- Whenever we experience any change in the existing pattern of culture in any society, it is known as cultural change.
- There are different causes of cultural change, like advancement of science and technology, knowledge explosion, changing concepts of societies and values, new forms of music, arts and crafts, change in thoughts etc.
- There is a very close relationship between education and cultural change. Without education no change can be brought in the field of culture.



CHECK YOUR PROGRESS

Q 4 : What is cultural change?

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Q 5 : Mention any two causes of cultural change.

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11.6 MEANING OF CULTURAL LAG

Human culture may be divided into many more ways. The American Sociologists W.F Ogburn has divided culture into two ways such as material culture and non-material culture. These two types of culture are by nature inter-related and influencing one upon the other. Although it may be noted that the rate of changes and improvement taking place in the material and non-material culture is not equal. The material culture as something external

and physical, is capable of changing more rapidly. On the contrary, non-material culture, which is related to thought, idea and subjective qualities of human mind are by nature slow in their rate of changes and development. As a consequence, a lag or difference is created between the two types of culture. Such difference in the rate of cultural changes and development is technically known as cultural lag.

This concept of cultural lag may be observed in different spheres of our social life. Material culture at present has resulted in speedy progress of science and technology. Present technological development has brought about changes in the activity and behaviour of man. Compared to such rapid development of material culture, our immaterial culture is lagging far behind. People still believe in their own religion, faith, belief and customs in mind and are not ready to change them very often. As a result difference between the two cultures is going to appear in the form of frequent misunderstanding and conflict between the old and the new, between the progressive and conservative. This can be well attributed to the phenomenon of cultural lag in society.

11.6.1 Causes of Cultural Lag

Cultural lag in society may occur due to various socio-economic factors existing in a society. Such lag is often going to create the problem of social disorganization and disequilibrium. It may result in social breakdown in a group of people in society. Some of the prominent factor that cause cultural lag may be identified below:

- Quick development of science and technology may give rise to the difference between the conservative and progressive group of people in society resulting in the cultural lag.
- Lack of educational facility among certain group of people or educational disparity maintained among different section of people in society may result in cultural lag.
- Economic inequality, differential economic standard of life of people resulting in widening the gap between the rich and the poor may go to cause cultural lag in society.

- Stratification of people in society in terms of various caste, creed and community may result in cultural lag of people in society.
- Lack of universal education system and widespread illiteracy and ignorance of people in society may often result in the problem of cultural lag in society.
- Political ideology or political principles that govern the people in country may also affect favourable or unfavourable result so far as cultural lag is concerned.

11.6.2 Ways to remove Cultural Lag

In view of a balanced development of society, cultural lag must have to be removed. In this regard the specific points of our consideration may be presented below-

- **Removing adult illiteracy-** Illiteracy of a certain section of people in society is the major cause of cultural lag being created. As such strenuous effort must be made to remove adult illiteracy of the country. Provision should be made for non-formal, need based and part time education of the adult people in society.
- **Bringing to the level of equality of people in society-** Removal of cultural lag largely depends on enjoyment of the democratic rights and priviledges by all section of people in society. Every citizen should be able to enjoy equality of educational opportunity and social justice without any discrimination.
- **Raising the economic standard of living-** Removal of cultural lag depends upon equitable distribution of the national wealth in the country. Standard of living should be raised by increasing and utilizing the national wealth. Effective economic planning in society may help in removing the gap between the rich and the poor.
- **Education in science and technology-** Cultural lag in society may be removed through emphasis given on science and technological education. The common people should also be

given the idea that their socio-economic life may be improved and developed only through effective use of modern science and technology.

11.7 IMPORTANCE OF CULTURE IN THE PROCESS OF SOCIALISATION

Culture is a powerful force in socialization of individual. In its broad sense culture may be described as education, learning and experience which man has acquired in course of development. Culture trains a man to regulate himself and make his behaviour ideal, desireable and acceptable to society. Culture is therefore, a powerful socializing force which acts in a more comprehensive way. It trains biological individuality of man to live and develop as a social being.

Culture is important not only for individual, but also for the society. It is culture that makes our social life, its existence and development possible. Had there been no culture there would have been no social or group life in existence. It may be noted that the cultural rules and laws, ideals and norms, faith, belief etc are set up by man inorder to preserve and protect the interest of group life. Legal code has been established by man inorder to safeguard public life and property. Religious rules and customs have been developed inorder to live a moral life in society. Constitution has been written in a state and a democratic type of government is formed inorder that people may live with honour, dignity and in peace. So, Culture is infact going to safeguard human interest and promote socializing forces.

Thus, from the above analysis importance of culture for socialization and social development may be clear to us. Such influences of culture may be summarized with the following points-

- Culture is essential for socialization of individual, biological and instinctive tendencies and the needs.
- It controls and regulates our social or group life to live peacefully and develop human civilization.



11.8 LET US SUM UP

- Culture is a unique possession of man.
- It is universal by nature. Every society around the world follows some kind of culture.
- Culture is a complex whole which includes all the material (eg. building, roads, temples, bridge etc.) and non-material (eg. Faith, belief, tradition, ritual etc.) aspects of the society.
- There are mainly two types of culture-
  - Material Culture
  - Non-material Culture
- There is a very close relationship between education and culture. To understand its importance, preserve and transmit the culture from one generation to the other generation we need education.
- Whenever we observe any change or modification in the existing pattern of a society, that change is known as cultural change.
- To bring modification or to change any negative aspect in the existing pattern of culture we need education. Only educated and responsible members of the society can bring any change in culture for its betterment.



11.9 FURTHER READING

1) Chaube & Chaube : (2006). “Philosophical and sociological foundations of education.”
2) F. J. Brown : (2009). “Educational Sociology.”
3) Chanda and Sharma. (1996). “Sociology of Education.”
4) C. N. Shankar Rao. (2007). “Principles of Sociology”.

11.10 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q. No. 1: Culture is universal by nature. Every human society preserves and practices some culture in the world.

Ans to Q. No. 2 : Language and rituals.

Ans to Q. No. 3 : In a society the material culture grows at a very faster rate than that of the non-material culture. So, sometimes a gap or distance can be seen between the development, progress or practice of these two types culture. When a society experiences any gap between the development of its material and non-material culture, it is known as cultural lag.

Ans to Q. No. 4 : Whenever the society experiences any change in the existing pattern of its culture, it is known as cultural change.

Ans to Q. No. 5 : Advancement of science and technology and knowledge explosion.



11.11 MODEL QUESTIONS

A) Short Questions (Answer each question in about 150 words)

Q 1 : Define culture. State its characteristics.

Q 2 : What are the different types of culture.

Q 3 : What is cultural change?

Q 4 : What is cultural lag?

B) Long Questions (Answer each question in about 300-500 words)

Q 1 : Discuss elaborately the relationship between culture and education.

Q 2 : Explain the influence of education on cultural change.

Q 3 : Discuss the causes of cultural lag. Elaborate the ways to remove cultural lag.

Q 4 : Discuss the importance of culture in the process of socialization.

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UNIT 12 : EDUCATION FOR DISADVANTAGED SECTIONS OF SOCIETY

UNIT STRUCTURE

12.1 Learning Objectives

12.2 Introduction

12.3 Meaning and Concept of Socially and Economically Disadvantaged Sections of Society

12.4 Constitutional Provisions for SC, ST and Women

12.5 The National Commitments for the Education of Socially and Economically Disadvantaged Sections

- 12.5.1 Kothari Commission (1964-66)
- 12.5.2 National Policy of Education (1992)
- 12.5.3 Right to Education (2009)
- 12.5.4 Sarva Shiksha Abhiyan (2001)
- 12.5.5 Rastriya Madhyamik Shiksha Abhiyan (2009)
- 12.5.6 Mid-Day Meal Scheme
- 12.5.7 Mahila Samakhya Programme
- 12.5.8 Millennium Development Goals

12.6 Recommendations for Education of Socially and Economically Disadvantaged Sections of Society

12.7 Let us Sum up

12.8 Further Reading

12.9 Answers to Check Your Progress

12.10 Model Questions

12.1 LEARNING OBJECTIVES

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

- grasp the meaning of socially and economically disadvantaged sections of society
- identify the constitutional provisions for SC, ST, women and rural population

- analyse the programmes provided for SC, ST, women and rural population
- explain the various educational provisions for the disadvantaged sections

12.2 INTRODUCTION

'Disadvantaged sections' in general means the sections that are separated and isolated, without having good facilities, compared to other sections of the society. In India, a group or classes of people has been deprived from those facilities that are enjoyed by other groups or classes in the social and economic fields. Such a group or class is called a socially and economically disadvantaged class of society. In India, Scheduled Caste, Scheduled Tribe, women, Other Backward Classes (OBCs), minorities, Children with Special Needs (CWSN) and rural population are considered socially and economically disadvantaged sections of society. Out of them, only SC, ST, women and rural population are discussed here.

12.3 MEANING AND CONCEPT OF SOCIALLY AND ECONOMICALLY DISADVANTAGED SECTIONS OF SOCIETY

In India, generally the socially disadvantaged section is found in the caste system. According to **Charles Cooley**, when a class is fully based on heredity, then we can call it a caste. The caste system is a very complex situation in India. **Abbe Dubois**, a French scholar opines that the caste system is a clever political plan by the Brahmins and for the Brahmins. According to **Hocart** and **Senart,** the caste system has been created due to the religious principles and customs. The socially disadvantaged groups include the Scheduled Castes (SCs), the Scheduled Tribes (STs), the Other Backward Classes (OBCs), minorities**,** women and rural population**.**

12.4 CONSTITUTIONAL PROVISIONS FOR SC, ST AND WOMEN

The Constitution of India has various provisions for SC, ST and Women for promoting equality of educational opportunities so that these sections of society may improve their socio-economic status. Let us discuss the provisions —

Article 14. Equality before law -The State shall not deny to any person equality before the law or the equal protection of the laws within the territory of India.

Article 15. Prohibition of discrimination on grounds of religion, race, caste, sex or place of birth.

(1) The State shall not discriminate against any citizen on grounds only of religion, race, caste, sex, and place of birth or any of them.

(2) No citizen shall, on grounds only of religion, race, caste, sex, place of birth or any of them, be subject to any disability, liability, restriction or condition with regard to-

(a) access to shops, public restaurants, hotels and places of public entertainment; or

(b) the use of wells, tanks, bathing ghats, roads and places of public resort maintained wholly or partly out of State funds or dedicated to the use of the general public.

(3) Nothing in this article shall prevent the State from making any special provision for women and children.

(4) 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.

Article 45. Provision for free and compulsory education for children.

The State shall 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.

Article 46. Promotion of educational and economic interests of Scheduled Castes, Scheduled Tribes and other weaker sections.

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 the Scheduled Tribes.

Article 243 D. Reservation of seats in Panchayats.

(1) Seats shall be reserved for-

(a) the Scheduled Castes; and

(b) the Scheduled Tribes, in every Panchayat and the number of seats so reserved shall bear, as nearly as may be, the same proportion to the, total number of seats to be filled by direct election in that Panchayat as the population of the Scheduled Castes in that Panchayat area or of the Scheduled Tribes in that Panchayat area bears to the total population of that area and such seats may be allotted by rotation to different constituencies in a Panchayat.

(2) Not less than one-third of the total number of seats reserved under clause (1) shall be reserved for women belonging to the Scheduled Castes or, as the case may be, the Scheduled Tribes,

(3) Not less than one-third (including the number of seats reserved for women belonging to the Scheduled Castes and the Scheduled Tribes) of the total number of seats to be filled by direct election in every Panchayat shall be reserved for women and such seats may be allotted by rotation to different constituencies in a Panchayat.

(4) The offices of the Chairpersons in the Panchayats at the village or any other level shall be reserved for the Scheduled Castes, the Scheduled Tribes and women in such manner as the Legislature of a State may, by law, provide:

Provided that the number of offices of chairpersons reserved for the Scheduled Castes and the Scheduled Tribes in the Panchayats at each level in any State shall bear, as nearly as may be, the same proportion to the total number of such offices in the Panchayats at each level as the

population of the Scheduled Castes in the State or of the Scheduled Tribes in the State bears to the total population of the State; Provided further that not less than one-third of the total number of offices of Chairpersons in the Panchayats at each level shall be reserved for women;

Provided also that the number of offices reserved under this clause shall be allotted by rotation to different Panchayats at each level, and shall protect them from social injustice and all forms of exploitation.

Article 243T. Reservation of seats in Municipal area.

(1) Seats shall be reserved for the Scheduled Castes and the Scheduled Tribes in every Municipality and the number of seats so reserved shall bear, as nearly as may be, the same proportion to the total number of seats to be filled by direct election in that Municipality as the population of the Scheduled Castes in the Municipal area or of the Scheduled Tribes in the Municipal area bears to the total population of that area and such seats may be allotted by rotation to different constituencies in a Municipality.

(2) Not less than one-third of the total number of seats reserved under clause (1) shall be reserved for women belonging to the Scheduled Castes or as the case may be the Scheduled Tribes,

(3) Not less than one-third (including the number of seats reserved for women belonging to the Scheduled Castes and the Scheduled Tribes) of the total number of seats to be filled by direct election in every Municipality shall be reserved for women and such seats may be allotted by rotation to different constituencies in a Municipality.

(4) The officers of Chairpersons in the Municipalities shall be reserved for the Scheduled Castes, the Scheduled Tribes and women in such manner as the Legislature of a State may, by law, provide.

(5) The reservation of seats under clauses (1) and (2) and the reservation of offices of Chairpersons (other than the reservation

for women) under clause (4) shall cease to have effect on the expiration of the period specified in Article 334.

(6) Nothing in this Part shall prevent the Legislature of a State from making any provision for reservation of seats in any Municipality or offices of Chairpersons in the Municipalities in favour of backward class of citizens.

Article 330. Reservation of seats for Scheduled Castes and Scheduled Tribes in the House of the People.

(1) Seats shall be reserved in the House of the People for-

(a) the Scheduled Castes;

(b) the Scheduled Tribes except the Scheduled Tribes in the autonomous districts of Assam; and

(c) the Scheduled Tribes in the autonomous districts of Assam.

(2) The number of seats reserved in any State or Union territory for the Scheduled Castes or the Scheduled Tribes under clause (1) shall bear, as nearly as may be, the same proportion to the total number of seats allotted to that State or Union territory in the House of the People as the population of the Scheduled Castes in the State or Union territory or of the Scheduled Tribes in the State or Union territory or part of the State or Union territory, as the case may be, in respect of which seats are so reserved, bears to the total population of the State or Union territory.

(3) Notwithstanding anything contained in clause (2), the number of seats reserved in the House of the People for the Scheduled Tribes in the autonomous districts of Assam shall bear to the total number of seats allotted to that State a proportion not less than the population of the Scheduled Tribes in the said autonomous districts bears to the total population of the State.

Article 332. Reservation of seats for Scheduled Castes and Scheduled Tribes in the Legislative Assemblies of the States.

(1) Seats shall be reserved for the Scheduled Castes and the Scheduled Tribes, except the Scheduled Tribes in the autonomous districts of Assam, in the Legislative Assembly of every State.

(2) Seats shall be reserved also for the autonomous districts in the Legislative Assembly of the State of Assam.

(3) The number of seats reserved for the Scheduled Castes or the Scheduled Tribes in the Legislative Assembly of any State under clause (1) shall bear, as nearly as may be, the same proportion to the total number of seats in the Assembly as the population of the Scheduled Castes in the State or of the Scheduled Tribes in the State or part of the State, as the case may be, in respect of which seats are so reserved, bears to the total population of the State.

(3A) Notwithstanding anything contained in clause (3), until the taking effect, under article 170, of the readjustment, on the basis of the first census after the year 2000, of the number of seats in the Legislative Assemblies of the States of Arunachal Pradesh, Meghalaya, Mizoram and Nagaland, the seats which shall be reserved for the Scheduled Tribes in the Legislative Assembly of any such State shall be,-

(a) if all the seats in the Legislative Assembly of such State in existence on the date of coming into force of the Constitution (Fifty-seventh Amendment) Act, 1987 (hereafter in this clause referred to as the existing Assembly) are held by members of the Scheduled Tribes, all the seats except one;

(b) in any other case, such number of seats as bears to the total number of seats, a proportion not less than the number (as on the said date) of members belonging to the Scheduled Tribes in the existing Assembly bears to the total number of seats in the existing Assembly.

(3B) Notwithstanding anything contained in clause (3), until the re-adjustment, under article 170 , takes effect on the basis of the first census after the year 2000, of the number of seats in the Legislative Assembly of the State of Tripura, the seats which shall be reserved for the Scheduled Tribes in the Legislative Assembly shall be, such number of seats as bears to the total number of seats, a proportion not less than the number, as on the date of coming into force of the Constitution (Seventy-second

Amendment) Act, 1992, of members belonging to the Scheduled Tribes in the Legislative Assembly in existence on the said date bears to the total number of seats in that Assembly.

(4) The number of seats reserved for an autonomous district in the Legislative Assembly of the State of Assam shall bear to the total number of seats in that Assembly a proportion not less than the population of the district bears to the total population of the State.

(5) The constituencies for the seats reserved for any autonomous district of Assam shall not comprise any area outside that district.

(6) No person who is not a member of a Scheduled Tribe of any autonomous district of the State of Assam shall be eligible for election to the Legislative Assembly of the State from any constituency of that district.

12.5 THE NATIONAL COMMITTEES FOR THE EDUCATION OF SOCIALLY AND ECONOMICALLY DISADVANTAGED SECTIONS

12.5.1 Kothari Commission (1964-66)

The Commission was appointed under provision of a resolution of the Government of India, dated 14th July, 1964. The Commission included eminent educationists in diverse fields from India and abroad. It consisted of a total of 17 members, where 14 members, 1 member - secretary, 1 Associate - Secretary and Dr. D.S. Kothari, Chairman of the U.G.C. was appointed as the Chairman of the commission. Therefore, it is also known as the Kothari Commission. Among the members of the commission, 5 educationists were from England, America, France, Japan and Russia respectively. J.P. Naik was appointed as member secretary of the commission and J.F McDougall as associate secretary.

Kothari Commission has made recommendations on various vital issues in Indian Education system. Out of them, the following recommendations are discussed.

Education of women*:* The education of women should be regarded as a major programme in education for a few years to come and Bold and determined efforts must be made to face the difficulties involved and to bridge the existing gap between the education of men and women in as short a time as possible. Special schemes should be prepared for this purpose and the required funds should be provided on a priority basis; both at the Centre and in the States, there should be a special machinery to look after the education of girls and women. It should bring together officials and nonofficials in the planning and implementation of programmes for women's education. In addition, it will also be necessary to give adequate attention to the education of girls at all stages and in all sectors. The role of women outside the home has become an important feature of the social and economic life of the country and, in the years to come, this will become still more significant. From this point of view, greater attention will have to be paid to the problems of training and employment of women. Opportunities for part-time employment which would enable women to look after their homes and have a career outside will have to be largely expanded. As the age of marriage continues to rise, full-time employment will have to be provided for almost all young and married women. As the programme of family planning develops, older women whose children have grown up will also need employment opportunities. Teaching, nursing and social service are well-recognized areas where women can have a useful role to play. In addition, several new avenues will have to be opened out to them.

Education of the tribal people*:* The education of the tribal people deserves great emphasis and attention. At the primary stage, provision of facilities will have to be improved and Ashram schools will have to be established in sparsely populated areas. The medium of instruction for the first two years should be tribal language and then the regional language. At the secondary stage, provision of schools, hostel facilities and scholarships have to be greatly

expanded. In higher education, the administration of the scholarships programme will have to be decentralised and made more efficient; provision for special tuition will have to be made both at the secondary and university stages. It is essential to develop a cadre of writers for the service of the tribal people.

At the secondary stage, provision of schools, hostel facilities and scholarships has to be greatly expanded. In higher education, the administration of the scholarships programme will have to be decentralized and made more efficient. Provision for special tuition will have to be made both at the secondary and university stages. It is essential to develop cadres of persons who will devote themselves to the service of the tribal people. In the early stages, these cadres will consist mostly of non-tribals but an effort has to be made to develop such cadres among the tribals themselves. From this point of view, non-official organizations working in the tribal areas should be encouraged. Special sub-cadres should be formed among the official ranks with the object of selecting persons for work in the tribal areas. The emoluments for these sub-cadres should be good enough to attract the best persons available. Promising youths from the tribals should be selected and specially trained to work in tribal areas. The usual prescriptions regarding recruitment or minimum qualifications will often have to be set aside in this programme.

Fees in Education: The country should work towards a stage when all education would be tuition free. From this point of view: (1) tuition fees at the primary stage should be abolished in all government, local authority and aided private schools as early as possible and preferably before the end of the fourth plan. (2) Lower secondary education should be made tuition free in all government, local authority or aided private institutions as early as possible and preferably before the end of the fifth plan. If necessary, a phased programme may be drawn up for the purpose. (3) for the next ten years, the main effort with regard to fees in higher secondary and university education should be to extend provision of tuition free

education to all needy and deserving students. As a first step, the proportion of free studentships should be increased to 30 per cent of the enrollment.

Provision for Women Teachers: (1) The employment of women teachers should be encouraged at all stages and in all sectors of education. Opportunities for part-time employment should be provided to them on a large scale. (2) Adequate provision should be made for residential accommodation particularly in rural areas. (3) The condensed courses for adult women operated by the Central Social Welfare Board should be expanded. (4) Increasing facilities should be provided for education through correspondence courses. (5) Wherever necessary, special allowances should be given to women teachers working in rural areas.

Kothari Commission has various working groups to monitor each and every recommendation suggested by the Commission and following are the working groups based on education of the scheduled castes, scheduled tribes, backward classes and women.

1.Working Group on Education of the Scheduled Caste, Scheduled Tribe and Backward Classes: The group had fifteen members and was mandated to focus on the education of the scheduled caste, scheduled tribe and other backward communities in India. L. M. Shrikant, Sashimeren Aier, N. V. Bapat, S. R. Bhise, P. D. Kulkarani, J. Lakra, D. J. Naik, J. P. Naik**,** V. Rajlakshmi, T. Sanganna, S. C. Sen Gupta, Manikya Lal Verma, Vimal Chandra, N. M. Wadiwa and the secretary of the group, Gurbax Singh were the members.

2. Working Group on Women's Education :The group, consisting the chairman, D. S. Kothari and the commission secretary**,** J. P. Naik**,** had Durgabai Deshmukh, Rajammal Devadas, P. N. Mathur, S. Panandikar, K. G. Saiyidain, Raksha Saran, Premlila V. Thackersey and S. Rajan (Secretary) as members.

12.5.2 National Policy of Education (1986 and 1992)

In 1968, when the National Policy of Education was formulated for improving the educational scenario in our country, there it was envisaged that it would be followed by a 'five yearly review to progress and working out of new policies and programmes.' Regarding this statement, at the time of formulation of every new Five-Year plan, a review has been made to assess the drawbacks or shortcomings as well as achievements of education and finally to decide on some plans or programmes for the coming Five Years. It is through the policies and programmes that every country seeks to develop its system of education to express and promote its unique socio-cultural identity and also to meet the challenges of the times. The National Policy of Education of 1986 is the result of the reviews which was discussed and adopted during the budget session of 1985 when Rajiv Gandhi was the Prime Minister of India. Again, a committee was set up under the chairmanship of Acharya Ramamurti in May 1990 to review National Policy of Education (NPE) and to make recommendations for its modifications. The Central Advisory Board of Education, a committee set up in July 1991 under the chairmanship of Shri N. Janardhana Reddy, Chief Minister of Andhra Pradesh; considered some modifications in NPE taking into consideration the report of the Ramamurti Committee and other relevant developments having a bearing on the policy. This Committee submitted its report in January 1992, which is known as National Programme of Action of 1992. This policy aimed to promote national progress, a sense of common citizenship and culture, and to strengthen national integration. It laid stress on the need for a radical reconstruction of the education system, to improve its quality at all stages, and therefore gave greater attention to science and technology, the cultivation of moral values and a closer relation between education and the life of the people.

The main objective of the National Policy of Education of 1986 and Programme of Action, 1992 was to establish a national system of education in which all students irrespective of caste, creed, sex, and religion have access to education of a comparable quality. Actually, the objectives of this policy had been divided into the following aspects:-

The basic objectives of the National Policy of Education of 1986 and Programme of Action of 1992 emphasized that education must play a positive and interventionist role in correcting social and regional imbalance, empowering women, and in securing rightful place for the disadvantaged and the minorities. Government should take a strong determination and commitment to provide education for all, the priority areas being free and compulsory education, covering children with special needs, eradication of illiteracy, education for women's equality and special focus on the education of the Scheduled caste; Scheduled tribes and Minorities.

Recommendations of National Policy of Education and POA for the Education of Women, Scheduled Castes and Scheduled Tribes:

The recommendations of the policy have been divided into following 24 chapters Chapter XII and Chapter XIII provides recommendations for women education and education for SC and ST. The recommendations are discussed below.

Chapter XII. Women Education: The N.P.E. and POA laid stress on the problems of universalization of elementary education, the problem of the girl child and on the increasing participation of girls at all stages of education, particularly in streams like science, vocational, technical and commerce education. The POA also stressed on the need for reorienting the education system to promote the women's equality in education. It advocated the need for institutional mechanism to ensure that gender sensitivity get reflected in the implementation of all national programmes. The national

education system should play a positive role in the empowerment of women and contribute towards the development of new values through re-designed curricula and text books with Women's Studies being promoted as part of the various courses. Following were the main strategies to promote women education by the NPE and POA:

(i) To gear the entire education system to plan a positive interventionist role in the empowerment of women.

(ii) To promote Women's Studies as a part of various courses and to encourage the educational institutions to take up active programme to further women's development.

(iii) To create dynamic managerial structure to cope with the targets envisaged.

Chapter XIII. Education of Scheduled Castes and Scheduled Tribes.

According to the NPE and POA, priorities must be given to opening up of primary schools in areas having tribal, scheduled caste and other backward people. Besides these, cent percent enrollment of SC/ST children in the age group 6-11 ensuring their retention in school leading to satisfactory completion of the primary stage of education or its equivalent through the non-formal stream, has to be achieved by 1990. At least 75 percent of the children in the age group 11-14 will have to be enrolled and retained in school leading to satisfactory completion of class VIII according to the NPE and POA. Following were some of the recommendations of the policy related to the Scheduled tribes and Scheduled caste:

(i) The socio-cultural milieu of the STs had its 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.

(ii) Educated and promising Scheduled Tribe youths should be encouraged and trained to take up teaching in tribal areas.

(iii) Residential schools, including Ashram Schools, should be established on a large scale.

(iv) Incentive schemes should be formulated for the Scheduled Tribes, keeping in view their special needs and life styles. Scholarships for higher education should be emphasized for technical, professional and para-professional courses. Special remedial courses and other programmes with an aim to remove psycho-social impediments should be emphasized to improve their performance in various courses.

(v) Anganwadis, non-formal and adult education centres should be opened on a priority basis in areas predominantly inhabited by the Scheduled Tribes.

(vi) The curriculum at all stages of education should be designed to create an awareness of the rich cultural identity of the tribal people and also of their enormous creative talent.

(vii) Pre-matric scholarship scheme for SC children whose families were engaged in occupations such as scavenging, flaying and tanning has to be made applicable from Class I onwards. All children of such families, regardless of incomes, should be covered by this scheme and time-bound programmes targeted on them should be undertaken.

(viii) Constant micro-planning and verification should be ensured in the context of enrollment, retention and successful completion of courses by SC students, and provision of remedial courses should be provided in order to improve their prospects for further education and employment.

(ix) Recruitment of teachers from Scheduled Castes;

(x) Recruitment of teachers from Scheduled tribes;

(xi) Students' hostel provision of facilities for SC students at district headquarters, according to a phased programme.

(xii) Location of school buildings, balwadis and adult education centres in such a way as to facilitate full participation of the Scheduled Castes.

(xiii) The utilisation of Jawahar Rozgar Yojana resources so as to make substantial educational facilities available to the Scheduled Castes.

12.5.3 Right to Education Act (2009)

The rough draft of the bill was composed in the year 2005 and it received Presidential assent and was notified as a law on 3rd September, 2009 as the children's Right to Free and Compulsory Education Act.

The main features of Right to Education Act are –

- Free and compulsory education to all children of India in 6 to 14 age group.
- No child shall be held back, expelled or required to pass a board examination until completion of elementary education.
- A child who completes elementary education (up to from class VIII) shall be awarded a certificate.
- Calls for a fixed student-teacher ratio.
- Will apply to all of India except Jammu and Kashmir.
- Provides for 25% reservation for economically disadvantaged communities in admission to class I in all private schools.
- Mandates improvement in quality of education.
- School teachers will need adequate professional degree within five years or else will lose job.
- School infrastructure to be improved in three years, else recognition cancelled.
- Financial burden will be shared between state and central government.
- No child shall be subjected to physical punishment or mental harassment.
- Screening procedure shall be punishable with fine.
- To constitute a school management committee consisting of the elected representatives of the local authority, parents or guardians of children.

- No teacher shall be deployed for any non educational purposes.
- No teacher shall engage himself or herself in private tuition.

Right to Education Act (2009) is a landmark initiative of the government to strengthen the education system in India. Under this Act, it is mandatory to complete elementary education of all children, who reside in the Indian territory. Now Education is now a Fundamental Right of every Indian. It is very necessary to involve the Panchayati Raj institution in rural areas for universalizing elementary education. Whenever PRIs in rural areas have taken the initiatives to protect child rights, development indicators in areas like education, health and child trafficking have improved dramatically. Right to Education Act (2009) has given ample scope to PRIs in rural area for the universalization of elementary education as a fundamental right. If PRI members are monitoring the enrollment procedure of their jurisdiction, success will come.

12.5.4 Sarva Shiksha Abhiyan (2001)

SSA has been operational since 2000-2001 to provide a variety of interventions for universal access and retention, bridging the gaps of gender and social category in elementary education and improving the quality of learning. SSA interventions include inter alia, opening of new schools and alternate schooling facilities, construction of schools and additional classrooms, toilets and drinking water, provisioning for teacher (regular teacher)- in-service training and academic resource support, free textbooks and uniforms and support for improving learning outcomes. With the passage of the RTE Act, changes have been incorporated into the SSA approach, strategies and norms. The changes encompass the vision and approach to elementary education, guided by the following principles:

- Holistic view of education, as interpreted in the National Curriculum Framework 2005, with implications for a systemic evamp of the entire content and process of

education with significant implications for curriculum, teacher education, educational planning and management.

- Equity, to mean not only equal opportunity, but also creation of conditions in which the disadvantaged sections of the society – children of SC, ST, Muslim minority, landless agricultural workers and children with special needs, etc. – can avail of the opportunity.
- Access, not to be confined to ensuring that a school becomes accessible to all children within specified distance but implies an understanding of the educational needs and predicament of the traditionally excluded categories – the SC, ST and others sections of the most disadvantaged groups, the Muslim minority, girls in general, and children with special needs.
- Gender concern, implying not only an effort to enable girls to keep pace with boys but to view education in the perspective spelt out in the National Policy on Education 1986 /92; That is, a decisive intervention to bring about a basic change in the status of women.
- Centrality of teacher, to motivate them to innovate and create a culture in the classroom, and beyond the classroom, that might produce an inclusive environment for children, especially for girls from oppressed and marginalised backgrounds.
- Moral compulsion is imposed through the RTE Act on parents, teachers, educational administrators and other stakeholders, rather than shifting emphasis on punitive processes.

- Convergent and integrated system of educational management is pre-requisite for implementation of the RTE law. All states must move in that direction as speedily as feasible.
- Specific programmes with SSA, National Programmes for Education of Girls at Elementary Level (NPEGEL) and Kasturba Gandhi Balika Vidyalaya focus exclusively on girls in educationally backward places.

12.5.5 Rastriya Madhyamik Shiksha Abhiyan (2009)

The Rastriya Madhyamik Shiksha Abhiyan (RMSA) scheme initiated in 2009, demonstrates the government's ambition for universalizaton of secondary education that can support India's growth and development. RMSA aims to increase the enrollment rate to 90% at secondary and 75% at higher secondary stage, by providing a secondary school within reasonable distance of every home. It also aims to improve the quality of secondary education by making all secondary schools conform to prescribed norms, removing gender, socio-economic and disability barriers and providing universal access to secondary level education by 2017. Education for Girls, Schedule Caste and Schedule Tribes are the prime concern of RMSA. Efforts will be made to mainstream gender concerns under RMSA framework. The State Government should undertake community mobilisation at the habitation/village/urban/ slum level especially among SC/ST and Educationally Backward Minorities.

VISION OF RMSA :

The vision for secondary education is to make good quality education available, accessible and affordable to all young persons in the age group of 14-18 years. With this vision in mind, the following is to be achieved:

- To provide a secondary school within a reasonable distance of any habitation, which should be 5 kilometre for secondary schools and 7-10 kilometres for higher secondary schools.
- Ensure universal access of secondary education by 2017 (GER of 100%), and universal retention by 2020.
- Providing access to secondary education with special reference to economically weaker sections of the society, the educationally backward, the girls and the disabled children residing in rural areas and other marginalized categories like SC, ST, OBC and Educationally Backward Minorities (EBM).

PROVISIONS FOR GIRL EDUCATION :

The provisions made under RMSA scheme for Girls' Education are as follows—

- At the national level, to encourage greater participation of girls in the secondary and higher secondary stage, a "National Scheme of Incentive to Girls for Secondary Education" has been launched in June, 2008. According to the scheme, a sum of Rs.3000/- will be deposited in the name of eligible girl as fixed deposit and she would be entitled to withdraw it along with interest thereon on reaching 18 years of age. The scheme will cover —(i) all eligible girls belonging to SC/ST communities, who pass class VIII and (ii) All girls who pass class VIII examination from Kasturba Gandhi Balika Vidyalayas (irrespective of whether they belong to SC/ ST) and enroll in class IX in Government, Government-aided and local body schools in the academic year 2008-09.
- In order to avoid covering distance through walking the State Government should also provide transport facilities to the girls. These facilities could be provided in the form of the following ways:
    - A girl child admitted in IX class in rural areas should be given a ladies bicycle/wheelchair (for disabled student). She may use it while studying in subsequent

classes also. The Government of Jharkhand is already providing this incentive to the girls.

- State transport or bus facility may be made available to the girls for going to nearby secondary schools in rural areas.
- Ensuring safety and security of girl child on the way to the school.

- The RMSA recognises the need for construction of four residential quarters in Secondary School Campus at the Block headquarters to cater to women teachers of the block covering an area of 700 sq.ft. Fund may be provided from State Budget.
- A programme called '**Scheme for Strengthening of Boarding and Hostel facilities for Girl Students of Secondary and Higher Secondary Schools'** was operational during the Tenth Plan, which envisages recurring grant of Rs.10,000/-per annum per girl boarder and non-recurring grant per girl boarder @ Rs.3,000/- to the Societies and NGOs providing boarding and hostel facilities for girls pursuing education at Secondary and Higher Secondary stages in rural, desert and hilly areas, particularly those predominantly inhabited by scheduled castes, scheduled tribes and educationally backward minorities.

  The main objectives of the scheme are to retain girl child in secondary school and also to ensure that the girl students are not denied the opportunity to continue their study due to distance, parents' affordability and other connected societal factors. The girl students in the age group 14-18 studying in classes IX to XII and belonging to SC and ST communities and BPL families will form the target group of the scheme. At least 50% of the girls admitted to the hostels should belong to SC and ST.

PROVISIONS FOR EDUCATION OF CHILDREN BELONGING TO SC AND ST

The interventions for children belonging to SC and ST communities have to be based on intensive micro-planning that will

address the needs of every child. The RMSA provides flexibility to local units to develop a context specific intervention.

Some interventions could be as follows:

- Preference will be given to Ashram schools while upgrading upper primary schools.
- Engagement of community organizers from SC/ST communities with focus on schooling needs of children from specific households.
- Special teaching support as per need.
- Ensuring sense of ownership of School Management Committees by SC/ST communities.
- Training programmes for 'motivation for schooling' using community teachers.
- Monitoring attendance and retention of children from weaker sections regularly.
- Providing context specific intervention in the form of a hostel, an incentive or special facility as required.
- Provision of one additional language teacher (tribal languages), at least TGT level (per school).
- There is a need to strengthen teachers' training component of Ashram Schools looked after by the Ministry of Tribal Affairs (MTA). Whenever a training programme is organized, it should be obligatory to include teachers working in these schools.
- Provision for hostel facilities.
- Provision for scholarships.

12.5.6 Mid-Day Meal Scheme

With a view to enhance enrollment, retention and attendance and simultaneously improving nutritional levels among children, the National Programme of Nutritional Support to Primary Education (NP-NSPE) was launched as a centrally sponsored scheme on 15th August, 1995.

In 2001 MDMS became a cooked Mid Day Meal Scheme under which every child in every Government and Government aided primary school was to be served a prepared Mid Day Meal with a minimum content of 300 calories of energy and 8-12 gram protein per day for a minimum of 200 days. The Scheme was further extended in 2002 to cover not only children studying in Government, Government aided and local body schools, but also children studying in Education Guarantee Scheme (EGS) and Alternative and Innovative Education (AIE) centres.

In September 2004, the Scheme was revised to provide for Central Assistance for Cooking cost @ Re 1 per child per school day to cover cost of pulses, vegetable, cooking oil, condiments, fuel and wages and remuneration payable to personnel or amount payable to agency responsible for cooking. Transport subsidy was also raised from the earlier maximum of Rs 50 per quintal to Rs. 100 per quintal for special category states and Rs 75 per quintal for other states. Central assistance was provided for the first time for management, monitoring and evaluation of the scheme @ 2% of the cost of food grains, transport subsidy and cooking assistance. A provision for serving mid day meal during summer vacation in drought affected areas was also made.

In July 2006 the Scheme was further revised to enhance the cooking cost to Rs 1.80 per child per school day for States in the North Eastern Region and Rs 1.50 per child per school day for other States and UTs. The nutritional norm was revised to 450 calories and 12 grams of protein. In order to facilitate construction of kitchen-cum-store and procurement of kitchen devices in schools, provision for Central assistance @ Rs. 60,000 per unit and @ Rs. 5,000 per school in phased manner were made.

In October 2007, the Scheme was extended to cover children of upper primary classes (i.e. class VI to VIII) studying in 3,479 Educationally Backward Blocks (EBBs) and the name of the Scheme was changed from 'National Programme of Nutritional Support to Primary Education' to 'National Programme of Mid Day

Meal in Schools'. The nutritional norm for upper primary stage was fixed at 700 calories and 20 grams of protein. The Scheme was extended to all areas across the country from 1.4.2008.

12.5.7 Mahila Samakhya Programme

"Education will be used as an agent of basic change in the status of woman. In order to neutralise the accumulated distortions of the past, there will be a well-conceived edge in favour of women. The National Education System will play a positive, interventionist role in the empowerment of women. It will foster the development of new values through redesigned curricula, textbooks, the training and orientation of teachers, decision-makers and administrators, and the active involvement of educational institutions. This will be an act of faith and social engineering…" NPE, 1986.

The National Policy on Education, 1986 recognised that the empowerment of women is possibly the most critical pre-condition for the participation of girls and women in the educational process. The Mahila Samakhya programme was launched in 1988 to pursue the objectives of the National Policy on Education, 1986. It recognised that education can be an effective tool for women's empowerment, the parameters of which are:

- enhancing self-esteem and self-confidence of women;
- building a positive image of women by recognizing their contribution to the society, polity and the economy;
- developing ability to think critically;
- fostering decision making and action through collective processes;
- enabling women to make informed choices in areas like education, employment and health (especially reproductive health);
- ensuring equal participation in developmental processes;
- providing information, knowledge and skill for economic independence;

- enhancing access to legal literacy and information relating to their rights and entitlements in society with a view to enhance their participation on an equal footing in all areas.

12.5.8 Millennium Development Goals

Millennium Development Goals (MDGs) are the eight international development goals that were established following the Millennium Summit of the United Nations in 2000. Out of eight, Goal 2 and Goal 3 are directly related to universal primary education and gender equality and women empowerenent respectively. Each goal has specific targets and dates for achieving those targets are given below-

Goal 2: Achieve universal primary education

- **Target 2A: By 2015, all children can complete a full course of primary schooling, girls and boys**
  - Enrollment in primary education
  - Completion of primary education

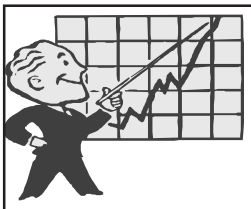
Goal 3: Promote gender equality and women empowerment.

- **Target 3A: Eliminate gender disparity in primary and secondary education preferably by 2005, and at all levels by 2015 :**
  - Ratios of girls to boys in primary, secondary and tertiary education,
  - Share of women in wage employment in the non-agricultural sector,
  - Proportion of seats held by women in national Parliament



LET US KNOW

- Socially and economically disadvantaged sections of society include only ST/SC, OBC/MOBC, minorities, women and children with special needs.
- Government of India launched many innovative schemes for empowering women. Mahila Samakhya Programme is one of the most prominent one.
- RTE Act became a Law on 3rd September, 2009 as the children's Right to Free and Compulsory Education Act.



CHECK YOUR PROGRESS

Q 1 : Define the concept of "disadvantaged sections of society".

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Q 2 : What are the National Programmes designed for women?

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Q 3 : Write briefly about the constitutional provisions for ST and SC.

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12.6 RECOMMENDATIONS FOR EDUCATION OF SOCIALLY AND ECONOMICALLY DISADVANTAGED SECTIONS OF SOCIETY

The recommendations presented below are a compilation from the reports of different working groups, particularly those constituted for the formulation of 10th, 11th and 12th Five Year Plans pertaining to the development of education of SC, ST, women and other disadvantaged groups.

A. Scheduled Tribes and Scheduled Castes:

- Educational incentives like free uniform, footwear and cash incentives may be provided to ST and SC children to offset economic and other hidden costs of education.
- Funds may be earmarked for remedial teaching of ST and SC and other disadvantaged children at district level.
- More adult literacy centres may be opened in areas predominantly inhabited by SC/ST.
- Inclusive Education should become the idea of every school located in villages taking care of SC/ST.
- Special coaching should be provided to reserved category candidates for successfully clearing SET/NET examination.
- The fees payable for technical education are generally high. In view of this, free ships, scholarships, subsidized fees and loan facilities especially to girls should be extended to all disadvantaged groups.
- Coaching schemes for ST/SC should be transferred to MHRD from other Ministries.
- The quota for PhD in technology for reserved category candidates should be increased.

B. Women :

- Hostel facilities for women should be increased and made available in and around the existing educational institutions. There should be special scheme for construction of hostels for girls and women.
- A reservation of not less than 33% should be made for girls in all technical and other educational institutions in their respective categories.
- Neo-literate women themselves should become literacy trainers in adult literacy programmes.
- An accelerated programme of inclusion of more and more low literacy districts, especially low female literacy areas may be covered in all districts in all States.
- The local Self Government Institutes and Panchayati Raj functionaries should involve more Voluntary Women Teachers and also Self Help Groups in all the camps under the adult literacy programmes.

- The existing Kasturba Gandhi Balika Vidyalaya Scheme should be extended up to class XII.
- All schools should have basic facilities like drinking water, toilets and common rooms for girls.
- All the universities/institutions should establish Women's Studies centres.
- More scholarships should be extended to girls/women for taking up professional courses.

C. Rural population :

Some of the suggestions for strengthening rural education at all the levels are as follows:

- The panchayat member can play an important role in promoting inclusive education.
- Village education should not be an ad hoc project arrangement and should be a permanent structure of the village panchayat.
- The Panchayati Raj Act of many states envisaged for the constitution of such committees at the village level.
- A frequent parent and teacher interaction will enhance students' enrollment and attendance rate. However, the teachers are found to be interacting less with the parents because of paucity of time and sometimes even from the other side, as the parents too are busy in their livelihood earning activities also fail to make themselves available to the teachers.
- The incentives available to the students must be made at the beginning of the session. Any delay in the availability of books will de-motivate the students.
- The parents who are not able to send their children, particularly women, to the school must be employed under Mahatma Gandhi National Rural Employment Guarantee Act. The linkage between MREGA and education must be established.
- The quality of Mid-day meal needs to be improved, which will attract children of the weaker sections of the society towards the school.
- Village monitoring committees must be formulated so that they will monitor the enrollment and student absenteeism.

- The overall attitude of the people, particularly the socially and economically backward ones towards the education of the girl child needs to be changed



CHECK YOUR PROGRESS

Q 4 : Suggest some remedial measures for the education of scheduled caste and scheduled tribes.

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Q 5 : Discuss some suggestive measures for the education of rural population and women.

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12.7 LET US SUM UP

- This unit seeks to explain the meaning of socially and economically disadvantaged sections of society. Scheduled Caste, Scheduled Tribe, women and rural population are regarded as socially and economically disadvantaged sections.
- The Indian Constitution has many provisions for the equality of educational opportunities for the SC/ST and women through the Articles 14,15, 45, 46, 243, 330 and 332.
- Various national policies and programmes are responsible for the education of disadvantaged sections. We can cite the examples of Kothari Commission, NPE-1986-1992, RTE-2009, SSA, RMSA, Mid Day Meal Scheme, Mahila Samakhya Programme, MDGs for educating the disadvantaged sections of society.
- To sum up, it can be noted that various working groups have suggested many remedial measures to improve the critical conditions of educating the disadvantaged sections of society.



12.8 FURTHER READING

1) Pachauri, Girish. (2009). '*Education for the Deprived*', Meerut: Vinay Rakheja.

2) Bhattacharya, Srinibas. (2006): *'Sociological Foundation of Education'* ,Atlantic Publishers

3) Singh, Y.K. (2007): *'Sociological Foundation of Education'* ,APH Publishing

4) Aggarwal, J.C. (2002): *'The Philosophical and Sociological Perspectives on Education'* ,Shipra Publication

5) Bhatia, Kamala. (1992): *'The Philosophical and Sociological Foundations of Education'* ,Doaba House.



12.9 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q. No. 1 : 'Disadvantaged sections' mean the sections who are separated, isolated and without having good facilities, compared to other sections of the society and in India, ST/SC, OBC/MOBC, Minorities, women and rural population are considered as disadvantaged sections.

Ans to Q. No. 2 : The National Programmes established for women are Mahila Samakhya Programme, Kasturba Gandhi Balika Vidyalaya, Kothari Commission, NPE 1986-1992, RTE-2009, etc.

Ans to Q. No. 3 : Article 46- Promoting special care for the educational and economic interests of the weaker sections of the people, and, in particular, of the Scheduled Castes and the Scheduled Tribes. Article 243D- Reservation of seats in Panchayats , Article 243T- Reservation of seats in Municipal area , Article 330- Reservation of seats for Scheduled Castes and Scheduled Tribes in the House of the People, Article 332- Reservation of seats for Scheduled Castes and Scheduled Tribes in the Legislative Assemblies of the States are some of the Constitutional provisions restored for ST/SC.

Ans to Q. No. 4 : Educational incentives like free uniform, footwear and cash incentives may be provided to ST and SC children to offset

economic and other hidden costs of education. Funds may be earmarked for remedial teaching of ST and SC and other advantaged children at district level. More adult literacy centres may be opened in areas predominantly inhabited by SC/ST. Special coaching should be provided to reserved category candidates for successfully clearing SET/NET examination. The fees payable for technical education are generally high. In view of this, free ships, scholarships, subsidized fees and loan facilities especially to girls should be extended to all disadvantaged groups. Coaching schemes for ST/SC should be transferred to MHRD from other Ministries.

Ans to Q. No. 5 : A reservation of not less than 33% should be made for girls in all technical and other educational institutions in their respective categories. The local Self Government Institutes and Panchayati Raj functionaries should involve more Voluntary Women Teachers and also Self Help Groups in all the camps under the adult literacy programmes. The existing Kasturba Gandhi Balika Vidyalaya Scheme should be extended up to class XII. All schools should have basic facilities like drinking water, toilets and common rooms for girls.

12.10 MODEL QUESTIONS

A) Short Questions (Answer each question in about 150 words)

Q 1 : What do you understand by socially and economically disadvantaged sections of society? Explain.

Q 2 : What are the recommendations of Kothari Commission on the education of SC/ST?

Q 3 : What are the National Programmes established for women in India? Explain.

Q 4 : Discuss the provisions of education for the rural population in Indian context.

B) Long Question (Answer each question in about 300-500 words)

Q 1 : Write a detailed note on the Constitutional Provisions for the education of socially and economically disadvantaged sections of society. Has any improvement been realized by these provisions?

Q 2 : Suggest some measures to improve the conditions of the disadvantaged sections of society.

UNIT 13 : EQUALISATION OF EDUCATIONAL OPPORTUNITIES

UNIT STRUCTURE

13.1 Learning Objectives

13.2 Introduction

13.3 Concept of Equalisation of Educational Opportunity

- 13.3.1 Legislative Provisions for Equalisation of Educational Opportunities
- 13.3.2 Various Approaches for Ensuring Equalisation of Educational Opportunities

13.4 Problems Concerning Equality of Opportunities in Education

13.5 Let us Sum up

13.6 Further Reading

13.7 Answers to Check Your Progress

13.8 Model Questions

13.1 LEARNING OBJECTIVES

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

- define the concept of equalisation of educational opportunity
- explain the Legislative Provisions for equalisation of educational opportunities
- identify the attempts of the Mission Approaches
- list the problems in equalisation of educational opportunities

13.2 INTRODUCTION

In a democratic country like India, people have the right to live with security and dignity. For the well being of a nation, everyone should have the chance to enjoy equal rights and equal opportunities which are constitutionally guaranteed for all. When we refer to the development of a community, we usually talk about a community which is based on justice, equality and respect among its members. But unfortunately, there is social

discrimination, social exclusion and marginalisation among the members of a community that differentiate one member from the other although they live under the same umbrella. Thus, it becomes clear that the position of women in the society, the people belonging to ST and SC communities as well as minority groups are marginalised and disadvantaged in terms of accessing equal rights and opportunities which are constitutionally guaranteed to them. The role of patriarchy, religion, poverty, caste system, or any other customary practices make them appear underprivileged and sometimes even oppressed in society. But, for the long term benefit of the society, there is a need for equal distributive justice in all developmental sectors. Therefore, proper form of education is highly essential in order to accelerate the ***inclusive growth*** and development in society.



Inclusive growth: It encompasses equality-equality of opportunity in accessing education, health services, and protection in market and employment.

Education is a life long process. Education makes people superior to other forms of living things. Besides developing the power of critical thinking, it also improves the power of rationality towards life. In fact, education acquaints people with some need-based skills and ultimately, it helps to develop in them a certain level of efficiency to perform their works. Thus, education is a pre-requisite for the acquisition of knowledge, enhancing skills, developing attitudes and values, etc. Therefore, for the human beings, education is an important requirement, because it provides us knowledge and skills to lead a meaningful life. In today's society, however, there is a growing demand for ***human capital*** and enhancement of manpower. Education creates the human capital for the benefit of the society or for the country as a whole. In this context, it is an urgent need to make education as accessible as possible to all the citizens of the country. Realizing its importance and value, the Government of India has made education a fundamental right, and thus, it has become a birth right for every one living in the country. In a democratic country like India, we have access to human rights guaranteed by the Constitution.



Human capital is a term popularised by Gary Becker, an economist from the University of Chicago and Jacob Mincer that refers to the stock of knowledge, habits, social and personality attributes, including creativity, embodied in the ability to perform labour so as to produce economic value. It indicates the skills, knowledge and experience possessed by an individual or population.

Elementary education is a ladder, on the basis of which the learners are able to attain secondary and higher education. Therefore, this stage of education is said to be the basic foundation of all other courses in life. In this unit, we are going to discuss why education is important, what are the

educational provisions in the Indian Constitution for ensuring equal opportunities to all in terms of access to education, and finally, what are the problems we are facing in the process of achieving universalisation of education in India.

13.3 CONCEPT OF EQUALISATION OF EDUCATIONAL OPPORTUNITY

For an effective role of Governance, the citizens or people in particular, should be very conscious about their rights and duties provided to them by the Indian Constitution. Education is a vital means to make the people conscious of their duties and rights. To make the people educated and to promote welfare in the country, it is imperative to make education available to all the people of the country.

Primary or elementary education is the foundation of the entire educational system. Children are normally enrolled in elementary education at the age of five or six. It is this stage where the child starts going to a formal institution following which the formal education of the child starts. The education which a child receives at the elementary stage, should provide the foundation for his or her physical, mental, emotional, intellectual and social development. This stage of education should be linked with the functional literacy that makes the people literate with the application of practical knowledge, which is the basic requirement for economic development, modernisation of social structure and effective functioning of democratic institutions. Therefore, most of the educationally advanced countries of the world have made elementary education one of the most important stages compared to other stages of education. It is imperative for our country also to provide free, universal and compulsory elementary education to all the citizens without any kind of discrimination.

As stated above, elementary education provides the base or starting point for further education, or it can be called as a stepping stone for higher education. In India, the standard entry age of children in elementary education is six (6), and it covers the age level from 6-14 where the stage of schooling

or classes includes from I to VIII. The process of socialisation that begins at home extends gradually to include the school. It is here that a child learns to interact with the wider society.

Education is considered to be the bedrock of all socio-economic development of a country. In order to promote education to all the children irrespective of caste, creed, religion, sex etc and also to realize actual democratisation of education that is the birth right of all, the Government of India has made several attempts to achieve the universalisation of education from time to time.

In terms of equalisation of educational opportunities to all, it was rightly observed by the Indian Education Commission (1964-66) that "One of the important social objectives of education is to equalise opportunity, enabling the backward or underprivileged class to use education as a means to improve their condition." Therefore, educational opportunities are to be provided to individuals to develop their personalities into the fullest extent. The Constitution of India also mentions for the provision of educational opportunities to all the people of the country. Since education is one of the most important means for development, it is through education that one can aspire to achieve higher status, position and recognition. So, every individual should get equal opportunity for receiving education.

Ordinarily, equality of opportunity means to give equal chance to every individual for the development of his capacity. The concept of equality of opportunity can be interpreted in two ways, such as, horizontal equality and vertical equality. The horizontal equality treats all constituents in equal manner whereas the vertical equality requires special consideration to bring about equality of opportunities. Special provisions for girls, STs, SCs, OBCs and minorities in primary to higher education etc. are some of the attempts by the Government for protecting their human rights and promoting their social status in society.

Thus, for the overall growth and development of the country, there is a need of democratisation of education by providing equal opportunities of education to all irrespective of age, caste, creed, religion and gender to acheive the goal of 'education to all'. Thus, equal opportunities of education is needed for:

- providing justice to all irrespective of age, caste, class, religion and gender,
- the establishment of an egalitarian society,
- promoting democratisation of education and
- ensuring a rapid advancement of a nation. When the people get opportunities to receive education, they will have a chance to develop their natural talent and thus enrich the society.



CHECK YOUR PROGRESS

Q 1 : What is the importance of equalisation of educational opportunities?

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13.3.1 Legislative Provisions for Equalisation of Educational Opportunities

In order to make education accessible to all, various provisions have been made under the Directive Principles and Fundamental Rights of the Constitution. While implementing provisions for the citizens, the responsibilities are shared by both the Centre and the State Governments. India being a federal state, the relation between the Union and the states is of vital importance and both the Centre and the states are equally responsible for conducting a programme whether it is under the Plan sector or Non-plan sector in a state. Education is a subject of Concurrent List where both the Centre and the states have the joint responsibility for conducting the educational programmes smoothly in a state.

Regarding the educational provisions that are laid down in the Indian Constitution, it has been seen that under the Directive Principles of State Policy in Article 45, the Free and Compulsory Primary Education was enacted like this: “The State shall 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." It means that free and compulsory elementary education can be accessed by all children before they complete the age of fourteen, where the target period was only for 10 years.

But following the Eighty Sixth Amendment, 2002 (Article 21 A) of the Indian Constitution, education as a subject became one of the Fundamental Rights in PART III of the Indian Constitution from the Directive Principles of State Policy which is dealt with in PART IV of the Constitution. Thus, education turns into a birth right for each and every citizen of the country. In our country, the Right to Education Act came into effect from 1st April 2010. The Right to education is now a fundamental right for all children in the age group of 6 to 14 years. Thus, the Government will be responsible for providing education to every child up to the eighth standard, free of cost, irrespective of class and gender. It has paved the way for building a strong, literate and empowered youth in the country.

It is an accepted working policy of all the democratic nations to make provision for equal opportunities. As Dr. Radhakrishnan had pointed out, "Democracy only provides that all men should have equal opportunities for the development of their unequal talents".

These constitutional provisions have fully established that the development of human resources is the main function of education. Education has to be the mainstay of all national endeavours for development.

Apart from the Articles 45, 21A and 16 of the Indian Constituion, the Articles 15, 16 (1),17, 38, 39 and 46 guarantee that the State shall not discriminate between persons on account of their religion or region and caste or class. The Preamble of the Constitution also assures equality to all the citizens. It is evident that our Constitution is committed to the principle of equality and accepts it as a principle to be upheld under all circumstances. Thus, by

implementing Law and Order, the Policy makers of the Indian Constitution made an attempt to provide equal opportunity to all, enabling the backward or underprivileged classes and individuals to use education as a lever for the improvement of their condition.



LET US KNOW

Article 15 (1) states: "the state shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them."

Article 15 (3) states: "nothing in this article shall prevent the state from making any special provision for women and children."

Article 16 (1) states: "there shall be equality of opportunity for all citizens in matters relating to employment or appointment of any office under the state."

Article 39 (a) states: "the citizens, men and women equally have the right to an adequate means of livelihood."

Article 17 States: "Untouchability" is abolished and its practice in any form is forbidden. The enforcement of any disability arising out of "Untouchability" shall be an offence punishable in accordance with law.

Article 38 State to secure a social order for the promotion of welfare of the people-

(1) The State shall strive to promote the welfare of the people by securing and protecting as effectively as it may a social order in which justice, social, economic and political, shall inform all the institutions of the national life.

(2) The State shall, in particular, strive to minimise the inequalities in income, and endeavour to eliminate inequalities in status, facilities and opportunities, not only amongst individuals but also amongst groups of people residing in different areas or engaged in different vocations.

Article 46: Promotion of educational and economic interests of Scheduled Castes, Scheduled Tribes and other weaker sections-

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 the Scheduled Tribes, and shall protect them from social injustice and all forms of exploitation.

Therefore, in the Indian Constitution, it is assured that no one is discriminated on the basis of sex, religion, occupation, caste, class etc.

Articles 21 A and 45 of Indian Constitution are both related to education of children. But there ***are some differences,*** which are as follows:

Art. 21 A is a guaranteed Fundamental Right while Art 45 is a Directive Principle of State Policy.

Art. 21A ensures that the State shall provide free and compulsory education to all children between 6–14 years of age. On the other hand, Art. 45 mentions that the State shall endeavour to provide early childhood education and care to all children upto 6 years of age. Any person can move to the court under Art. 21 A if a child of 6-14 years of age group is not provided free and compulsory education. The case is not so with Art. 45. No court can be moved against the State for not providing early childhood care and education to children upto 6 years of age. This is because Art. 45 is a Directive Principle of State Policy, and unless a policy is framed by executive or a law made by legislature, no cause of action lies for only non compliance of a directive principle.



CHECK YOUR PROGRESS

Q 2 : Fill in the blank

(a) In the year ……. of the ..... Amendment of the Indian Constitution, education became a fundamental right to the citizens. (Fill in the blanks)

(b) Education became a birth right after the RTE Act . (True/ False)

(c) In Indian Constitution, the Centre and the States are jointly responsible for the items of the Concurrent List. (True/ False)

(d) The Right to Education Act came into force in India from 1st April, 2010. (True/False)

Q 3: What are the differences between Articles 21A and 45 of the Indian Constitution?

.....

.....

13.3.2 Various Approaches for Ensuring Equalisation of Educational Opportunities

From the above discussion, we have become familiar with the constitutional provisions in "Article 45" and "Article 21 A" and the subsequent legislative provisions made in India for expansion and improvement of elementary education. In order to make education accessible to all, various approaches and schemes have been implemented by the Government. Let us now discuss the measures adopted by the Government of India to provide free and compulsory education for all children up to the age of 14 years.

National Policy on Education in 1968

The Education Commission (1964 – 66) had recommended that the Government of India should issue a statement on the National Policy of education which should provide guidance to the state governments and local authorities in preparing and implementing educational plans. Accordingly, the Government of India issued a Resolution on National Policy on Education in 1968. The NPE (1968) observes that "Strenuous efforts should be made for the early fulfilment of the Directive Principle under Article 45 of the Constitution seeking to provide free and compulsory education for all children up to the age of 14. Suitable programmes should be developed to reduce the prevailing wastage and stagnation in schools and to ensure that every child who is enrolled in schools successfully completes the prescribed course".

National Policy on Education in 1986

A variety of new challenges and social needs make it imperative for the Government to formulate and implement a New Education Policy for the country in 1986.The New Education Policy in 1986 emphasises on -

- Universal enrollment and universal retention of children up to 14 years of age.
- Substantial improvement in the quality of education.
- Systematic efforts to provide non-formal education to educate school dropouts, children from areas without school, working children who are unable to attend the school during day time.
- Implementing "Operation Blackboard" programme to provide essential facilities in all the primary schools.

District Primary Education Programme (DPEP)

To evaluate the effectiveness of the New Education Policy 1986, a committee was appointed by the Government of India in 1990. A review of NPE, 1986 was conducted during 1990–1992. The Programme of Action, 1992 stressed the need for development of education in the backward districts. Accordingly, the Government of India formulated the "District Primary Education Programe" (DPEP) scheme in 1993. DPEP is an effort to decentralise educational planning at the district level. It is planned in such a way that it suits the educational needs and demands of the district concerned. Initially, district projects were prepared in 44 districts in eight states: Assam, Haryana, Karnataka, Madhya Pradesh, Maharashtra, Orissa, Tamil Nadu and Kerala. Gradually, it was followed in 273 districts spreads over 18 states.

Objectives of DPEP scheme:

- To provide access to all children of primary education (Class I to IV/V).
- To reduce dropout rates to less than 10 percent.
- To increase average learning achievement level at primary level over measured baseline levels by 25 percent.
- To reduce difference in enrolment, dropout and learning

achievement among social groups to less than 5 percent.

DPEP was different from earlier schemes in several ways :

- DPEP adopted a holistic approach from the schematic to be integrated, with emphasis on convergence of existing programmes and resources.
- It adopted area specific approach with district as the unit for planning and implementation.
- Plans were prepared at the districts through a participatory process involving district and sub district functionaries, teachers, parents and community members.
- Equity was a major concern of DPEP.
- Capacity building through training extension and other means was given priority.
- DPEP resources were additional to the existing budgetary provision for education.

Sarva Shiksha Abhiyan

The education of children between 6-14 years of age has become a fundamental right after the 86th Constitutional Amendment in 2002. The Sarva Siksha Abhiyan has been designed by the Government of India as a scheme to provide elementary education to all children of age group 6-14 years. Sarva Shiksha Abhiyan is one of the comprehensive approaches or missions of the Government of India which was introduced in 2001. As a holistic and convergent approach, SSA covers all the states and districts of our country, where the main attempt is to provide an opportunity to all the children in the age group 6-14 irrespective of caste, creed, sex and religion by 2010, for improving their capabilities through the provision of community-owned quality education. The basic motto of SSA is to reduce dropout and cover all the students of the target group with the aim of providing improved scholastic and co-scholastic environment. SSA also aims to provide scope to the children for developing them into respectable citizens capable of constructive contribution towards a better society, in the field of

science, technology, literature, administration and so on. It also gives emphasis to decentralise the whole process of curriculum development from the grass-root level to the district and the State level. Child-centred and activity-based learning has been attempted. Learning by doing, learning by observation, work experience, art, music, sports and value education have been made integral parts of the learning process. Appropriate changes have been made in the evaluation system, where the performance of children has been constantly monitored in consultation with parents.

As a mission approach, the main objectives of Sarva Shiksha Abhiyan include:

- All Children in School, Education Guarantee Centre, Alternative School, 'Back to School' camp by 2003.
- All children complete five years of primary schooling by 2007.
- All children complete eight years of elementary schooling by 2010.
- Focus on elementary education of satisfactory quality with emphasis on education for life.
- Bridge all gender and social category gaps at primary stage by 2007 and at elementary level by 2010.
- Universal retention by 2010.

Like Sarva Shiksha Abhiyan (SSA), the Government of India initiated ***Rastriya Madhyamic Shiksha Abhiyan*** **(RMSA**) in 2009 with a view to achieve 'Universal Access' and 'Quality Secondary Education'.

National Programme for Education of Girls at Elementary Level

It is being implemented in the educationally backward blocks, where the percentage of enrollment of girls are comparatively lower than the national average and the gender gap is more than the national average. About 3,286 educationally backward blocks are covered under the scheme in 25 states of India.

National Programme of Mid Day Meal in School

With a view to enhance enrollment, retention and attendance and

simultaneously improve nutritional levels among children, the National Programme of Nutritional Support to Primary Education (NP-NSPE) was launched as a Centrally Sponsored Scheme on 15th August, 1995, initially in 2408 blocks in our country. By the year 1997-98 this scheme was introduced in all the blocks of the country. In October 2007, the scheme was further extended not only to children in classes I-V but also to children in upper primary (VI-VIII). The scheme covers all the children studying in Government, Local Body and Government aided primary and upper primary schools and the EGS/AIE centres including Madrassa and Maqtabs supported by SSA in all the areas across the country. Under Mid Day Meal Scheme, 9.78 crore children have been benefitted in 11.43 lakh elementary schools during 2016-17 in India.

Kasturba Gandhi Balika Vidyalaya

The Kasturba Gandhi Balika Vidyala Scheme was introduced by the Government of India in August 2004, then integrated in the Sarva Siksha Abhiyan Programme, to provide educational facilities for girls belonging to SCs, STs, OBCs, minority communities and families below the poverty line in educationally backward blocks. The objective of KGBV is to ensure that quality education is feasible and accessible to the girls of disadvantaged groups of society by setting up residential schools with boarding facilities at elementary level.

Thrust for Female Literacy (Saakshar Bharat)

The National Literacy Mission was recasted in 2009 as Saakshar Bharat in which at least 7 crore non-literates would be made literate to achieve 80% literacy and to reduce gender disparity in literacy from 21% to 10%. 365 districts in the country, with adult female literacy rate of 50% or less, had been identified for the implementation of Saakshar Bharat. Later the overall coverage of women was aimed at 60 million, 410 districts belonging to 27 States/ UTs of the country were identified to be covered under Saakshar Bharat.

The target of *Inclusive Growth* that seeks to ensure every

child with special needs, irrespective of the kind, category and degree of disability, is provided meaningful and quality education, the attempt of *Millennium Development Goals* and *Sustainable Development Goals, need of Human Capital, establishment of Open Universities* etc. are some of the agendas of the Government for providing equal access of educational and social opportunities to all by reducing any kind of discriminations.



CHECK YOUR PROGRESS

Q 4 : Fill in the blanks :

(a) Operation Blackboard Programme is to provide essential facilities to the .....school.

(b) The Government of India formulated the New policy on Education in…

(c) The DPEP stands for……

(d) UEE stands for……

(e) Sarva Shiksha Abhiyan was launched by the Government of India in the year …..

Q 5 : What is the basic motto of Sarva Shiksha Abhiyan?

.....

.....

.....

13.4 PROBLEMS CONCERNING EQUALITY OF OPPORTUNITIES IN EDUCATION

After going through the various approaches of the Government of India in making universalisation of elementary education as well as the various laws and regulations for ensuring equalisation of educational opportunity to all, in this section we shall look on the progress of education system and also highlight the various problems considered as hurdles in the equalisation of educational opportunity in India.

In terms of literacy, India has 74.4% literacy rate in Census 2011 whereas it was 18.33 in the Census Year of 1951. The following table shows the rate of literacy in India from the Census of 1951 to 2011.

Table 1: Percentage of Literacy Rate in India

Census Year	Persons	Male	Female	Male-Female literacy gap
1951	18.33	27.16	8.86	18.30
1961	28.30	40.40	15.35	25.05
1971	34.45	45.96	21.97	23.98
1981	43.57	56.38	29.76	26.62
1991	52.21	64.13	39.29	24.84
2001	65.38	75.85	54.16	21.70
2011	74.4	82.14	65.46	16.68

Source : Census of India 2011

From the table, it has been seen that only 18 persons out of 100 were literate in 1951. It has taken another 60 years for literacy to increase from a meagre 18% to 74.4%. Female literacy has increased from a very low percentage of 8.9 in 1951 to 65.46 in 2011. the female literacy rate is increasing by eighth times while male literacy is increased by three times from the Census of 1951 to 2011.

The Gross Enrollment Ratio in elementary education increased to 96.9% in the year 2014-15, whereas it was 32.1% in 1950-51.The percentage of school dropout children aged 6-13 years has decreased from 6.94% in 2006 to 4.28% in 2009. In 2014, the school dropout children (Age 6-13 years) has decreased to 2.97% at the elementary level. But the trend of the rate of school dropout children is varied in each category, the following table shows the picture of this.

Table 2 : Out of School Children in India

Category	2006	2009	2014
Overall	6.94%	4.28%	2.97%
Male	6.18%	3.92%	2.77%
Female	7.92%	4.71%	3.23%
SC Children	8.17%	5.96%	3.24%
ST Children	9.54%	5.6%	4.20%
OBC	6.90%	2.67%	3.07%
Muslim Minorities	9.97%	7.67%	4.43%

Source: MHRD Annual Report 2014-15

With regard to the education of girls, a few initiatives such as ***Kasturba Gandhi Balika Vidyalaya****,* provides scope to those girls who are unable to go to regular schools, to out of school girls in the 10 plus age group, to those who are unable to complete primary school and also to younger girls of migratory population who do not qualify for primary and upper primary schools. KGBVs provide for a minimum reseravation of 75% seats for girls from SC/ST/OBC and minority communities and 25% to girls from families who live below the poverty line. Till September 2015, the scheme is being implemented in 28 states/UTs, and 3609 KGBVs have been sanctioned. Out of 3609 KGBS, 3593 schools of KGBV are working in nature. If we look at the trend of enrollment of girls from different categories in KGBVs, it has been seen that out of the total girls enrolled (95.1%), the percentage of enrollment of SC girls is 29.9%, followed by the ST girls with 24.82%. The girls enrolled in this school from OBC is 31.22%, girls from minority communities is 6.11% and girls from BPL category is 7.95% only. (MHRD Annual Report 2014-15). Thus, this trend of enrollment has shown that an amount of disparity in terms of enrollment from different categories still prevails to a great extent.

In terms of Gross Enrollment Ratio in Secondary level (Class IX to X), it has been seen that during 2014-15, the GER is 78.5% and in Senior Secondary level (class XI to XII), it is 54.2%. Again among them, the GER of SC students is 82.7% (class IX to X) and 54.3% (class XI to XII) whereas

ST is 72.2% (class IX to X) and 38.8% (class XI to XII) respectively. (Source: NEUPA, New Delhi, website:http://dise.in).

Again, if we throw light on the GER in higher education, it has been observed that the GER in India is comparatively lower than some developing and developed countries in the world. At present, the GER (18-23 years of age group) in higher education in India is 24.3% . GER for male population is 25.3% and for female, it is 23.2%. For Scheduled Castes, it is 9.1% and for Scheduled Tribes, it is 13.7% as compared to the national GER of 24.3%. (AISHE 2014-15). In fact, in higher education, making education accessible to all is still a dream. There are rampant gender ifferences in terms of enrollment and gender bias in various streams of education. Gross Enrollment Ratio is still a big challenge for India.The current enrollment ratio in India is less than the average of lower middle income countries in the world. Although India has huge potential to improve demographically, it has less than 25% GER which is comparatively poor against the increasing population. While India has set the target to meet 30% GER by 2020, the average high income countries have a ratio above 60 percent. There is even an inter-state variation in the development of higher education in terms of enrollment ratio.

Thus it has been proved that although several policies and programmes are implemented for ensuring equal opportunity of education to all, the attempts are yet to be fully harnessed.

Causes for the Inequality of Educational Opportunities:

Education is considered to be the best way for providing and establishing equality and ensuring social justice in society. But, the fact is that the system of education itself can add to the existing inequalities. This has been the major problem in providing equal educational opportunity for all. Inequality of educational opportunities arise for the following reasons.

- Poverty is one of the main factors for inequality in education. It occurs due to the poverty of a large number of people. The poor cannot afford to meet the expenses of education.
- Infrastructure and rural-urban disparity are two other important factors

for inequality in education. Children in rural areas usually study in poorly equipped schools and have to compete with the children in urban areas with well-equipped schools. The poor inadequate exposure of rural children may lead to their poor performance. In this context, where there is no primary, secondary or higher educational institutions, children do not get the same opportunity as enjoyed by others in their neighbourhood or locality.

- Wide inequalities also arise from differences in home environment. A child from a rural household or slum does not have the same opportunity as a child from an upper class family with educated parents.
- Sometimes, the social restrictions imposed upon girls' education is also a cause of wide sex disparity in education system in India. Hence, education of girls is not given the same encouragement like that of the boys.
- Education of backward classes including Scheduled Castes and Tribes and economically backward sections is not at par with that of forward communities or classes. The people belonging to these communities are far lagging behind in terms of understanding the importance and long term benefits of education than the people of General communities of the society.
- The natural calamities and disasters also bring about inequality in the society to a great extent. It divides the people in-between rich and poor, haves and have-nots which results in inequalitiy of education.
- Again, lack of proper implementation of the Government schemes and policies may fail to ensure justice of equality and quality in education.
- Many other challenges also create hurdle in providing the equal opportunity of education. Parents in the low income group have the compulsion to send their children to work for adding to the family income, early marriages, migration of people for sustenance, preferential attitude towards boy child over a girl child, caring the siblings at home, requirement of additional schools, single teacher school, inadequate finances are some of the other factors responsible for the inability to

provide the equal opportunity of education to all in India.

In a democratic country like India, the widest provisions of educational facilities for all its members is a must to survive meaningfully and succeed in life. In this regard, the formal educational institutions along with ODL institutions can play a vital role by launching appropriate skill-based educational programmes for protecting and promoting the human rights of the people by helping them to reap the benefits of the educational facilities. It is through education only that people can develop their knowledge, attitude and enhance their capacities and skills. It is only by this process that we shall be able to build an egalitarian society in India.



CHECK YOUR PROGRESS

Q 6 : Fill in the Blanks:

(a) The literacy percentage in India was.....…in 1951.

(b) In 2014-15, Gross Enrollment Ratio in 6 -14 age group was……..... at elementary level whereas it was .....in 1950-51.

(c) The percentage of out of school children aged 6-13 years has decreased from ..... in 2006 to .... in 2009.

(d) In 2014, the percentage of out of school children (age 6-13 years) has decreased to ..... at the elementary level.

(e) Out of the total girls enrolled (95.1%) in KGBVs, the percentage of enrollment of SC girls is ...., followed by the ST girls with .....%

(f) In 2014-15, the percentage of GER (18-23 years of age group) in higher education in India was .....

Q 7 : What is the basic motto behind the establishment of KGBVs in India?

.....

.....

Q 8: Identify some of the hindrances in realising the goal of equality of educational opportunity to all.

.....

.....



13.5 LET US SUM UP

- For the well-being of a nation, everyone should have the chance to enjoy equal rights and equal opportunities, constitutionally guaranteed to all.
- But unfortunately, there is social discrimination, social exclusion and marginalisation among the members of a community that differentiates one member from the other although they are living under the same umbrella. Soon, it becomes clear that the position of women in the society, the people belonging to ST and SC communities and minorities are marginalised and disadvantaged in terms of accessing equal rights and opportunities which are constitutionally guranteed to them.
- The role of patriarchy, religion, poverty, caste system, or some other customary practices make them appear underprivileged and sometimes even oppressed in society. But, for the long term benefit of the society, there is a need for equal distributive justice in all developmental sectors. Therefore, proper form of education is highly essential in order to accelerate the *inclusive growth* and development in society.
- Education creates the human capital for the benefit of the society or for the country as a whole. In this context, it is an urgent need to make education as accessible as possible to all the citizens of the country. Realizing its importance and value, the Government of India has made education a fundamental right and it has become a birth right for every one living in the country.
- Elementary education provides the base or starting point for further education, it can be called a stepping stone for higher education. In India, the standard entry age of children into elementary education is 6 and it covers the age level from 6-14, where the stages of schooling or classes is from I to VIII.
- National Policy of Education, various mission approaches like Sarva

Shiksha Abhiyan, Rastriya Madhyamic Shiksha Abhiyan (RMSA), National Programme of Mid Day Meal, Kasturba Gandhi Balika Vidyalaya, Saakshar Bharat, the target of Inclusive growth, Millennium Development Goals and Sustainable Development Goals, need of Human Capital, establishment of Open Universities etc. are some of the agendas of the Government of India for providing equal access of educational and social opportunities to all by reducing any kind of discriminations.

- Some of the important hurdles in making educational opportunity equal to all are- indifference of guardians, social practices like child marriage, child labour, poverty, natural calamities and disasters, lack of proper implementation of the Government Schemes and programmes, educational causes such as inattractive educational environment, uninteresting curriculum, defective examination system, single teacher school, poor infrastructure, etc.



13.6 FURTHER READING

1) Position paper, "National Focus Group on Gender Issues in Education", Published by National Council of Educational Research and Training, 2006.

2) Annual Report, 2014-15, Ministry of Human Resource Development, Government of India.

13.7 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q. No. 1 : Education is considered as the bedrock of all socio-economic development of the country. In order to promote education to all children irrespective of caste, creed, religion, sex and others, and to realize democratization of education as a birth right to all, the Government of India has made several attempts

from time to time to achieve universalisation of education. In fact, there is the need of equalisation of educational opportunity to all. Equality of opportunity means to give equal chance to every individual for the development of his or her capacity. Thus, the equal opportunity of education is needed for:

- providing justice to all irrespective of age, caste, class, religion and gender;
- the establishment of an egalitarian society;
- promoting democratisation of education; and
- ensuring a rapid advancement of a nation. When the people have opportunities to receiveeducation, they will have a chance to develop their natural talent and thus enrich the society.

Ans to Q. No .2 :(a) 2002, 86th Amendment (b) True

(c) True (d) True

Ans to Q. No. 3: The differences between Article 21A and 45 of Indian Constitution are:

- Art. 21A is a guaranteed fundamental right while Art. 45 is a Directive Principle of State Policy.
- Art. 21 ensures that the State shall provide free and compulsory education to children between 6–14 years of age. On the other hand, Art.45 mentions that the State shall endeavour to provide early childhood education and care to all children upto 6 years of age. Any person can move to the court under Art. 21A if a child of 6-14 years of age group is not provided free and compulsory education. The case is not so with Art. 45. No court can be moved against the State for not providing early childhood care and education to children upto 6 years of age. This is because Art. 45 is a Directive Principle of State Policy and unless a policy is framed by executive or a law made by legislature, no cause of action lies for only non compliance of a directive principle.

Ans to Q. No. 4 : (a) Primary (b) 1986

(c) District Primary Education programme

(d) Universalisation of Elementary Education

(e) 2001

Ans to Q No 5 : The basic motto of SSA is to reduce dropout, cover all the students of the target group with the aims of providing improved scholastic and co-scholastic environment. SSA also aims to provide scope to the umbrella for children for turning them into respectable citizens capable of constructive contribution towards a better society, in the field of science, technology, literature, administration and so on.

Ans to Q No 6: (a) 18.30% (b) 96.9%, 32.1%

(c) 6.94%, 4.28% (d) 2.97%

(e) 29.9%, 24.82% (f) 24.3%

Ans to Q No 7: ***Kasturba Gandhi Balika Vidyalaya*** provides the scope to those girls who are unable to go to regular schools, to out of school girls in the 10 plus age group and also who are unable to complete primary schools and to younger girls of migratory population who do not qualify for primary and upper primary schools. KGBVs provide for a minimum reservation of 75% seats for girls from SC/ST/OBC and minority communities and 25% to girls from families who live below the poverty line.

Ans to Q No 8 : Education is considered to be the best way for providing and establishing equality and ensuring social justice, but the fact is that the system of education itself can add to the existing inequalities. There are some reasons for which educational institutions themselves are not able to provide equality and quality education to all. These are indifference of guardians, social practice like child marriage, child labour, poverty, natural calamities and disasters, lack of proper implementation of the Government Schemes and programmes etc., educational causes such as inattractive educational environment, uninteresting curriculum, defective examination system, single teacher school, poor infrastructure, etc.



13.8 MODEL QUESTIONS

A) Very Short Question (Answer each question in about 50 words)

Q 1 : Why is education essential for a person in a society?

Q 2 : What is the basic principle of Article 45 of the Indian Constitution?

Q 3 : What do you mean by universalisation of elementary education?

Q 4 : What is the need of equality in educational opportunities?

Q 5 : What is the motto of Sarva Shiksha Abhiyan?

Q 6 : What are the main objectives of Sarva Shiksha Abhiyan?

Q 7 : Mention the importance of RMSA in secondary education in India.

Q 8 : Briefly write on the basic motto of establishment of Kasturba Gandhi Balika Vidyalaya in India.

B) Short Questions (Answer each question in about 150 words)

Q 1 : What are the Constitutional provisions in making equal educational opportunity to all in India?

Q 2 : What are the objectives of SSA? Why it is called a comprehensive approach in Indian education system?

Q 3 : What are the needs of equal educational opportunity to all? What are the major schemes that the Government has implemented for ensuring the equality of educational opportunity to all?

c) Long Questions (Answer each question in about 300-500 words)

Q 1 : Write briefly on DPEP. How do you differentiate DPEP from the other schemes of education system?

Q 2 : Discuss the various approaches of education for ensuring equality of educational opportunity in India.

Q 3 : Discuss the main problems in accessing the educational opportu nities to all.

*** ***** ***

UNIT 14: EDUCATION AND DEMOCRCAY

UNIT STRUCTURE

14.1 Learning Objectives

14.2 Introduction

14.3 Meaning of Democracy

14.4 Education for Democracy

14.4.1 Importance of Education in Democracy

14.4.2 Democracy in Different Aspects of Education

14.3 Role of Formal and Informal Agencies

14.4 Fundamental Principles for the Success of Democracy

14.5 Let us Sum up

14.6 Further Reading

14.7 Answers to Check Your Progress

14.8 Model Questions

14.1 LEARNING OBJECTIVES

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

- explain the meaning and features of democracy
- define the importance of education in democracy
- discuss the aims of education, curriculum, role of teacher, methods of teaching and type of discipline in democracy
- discuss the roles of formal and informal agencies in democracy
- grasp the fundamental principles of successful democracy

14.2 INTRODUCTION

This unit introduces you about various aspects of democracy. Democracy has been considered now as a powerful form of Government as well as a way of life in different parts of the world. India being a democratic country adheres to its principles like equity, equality, freedom, love, brotherhood, fellow feeling and co-operation. Democracy cannot exist if we ignore these principles. Education remains a great force to make democracy

successful. Education is a powerful tool that can do a lot for the success of democracy. Therefore, curriculum, methods of teaching etc of education has to be organised keeping in view of the main principles of democracy.

14.3 MEANING OF DEMOCRACY

Etymologically, the term 'Democracy' is derived from two Greek words, 'Demos' and 'Kratos' meaning 'People' and 'Power' respectively. So, in its literal meaning, it stands for the rule of the people. In its simple sense, democracy is a form of Government in which the supreme power is vested in the people collectively. In democracy, every individual must be enable to live a complete life to the fullest extent of his potentialities. It has the faith in the worth of the common man.

Democracy is completely a human ideal, for which man since the dawn of the civilization has been struggling to achieve. There was a time when by democracy we understood political democracy only, i.e., Government by the people, for the people and of the people. Now, this connotation of democracy has changed and rather the concept has widened more.

Now, democracy is considered as a way of life. It is in fact a way of life of seeing and knowing. It is the attitude of our mind which enables us to avoiding the exploitation of man by man. It is a form of thought that judges human personality as the supreme and of measure less worth. Democracy is dedicated to the promotion of individual and collective interest of human folk. It can also be better understood as the order of social relationship, a spirit of understanding, sympathy, co-operation and fellow feeling. The spirit of democracy ties man to man, encourages people to take up responsibilities and to have faith in humanity. Democracy is a kind of attitude that values the rights of others and of one's own. It is that conviction and determination which builds the base of goodwill, fraternity and responsibility. In a word, it is a society in which ordinary man and woman may grow to their full stature, a society of the people, by the people and for the people in which everyone finds the scope for self-development and self-expression

in accordance with his or her potentialities and abilities. In democracy, there is no domination of any individual or group over another.

The comprehensive concept of democracy also includes 'economic democracy'. It is that type of concept where no one is exploited for the material gains of another and where there is equal distribution of goods among all. It assures a fair standard of living among all the members of the community. Here, the economic organisations are based on collective rather than on competitive base, the economic projects are taken up for the benefit of the community people and is equal opportunity for work according to capacities and potentialities.

Democracy can also be understood as 'social democracy'. It is a way of providing equal opportunity for the development of people without the distinction of caste, creed, colour etc and where fundamental rights such as right to think, right to express, right to work, right to gather etc are guaranteed to every individual. It is believed here that every individual is of supreme worth as an individual and that he is sovereign with power to govern.

Some of the definitions of democracy are as given below:

Democracy has been defined in different ways by the experts. Some of them are mentioned below,

According to S. Radhakrishnan, "The cause of democracy is the cause of human individual, of free spirit of man with its spontaneous inspiration and endeavour".

According to Henderson, "Democracy is based on two assumptions: the infinite value and worth of human personality and belief that men are capable of managing their own affairs in such a way as to promote the welfare of all that, therefore, they should have the freedom to do so".

Lord Bryce defined democracy as that form of Government in which the ruling power of state is legally vested, not in any particular individual or class but in the members of community as a whole.

According to G. Sartori, "Democracy could be defined as a high-flown name for something which does not exist."

According to J.R. Lucas, "Democracy is a norm but should be an adjective."

According to Cranstone, "Democracy is nothing but different doctrines in different people's minds."

J.S. Mill defines democracy as that form of Government in which, "The whole people or some numerous portion of them exercise the governing power through deputies periodically elected by themselves."

Sir John Seely defines democracy as, "A Government in which everyone has a share."

According to Hall, "Democracy is that form of political organization in which public opinion has control."

According to C.B. Macpherson, "Democracy is merely a mechanism for choosing and authorising government or in some other way getting laws and political decisions made."

Thus, from the aforesaid discussion, we can enumerate the following features or characteristics of democracy-

- Democracy is a value system. It is that value which is concerned with providing equal opportunity among all in all the aspects of life.
- Democracy is an ideal or moral. It is that for which people struggle in order to achieve the supreme power in their own hands.
- Individuals are second to none in democracy. It is a system which develops the sense of collectivism, equalism, secularism etc.
- Democracy emphasises leading the life of individuals to the fullest extent. Here, every people get opportunity to flourish their lives according to his/her potentialities.
- Democracy respects the rights of people, here, everyone enjoys various rights like right to equality, right to freedom, right to speak, right to vote, right to gather etc.
- Dignity of the individual is the prominent factor in democracy. Every individual is equal in respect of dignity and thus no one's dignity can be harmed at any cost.
- Democracy never supports non-cooperation. It can survive if the citizens of a democratic society live in co-operation with one another.

- Democracy also believes in group life. As every individual is equal in enjoying his rights, therefore notions of divisions of upper class and lower class bears no meaning and thus all the citizens should lead group life in equality.
- Democracy opposes autocracy. It vests the power in the hands of the people and thus no one is the autocratic ruler to exercise command over the people.
- It also believes in peace and harmony. Peace and harmony are the edifices on which the success of democracy depends and it helps to develop the sense of nationalism among the countrymen.
- Democracy favours good governance. A democratic country focuses on public interest. Absence of any form of corruption is also one of its features.
- Democracy emphasises separation of powers among the institutions of the state i.e., the executive power is laid on Government, the legislative power on parliament and the judicial power on the courts of law.



LET US KNOW

In a nutshell, we can define democracy as-

- a way of life.
- the Government by the people, for the people and of the people.
- rooted in the ideals of peace, harmony, co-operation etc.
- a firm belief in group life.

14.4 EDUCATION FOR DEMOCRACY

In the words of Aldous Huxley, “If your aim is liberty and democracy, then you must teach people the arts of being free and of governing themselves”. Democracy can never be successful in the absence of education. It cannot be thought of in isolation of education, in fact democracy is the result of education. Therefore, there exists a functional relationship

between education and democracy. Across the world, education has always stood as a great force behind democratic ideal and values. Democracy without education is thus a contradiction in terms. The progressive trends in education has strengthened the democratic forces all over the world and in support of this the University Education Commission (1948) has rightly remarked, "Education is a great instrument of social emancipation by which a democracy establishes, maintains and protects the spirit of equality among its members". Moreover, the commission adds, "Democracy affirms that each individual is a unique adventure of the relations, of the potentialities of each individual in the face of the actual world of men and things".

One of the important features of democracy is that it is composed of the elective representatives of the people and if the people are uneducated, they never can select proper representatives and accordingly a right form of Government. It is thus almost impossible to dream about democracy in the absence of education. A citizen who is well educated can better understand the duties and responsibilities likely to be exercised in a democracy. In the support of this fact, Bertrand Russell has rightly remarked, "Democracy in its modern form would be quite impossible in a nation where many men cannot read". Education therefore is a pre-requisite for the success of democracy. Education only can functionalise the principles of democracy. Hetherington also added, "Democratic Government, at least demands an educated people". The various committees and commissions also stress the importance of education for democracy. In 1949, Dr. S. Radhakrishnan in the meeting of University Education Commission said that individuals have the highest recognition in democracy and it is education which is the process of development of such individuals. The qualities needed to live in a democratic country can be infused by education only.

So, democratic education is the kind of education that prepares individuals to live in accordance with the demands of democracy. It helps them to participate in the continuous reconstruction, improvement and enrichment of the patterns of individual and group life. So, the chief task of education in a democracy is to support, enlarge, perpetuate and strengthen the democratic way of life. The preamble of the Indian constitution has clearly

mentioned that the democratic form of Government is to be the pattern of Governance in India. Justice, liberty, equality, fraternity etc are the fundamental rights guaranteed by our constitution and education thus helps in making people realise these principles. In our country, the urgent need is to placing ideals of democracy before the people and this can be done only through education. The widespread illiteracy hampers social progress and there is an all-round degeneration creating danger to Indian democracy. Therefore, proper education is the need of the hour to making democracy a success. Such democracy should not be externally imposed and rather it should be developed within. In 1935, Mahatma Gandhi said, "I hold that democracy cannot be evolved by forcible methods. The spirits of democracy cannot be imposed from outside. It has to come from within". Therefore, such education is desirable that makes citizens to go hand in hand with democratic ideals and develops in them such qualities which are most needed in organising a democratic society.

14.4.1 Importance of Education in Democracy

After understanding the relation between democracy and education, its time to look into what is the importance of education in democracy. For this, we can go through the following points,

- **To gather knowledge about rights and duties:** Democracy provides some rights and duties and rights to its citizens. If the citizens are not aware of those rights and duties, democracy will be a failure. Consciousness of such rights and duties help the citizens to take active part in the numerous affairs of the state. Education is such a process which infuses knowledge in individuals about rights and duties.
- **To develop human qualities:** For the success of democracy, certain human qualities are needed to be there in every individual. Such human qualities are moral character, sympathy, love, fellow feeling, brotherhood, pity, patience etc and education helps to develop those human qualities, thus making everyone a real and active member of democracy.

- **To have faith in democratic ideals:** Every philosophy is based on certain ideals. Democratic ideals are those which help to lead a perfect life in democracy. To make democracy a success, every citizen should have faith in democratic ideals. Education helps to realise those ideals in every individual. Educated people can better understand the necessity of maintaining the democratic ideals in order to prove oneself as a real part of a democratic society. These are the bases of democracy and it helps one to fight against the disturbing factors of democracy.
- **To protect and transmit our cultural heritage:** Culture lives only when it is transmitted from generation to generation. For the existence of culture, change is needed. By accepting the changes and keeping the basic features of a particular culture intact, people protect it and in the process of transformation and protection of culture, education is the best weapon.
- **To fulfill duties and responsibilities:** In a democracy, the government is elected by the people and hence the entire responsibility of electing good governance is completely laid on the common people. A good Government is that which can fulfill the expectations of people and which can work on ideals, morals being free from exploitation and corruption. Therefore, electing such public figures is a great duty to be performed by the citizens. All people without biasness based on culture, religion, caste, creed etc should elect a Government that can lead our country towards ultimate progress. Education in such circumstances plays a major role and therefore educated people can elect better the Government.
- **To prevent exploitation:** Exploitation harms democracy. Democracy in fact is the opposition of exploitation, because in democracy everyone is equal in democracy and no one can exploit others. Thus, for the success of democracy, exploitation of all kinds- political, economic, social etc should be stopped. Without education, the rich and powerful sections of the society

can exploit the poor class in all dimensions. The provision of universal and compulsory education help to minimise the gap between the educated and uneducated classes and thus the possibility of exploitation can be checked.

14.4.2 Democracy in different aspects of education

Democracy has the bearing on the following aspects of education-

- **Democracy and Aims of Education:** According to Prof. K.G. Saiyidain "Education must be so oriented that it will develop the basic qualities of character which are necessary for the functioning of democratic life". Thus, democracy is interlinked with various aspects of education, specially with aims. Therefore, following are the main aims of democratic education-
  - **All-round development of personality:** Democratic education should make harmonious and all round development of personality. This harmonious and all round development include developments in all the areas like physical, mental, social, intellectual, moral, aesthetic etc.
  - **Development of desirable qualities**: Democratic education must aim at developing those qualities in individuals that are required to lead a proper democratic life and such qualities are judgement, problem solving skills, creativity, sympathy, freedom, scientific outlook, reasoning and so on.
  - **To provide knowledge of problems:** In a democratic society, education should impart correct knowledge of political, social, economic, religious and other important aspects and not only of one's own country, but also of other countries as well. It helps to develop a sense of curiosity to explore various problems in individuals and an ability to solve or find solutions to problems.

- **To develop sociability:** In democracy, everyone is an active member of the society and can be isolated from it. Therefore, individuals must have the sense of social responsibility so that they can contribute something for the welfare of the society, as well as, live peacefully with other members of the society.
- **Training for leadership:** In democracy, everyone is capable of taking part in leading the society in one or the other fields. Therefore, democratic education aims at developing the qualities needed for leadership like sympathy, love, egalitarian thought etc thus enabling individuals to take up good leadership.
- **Training for leisure:** Democratic education also should aim at training for leisure. The benefits of leisure and recreation also leads to self-progress.

India is wedded to democracy. History reveals that India has all along expressed great faith in democratic ideals and democratic way of life. The preamble of the Indian Constitution declares, "The people of India solemnly resolve to secure to all its citizens justice, social, economic and political; liberty of thought, expression, belief, faith and worship; equality of status and opportunity; and to promote among them all fraternity, assuring the dignity of the individual and the unity of the nation." This is a historic faith in democratic ideals. In India, it is very important to formulate desirable aims of education. Democracy can become stable only when education develops conscience among citizens. In India, education should remove superstitions; develop secularism and good feelings among citizens. According to the Secondary Education Commission (1952-53), "Three aims fit in democracy: 1) The training of character to fit the students to participate creatively as citizens in the democratic social order 2) The improvement of their practical and vocational efficiency so that they may play their part in building up the economic prosperity of the country, and 3) The development of liberty, artistic

and cultural interests which are necessary for self-expression and for the full development of the human personality, without which a living national culture cannot come into being".

➢ **Democracy and curriculum**

Curriculum is a way through which democratic ideals can be realised. Thus, in order to achieve those morals and ideals, democratic curriculum should be planned and organised. In a democratic country, 'individuality' gets the supremacy and therefore, the democratic curriculum should include those contents which can cater to individual needs, aptitudes, aspirations and potentialities. It should be chalked out in such a way so that it provides ample freedom in learning, because democracy guarantees freedom and restricts suppression. The children should feel free by going through the curriculum and they should get enough freedom to plan their own activities.

Democratic curriculum is flexible and varied. It should not be narrowly constructed and conceived. As there are individual differences regarding the needs, potentialities, abilities etc therefore, it should be designed in such a way that caters to cater to individual needs of students. But, such flexibility should be within the framework of acceptable principles and values.

Democracy values society. Therefore, democratic curriculum should follow the present social order. Society is ever changing and with such changes, no social norm, rule, ideal, value etc remain unchanged. Thus, while framing curriculum in democracy, it should satisfy the changing social order. Moreover, it has to conform to the local environment and demands.

Creativity of the child should be a prime focus in democratic curriculum. So, the courses of study should be so designed that according to the intelligence and aptitudes of children, they can learn something of their own and can find way of expression as well as creativity. Rote learning should not be cultivated in them and the curriculum should provide opportunities of learning and engaging in

the active participation of children. The courses of study should not essentially be a subject curriculum. It includes every activity, every experience that the child gathers within and outside the school.

Integration should be there in democratic curriculum. No subject is isolated and there exists a co-relation among various subjects and the contents of a subject. Therefore, every subject has a relation with our life and thus while framing the curriculum, the principle of integration should be followed.

Democratic curriculum should be framed from the wider perspectives of giving importance to vocational learning. Everyone is productive and he/she should receive the opportunity of contributing to his/her economic welfare along with the society. Therefore, Vocationalisation of education is an important factor in a democracy. It should present a fruitful relation between general and vocational education. Work experience should find a place in curriculum as a source of learning. Moreover, depending upon the aptitudes of children, variety of vocational subjects should be included in the curriculum. An all round development of the child should be kept in mind while including the contents in the curriculum.

- **Democracy and method of teaching**

Democracy provides great stress on methods of teaching. A democratic school wants to bring radical changes regarding the methods of teaching. In democracy, the 'child' is the centre of the school system and not the 'teacher', 'curriculum' and so on. This particular 'child centeredness' should also be reflected in the methods of teaching. A democratic school therefore likes to use such methods of teaching that fully suits a child's age, needs, mental development etc. The method which cannot benefit the child in grasping the contents cannot be an effective method in democratic system. Such methods try to keep the entire life of the child in focus prior to any method, as the methods of teaching should provide necessary life experiences to the child.

Democracy believes in dynamism and opposes rigidity. The aims of democratic education cannot be achieved if the methods of teaching are rigid, traditional and unchangeable. Therefore, passive methods of teaching have no place in democratic system. Individual freedom should be kept in mind while selecting methods of teaching. In providing education to the child, the aim should not be to fill the mind with abstract knowledge, but to enliven him/her through the process of learning.

Democratic teaching is a co-operative teaching. Teaching, planning and execution of subject matters and other educational activities are done by the pupils and the teachers together. Therefore, the methods should be such that it can develop a bond between the two poles- 'teacher' and 'student'. The teacher should not impose anything on the child. He should rather encourage free enquiry and discussion. Rote learning should not be encouraged. Group discussion, problem solving, learning through experiences and group evaluation of results are the main characteristics of democratic methods. Methods like inductive and deductive reasoning, analysis, synthesis etc are encouraged as they develop the art of thinking scientifically and forming sound generalisations. New methods like Dalton plan, Montessori method, Heuristic method, Socialised recitation etc are also used.

'Learning by doing' is the main method stressed by democratic education. The pupils should be encouraged to learn through their own experiences. It will help to develop originality in thinking and provide new experiences and encouragement to discover something new. 'Self activity' makes learning more lively, joyful and productive. It will help to sustain the child's attention in learning for a longer time and they will learn as 'they want to learn' and not as 'the teacher imposes them to learn'.

- **Democracy and the teacher**

A teacher holds the key position in democratic education system. He is the friend, philosopher and guide of the students. The

status of the teacher is high, as he is the person who takes the responsibility to bring desirable changes in society and leading towards its progress.

A democratic teacher should have an adequate conceptual framework of democracy if he desires to increase students' understanding in this area. He should have proficiency in using classroom management and teaching techniques such as pupil-teacher planning, group work, discussions, problem-solving etc.

The teacher in a democracy should be democratic in his nature. He should deal with every pupil equally and not partially. His democratic treatment should make the pupils feel that they are important in the entire education system. The teacher should provide 'emotional security' to every child and should make the child's learning joyful. They should be free to ask anything to their teacher and teachers should assume them that they will be guided at all times and that their learning will provide the best experiences throughout their life.

The teacher should be able to provide individual attention to children. This will help him to find out the individual potentialities, creativities, abilities, aptitudes, limitations etc of every child and accordingly the child will develop. A democratic teacher should realise that environment is more important than heredity, that everyone is capable of making moral choices, of deciding what is true and false, good or bad, beautiful or ugly. In place of exercising 'dominance', he should exercise right to freedom, right to think, and right to choose what they want or believe in.

- **Democracy and discipline:**

School can be considered as a laboratory where children learn the arts and skills of democratic social living. In democracy, self-discipline is emphasised more, as self-discipline is the best discipline. Self-discipline is preferred as it is not based on repression. The discipline which is imposed from outside is not the real discipline, because a child learns to discipline himself if he realises it internally.

It is based on love, sympathy, co-operation and human relationship. In such situations, discipline becomes real, natural and effective. Students should be compelled to be subordinate to the authority, but while training for democracy, they should learn the qualities like intellectual honesty, fearless reasoning, respect for others etc. Ultimately, students will learn self-direction by using freedom wisely. Freedom is very important in self-discipline. According to Maria Montessori, "To obtain discipline, give freedom". But, it does not mean that the teacher has no duty as a leader of students. The teacher should make the students realise the need of discipline and the ways and means to regulate themselves. He should not be a strict ruler, but should be a person who plays the role behind the screen. For this, the teacher should be a good observer with the qualities like love, sympathy etc.

In democracy, self-discipline can be practiced through students' own Government. Students should be encouraged to govern their own laws. Indiscipline can be reduced to a great extent if the students' council, students' union are given responsibilities about school discipline regarding school administration.

Democratic discipline does not mean 'preaching and punishment, threats or promises'. It means employing children in meaningful and joyful works. Discipline will be spontaneous when the children are provided constant work, which is stimulating and interesting. Discipline in democratic education is based on the conviction of doing the right thing in the right manner and at the right moment.

Democratic education also favours 'social discipline'. According to Dewey, social discipline means, 'the cultivation in the pupils of social attitudes, habits and ideals of conduct through the conjoint activities of the school which has been organized as a community'. Socialised discipline helps the students to become active members of the society by developing all the necessary qualities.



CHECK YOUR PROGRESS

Q.1: What is the meaning of democratic education?

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Q.2: Write any three importance of education in democracy.

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Q 3: Write two aims of education in democracy.

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Q.4: Write the methods of teaching in democratic education.

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Q.5: Write the roles of teacher in democratic education.

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Q.6: Write about the type of discipline in democracy.

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14.3 ROLE OF FORMAL AND INFORMAL AGENCIES

Success of democracy depends to a great extent on the roles play by various formal and informal agencies. They can contribute in their own ways for the prosperity of a democratic country.

Family is the most primary formal agency that can impart education in a democratic country. A child learns his first lesson of democratic living within his or her family environment. A finds the opportunity to spend a wholesome life within his or her family. He also gains experience from the social life of the family members. The socialisation process of a child also starts at home. He learns to live in co-operation by a mutual give and take

of feelings, emotions, ideas etc. The environment of freedom, fellow feeling, love, justice etc inspires the child to be a perfect fellow citizen in future society. The sense of equitability among the family members also does a lot in this respect. Living under such circumstances ultimately helps the child to lead a perfect democratic life in the future.

School is a formal agency which also plays a great role in democracy. The child after spending a couple of years at home comes to school. The overall environment of the school influences in child's democratic life. The training that the children receives for true citizenship in school helps them a lot. The school should provide a free liberal atmosphere for the children. They should be given opportunity to express themselves. The education of the school should be designed as per the abilities of children. The child should be given opportunity to lead others in various spheres, so that the qualities of leadership can be developed. The group life existing within the school helps them to lead a successful democratic life.

The state is also an important formal agency that can train up individuals for true democracy. The state can ensure free and compulsory primary education, which can lead towards successful secondary and higher education. The overall academic facilities ensured by the state can help people to acquire democratic education. There should be available facilities for students so that there will be no hurdle in acquiring education. The state can make arrangement for various welfare programmes for the children of democratic society.

Apart from the formal agencies, there are many informal agencies that can impart democratic education. These agencies can impart democratic education. These agencies are helpful in creating public consciousness along with taking healthy and desirable public opinions. Education is an endless and life long process. All the necessary education needed to lead a successful democratic life cannot be provided only by the formal agencies like school. The rights and duties of individuals still continue even after the school life. Therefore, the informal agencies like mass-media can play a great role in providing education regarding rights and duties. In democracy, it is necessary that the citizens are intellectually advanced,

educated and self-conscious voters who can take interest in the democratic governance of the country. Therefore, the informal agencies can play role in making people intellectual enough to choose better Government. It also can properly organise public opinions along with observing activities of governance. Informal agencies also should take proper initiatives to make people conscious regarding their constitutional obligations. In this way, these agencies will no longer remain less important in providing democratic education to people than the formal agencies.

14.4 FUNDAMENTAL PRINCIPLES FOR THE SUCCESS OF DEMOCRACY

In democracy, the individuals are the determinants of their own destiny. Therefore, democracy, believes in giving independence towards shaping the destiny of the people. For this, the people should be educated enough and disciplined for social good; otherwise freedom would be come at an expense and even take the form of anarchy. Thus, the success of democracy depends on some fundamental principles which can be outlined as follows:-

- **Dignity of the individual :** A democratic philosophy of life upholds the dignity of people. Here, individuals are second to none. Therefore, individuals must be respected. They should get all the facilities and opportunities to develop their faculties, but it should not clash with the interests of others. Such an opportunity will lead them to develop their resourcefulness, initiatives and drives. The educational programmes in democracy should be designed to nurture the intelligence and creativity of individuals. The individuals also should progressively grow their abilities, skills and aptitudes as a result of being educated. It should create such values in them that raises, enriches and enhances their personality. Moreover, individual and societal interests must be perfectly harmonised.

- **Equality of opportunities :** It is the most important pre-requisite for the success of democracy. Equality of opportunity means that every member of the society should receive equal opportunities to realise and enjoy his own capacities and aptitudes. Discrimination in any field on the basis of religion, caste, creed, culture etc is not accepted in democracy. Everyone should have a fair chance in taking advantage of the opportunities. But, equalisation does not mean 'no distinction'. Everyone born with some individual capabilities and aptitudes. Some are endowed with greater physical strength, some with greater intelligence, some with creativity, and some with scholastic abilities and so on. So, it will be unfair and undemocratic if everyone does not receive the opportunity to lead with those powers given by nature. This will be unjust if our schools underestimate the qualities an exceptional child with a disregard of his or her qualities. Our schools, therefore, should provide all the facilities to children to do their best and flourish in the ways in which they are interested.

  Again, equalitarianism in education does not mean identicalism in education. The educational opportunities should be equal, not identical. A child with aptitude for Arts should find the opportunity to proceed in that direction. On the other hand, a child interested in Science or having an inclination towards sculpture must be provided with the respective opportunities accordingly. But, every child must learn to choose between the alternatives which he has to decide. Thus, there should be minimum limit below which no child can fall.

Some of the important ideals of democracy are as follows:

- **Freedom :** It is the very core of a successful democracy. Democratic ideals demand that everyone should be free to

his own personality in the way he likes to do. This happens through the freedom of thought, expression, belief, faith and movement. Under the environment of freedom, individuals find the scope to expresses themselves and to realise their full potentialities. Man by nature loves freedom. His complete growth and development depend upon it. The overall personality of an individual gets full development if he finds way to do so. It however does not mean getting license to disregard the existing social norms, rules etc. Freedom will bring about real development only when it is adequately used.

- **Toleration :** Democracy is the opposite condition of autocracy. Therefore, in order to flourish democracy, an environment of toleration is very important. In spite of having differences among citizens of varied backgrounds, they should mutually agree to differ. No intolerance in the name of religion, caste, language, culture etc should be there in a democracy. A true democrat is one who can accept the differences and welcomes the mutual give and take among all. Peace and harmony will be there as a result of such toleration.
- **Brotherhood :** The realisation of brotherhood of man is very essential for successful existence of democracy. A true democrat is one who can feel that he belongs to 'humanity' and is a part of the globe only; not a member of any particular religion, caste, creed, language etc. Distinction on the basis of these factors and taking benefits out of these are not accepted in democracy. If all the members of the society feel that they are the creations of one God and ultimately they have to live under the same roof as brothers, they can cultivate democratic trends in them, as well as, pass on the legacy to their future democrats. That sense of brotherhood is based on love, trust, support etc and will as a result develop nationalism and internationalism.

- **Faith in Change :** Change is the law of nature. What was yesterday is not today and will not be tomorrow. For the progress of society, change is needed. With the change of time, law, customs, norms, ideals, morals etc change and if the individuals cannot accept such changes, they will be maladjusted. Even within our home environment, we bring so many changes. Therefore, change is also an inevitable feature of democracy. To be in democracy, one must accept change as synonym with progress. He should accept changes scientifically and should have same type of attitude towards life. He has also to believe that for the betterment of our society, change is necessary. But, change does not mean the total change in our values, ideals, ideas etc on which the base of our society exists. It should be such changes that are desirable for a modern mind and a healthy approach towards our life. It should not harm the very core of our society. Changes should be acceptable by all and thus we should bring changes in those elements which are ought to change for overall societal progress.
- **Fellow feeling and co-operative living :** These two factors are essential in a true democracy. In a democracy, people should live in co-operation with all. There should be mutual consent of the individual for the societal needs to safeguard the interests of other members. They should respect the rights of others and should in no way harm the ways in which he or she enjoys his or her rights. There should have enough respect for the common brotherhood of men. Under such circumstances, democracy hands over a national heritage

to its race, where everyone is a co-worker with others working towards the common benefit of people.

- **Good citizenship :** For a successful democracy, good citizenship is an essential condition. A democratic society can flourish only when all the members participate in civic life. Development of all the civic virtues is inevitable for successful participation in democracy. All the members of a democratic society must fulfill all the duties and obligations that they suppose to get as democrats. They should always be conscious about their rights and duties. In a democratic society, progressive outlook along with qualities to lead the society are very necessary. Establishing a balance between rights and duties is also important.
- **Good education :** Democracy prospers only when all the members are educated. In democracy, everyone has the right to get proper education. An individual is different from an animal because animal can be trained, but cannot be educated. Men can properly educate themselves and thus they possess certain distinctive qualities like reasoning, intelligence, problem solving, dynamism, judgement etc. Therefore, every individual in democracy should have faith in education and its utmost necessity.
- **Appreciation of contribution of individuals :** Democracy can prosper by the contribution of individuals towards group welfare. If such contributions are not appreciated, individuals cannot be encouraged to wish towards common good of the society.Every member of our society contributes something or the other as per their abilities and capacities. Therefore, the other members should praise and appreciate the contributions of others.



14.5 LET US SUM UP

- Democracy is considered as a way of life. It is a way of life of seeing and knowing. It is the attitude of our mind which enables us to avoid the exploitation of man by man.
- Education is an instrument in democracy. It is important in democracy as it helps to gather knowledge about rights and duties; develops human qualities; protects and transmits our cultural heritage etc.
- Democratic education has some aims and they are all round development of personality, development of desirable qualities, to develop sociability, to provide knowledge of problems etc.
- Democratic curriculum is flexible and comprehensive. It is designed as per individual needs and aspirations.
- Democratic method is child-centric. It favours play-way method, activity method, problem-solving method etc.
- Democratic teacher is sympathetic and kind-hearted. They should understand children as well as their problems.
- Democracy favours self-discipline. It is based on love, sympathy, co-operation and human relationship.
- There are various formal and informal agencies that can play their roles in democracy.
- Democracy is based on some principle like equality of opportunity, freedom, toleration, brotherhood, faith in change, fellow feeling etc.



14.6 FURTHER READING

1) .Aggarwal, J.C. (2007). *Theory and Principles of Education.* Agra: Vinod Pustak Mandir.

2) Bhatia, K.K. and Narang, C.L. (2006). *Philosophical and Sociological Bases of Education*. Ludhiana: Tandon Publication.

3) Mathur, S.S. (2006). *A Sociological Approach to Indian Education*. Agra: Vinod Pustak Mandir.

4) Shankar, Rao. C.N. (2012). *Principles of Sociology with an Introduction to Social Thought*. New Delhi: S. Chand & Company Ltd.

5) Taneza,V.R. (1997). *Educational Thoughts and Practice*. New Delhi: Sterling Publishers Pvt. Ltd.

14.7 ANSWERS TO CHECK YOUR PROGRESS

Answer to Q. No. 1 : Democratic education refers to the kind of education which is based on the principles of democracy. It is the result of the functional relationship exists between education and democracy.

Answer to Q.No. 2 : The three importance of education in democracy are- democracy gives us the lessons of rights and duties; democracy trains us to take up leadership, and it develops human qualities.

Answer to Q.No. 3 : The two aims of education in democracy are**-**to develop desirable qualities and to develop all round personality.

Answer to Q. No. 4 : Some of the methods of democratic education are play-way method, activity method, Montessori Method, Kindergarten method, Dalton plan etc.

Answer to Q.No. 5 : In democracy, teacher should play the roles of friend, philosopher and guide. They should be kind and sympathetic. They should understand child and their problems. They should play their roles to provide emotional security to the children.

Answer to Q.No. 6 : Democracy favours self-discipline. It should not be imposed on children; rather they should discipline themselves. It also favours social discipline.



14.8 MODEL QUESTIONS

A) Short question (answer each question in about 150 words)

Q 1 : How are democracy and education related? Discuss elaborately.

Q 2 : 'Successful democracy is based on certain principles'-Discuss.

Q 3 : Discuss the main aims of democratic education.

B) Long questions (answer each question in about 300-500 words)

Q 1 : Discuss the roles of formal and informal agencies to make democracy successful.

Q 2 : **'**Teacher can play a great role in democratic education'- Discuss the roles elaborately.

Q 3 : **'**Self-discipline is the best discipline'- why? Discuss with special reference to democratic education.

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UNIT 15 : SOCIAL CONTROL

UNIT STRUCTURE

15.1 Learning Objectives

15.2 Introduction

15.3 Meaning of Social Control

- 15.3.1 Definitions of Social Control
- 15.3.2 Nature or Characteristics of Social control
- 15.3.3 Types of Social Control
- 15.3.4 Differences Between Formal and Informal Social Control
- 15.3.5 Agencies of Social Control

15.4 Role of Education in Social Control

15.5 Let us Sum up

15.6 Further Reading

15.7 Answer to Check Your Progress

15.8 Model Questions

15.1 LEARNING OBJECTIVES

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

- define the meaning and nature of social control.
- explain the types of social control.
- learn about the agencies of social control.
- explain the role of education in social control

15.2 INTRODUCTION

Man leads a collective life and although he cannot live in isolation, it does not mean that he can live in full freedom either. The collective life of man is possible only in the context of social constraints. In social life, the objectives of lives are related to the collective objectives of the society. Thus, in social life, the behaviour of an individual is controlled by his society to a great extent. Attainment of individual happiness is the main aim of social life. The happiness can be attained not with unbounded freedom for action

but with restricted behaviour. Through a system, society controls the behaviour of the individual in order to bind the behaviour of people with restriction to maintain peace in the society. This system is known as social control. The present unit is a reflection on social control, its nature, types and how education can help in the process of social control.

15.3 MEANING OF SOCIAL CONTROL

Every group, society and social system applies various devices to control the behaviour of its members for survival and smooth functioning of the society. This control helps in maintaining the social harmony, social solidarity and social order. Individual members of the society are responsible for bringing the social harmony and solidarity. Also, they are responsible in bringing about social order, when they conform to certain accepted standards of behaviour or norms. Society exercises its force or control over the individual members so that people conform to certain accepted standards and norms. Such control provides stability to the society and nourishes the norms, values and traditions of the society.

Social control implies the control of society over the individual. It is a system of devices by which society controls over the behaviour of the individuals and their activities. E. A. Ross first used the concept of "Social Control" in his famous book ***–"Social Control"*** which was published in 1901. Ross stressed upon the roles of public opinion, law, beliefs, suggestions, religion, ideals, ceremony etc in establishing social control.

15.3.1 Definitions of Social Control

Sociologists define social control in different ways. Some of the definitions are-

- ***According to E. A. Ross***, "Social Control refers to the system of devices whereby society brings its members into conformity with the accepted standards of behaviour."
- ***According to MacIver and Page,*** "Social control is meant the way in which the entire social order cohere

and maintains itself how it operates as a whole, as a changing equilibrium".

- ***According to Manheim***, "Social Control is the sum of those methods by which a society tries to influence human behaviour to maintain a given order".
- ***According to Fairchild,*** "Social Control is the sum total of the processes whereby society or any subgroup within society, secures conformity to expectation on the part of its Constituent units, individuals and groups."

On the basis of the above mentioned concept and definitions, it can be said that Social Control is the means by which social peace, harmony and solidarity is maintained. It is the way of bringing conformity to the norms and standards of society. It is a Collective term, through which, members of the society are taught the life values of groups. There are so many forms of Social Control. They are-traditions, customs, laws, rituals, myths, legends and lores etc. The standards which dominate social control are known as-social conventions.

15.3.2 Nature or Characteristics of Social control

The discussed concept and definition help us to find out the following characteristics of Social Control—

- **Social Control refers to the Control of society over the individual**

  Social Control means control of the activities of individual members of the society.
- **Social Control is the means of bringing Social harmony**

  The survival and smooth functioning of the society is possible only when there exists social harmony and social solidarity. Social Control is the means of bringing social harmony.
- **Social Control denotes some kind of influence**

Social Control denotes some kind of influence .The influence may be exercised in various ways by means of public opinion, coercion, religion, morality, ideology, leadership etc.

- **The influence of Social Control is Universal**

  Where there is society, there is Social Control. Therefore, the influence of Social Control is universal.

- **These are part and parcel of the society**

  To maintain peace, harmony in the society, it is essential to restrict the full freedom of the individual. As such, Social Control is considered as the part and parcel of the society. In the absence of it, no society can ever hold together its members.

- **Social Control is not new**

  The concept of Social Control is not a new concept. It is as old as the society. The influence of the society has been there since times immemorial. It is one of the essential conditions of human society.

- **Social Control provides stability to the society**

  By controlling the behaviour of the members of the society, social control provides stability to the society.

- **Social Control nourishes the traditions of the society**

  Social Control nourishes the norms, values, standards and traditions of the society.

- **The scope of Social Control is very wide**

  The influence of Social Control is exerted at various levels .It is exerted at all the smaller or bigger group, sub-groups and individuals.

- **Bridge between man and order of the society**

  Social Control is the bridge between the individuality of man and the order, norms of the society .It is the way by which society brings its members into conformity with the accepted norms.



LET US KNOW

Social control is the sum of those methods or ways through which society exercises its Control over the behaviour of members of the society. Social Control refers to the control of society over the individual .It was E. A. Ross who for the first time used the term, "Social Control". Various sociologists define "Social Control". E. A. Ross defined Social Control as the system of devices whereby society brings its members into conformity with the accepted standards of behaviour". The major forms of Social Control are-tradition, rites, customs, rituals etc. The essential features of Social Control are-its universality and also, it is the means of bringing conformity to the social order to mention a few.



CHECK YOUR PROGRESS

Q 1 : What is meant by Social Control?

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Q 2 : What are the essential features of Social Control?

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15.3.3 Types of Social Control

Society makes use of various means of Social Control depending upon the time and social context. In a rural society, folkways and mores, but, in modern urban society, radio, television, newspapers, schools and colleges, police force etc may be used for enforcing conformity. In this way, societies have developed various devices for the purpose of controlling the behaviour of their members .But, there are mainly two types of social control .These are-

a) Formal control

b) Informal control

a) Formal control :- It is the major type of Social Control. The formal devices of system which are used or applied for the purpose of social control ,by societies are known as formal control. Formal control is deliberately created. For example; the state makes use of laws ,legislation ,military force, administrative devices etc .Similarly, different political ,religious ,economic ,cultural and other association and institutions also institute formal control over the behaviour of the members .It should be mentioned here that ,violators of formal control or rules are given punishments depending on the nature and types of violation.

The organisation that makes use of formal control may even create a body of officials vested with power to enforce control. Formal Control has become a necessity in the modern complex societies in which interaction is mostly impersonal in nature.

b) Informal control :- Another major form or type of social control is informal control. The devices of social control which are not formally and purposefully created are known as informal control. Informal control includes gossip, slander, resentment, public opinion, sympathy, sense of justice, folkways, mores, customs, religion, morality etc. These informal social control devices arise on their own way and in course of time gaining currency and popularity. These forms of social control do not require any institution or association to enforce them. It should be noted that no physical punishment is provided for violation of them In informal control, faith in religion, moral conviction, public opinion ,artistic standards are found to be more important. Informal control is more effective in primary social groups such as –family, neighbourhood, tribe ,rural community where interaction takes place on a personal basis .It is, thus not effective in large or complex group.

15.3.4 Differences Between Formal and Informal Social Control

- Formal social control implies the formal control over the individual, whereas informal social control implies the informal control over the behaviour of individual.
- Special institutions like-political, religious associations are needed to enforce the formal social control whereas there is no need of extra staff to enforce informal social control.
- Violation of formal social control is considered as a offence and violators are given punishment whereas no specific punishment is given to the violators of informal social control.
- Formal control is effective in secondary, as well as, large social group like state, on the other hand, informal control is effective in primary or face- to- face group like family, neighbours or society
- Formal control is deliberately created whereas informal control is not created on purpose, they become deep rooted with people in practice.
- Formal control includes laws, legislation, military force, police device etc whereas informal control includes gossip, public opinion, sympathy, sense of justice etc.



LET US KNOW

Social Control is of two types, though there are various types of social control but ,two types of social control is mainly enforced in the societies .These two are- **formal control and informal control**. The social and control which is deliberately created and formally enforced by the formal institution is known as formal control. And the control which are not purposefully created and informally enforced in the primary groups is known as informal control.



CHECK YOUR PROGRESS

Q 3 : What are the types of social control?

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Q 4 : Mention three differences between formal and informal control.

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15.3.5 Agencies of Social Control

Many agencies participate in enforcing social control .Society or group creates its own agencies to enforce social control .Some of the agencies are family, educational institution, law, tradition, religion etc. Some of the important agencies are discussed here—

a. Family: - The social control is maintained through the family .It is in the family, where the child first of all learns the ideas and rules of the society.

b. Educational institutions: - The Educational institution also control over the child's social behaviour. They instruct the child how to interact with different members of the society.

c. Law:- Law is another powerful agencies of social control .In all societies ,law is based upon moral notions .Laws are enforced with the help of the Police, the Court, and sometimes by the Armed forces .Laws are made and legislation are enacted on the basis of social doctrines ,ideals and mores.

d. Public Opinion: - Public opinion is an important agency of social control .Public opinion refers to that mass of ideas which people have to express on a given issue. Through public opinion ,the knowledge of the needs, ideas, beliefs and values of people can be

ascertained .It influences the social behavior of people .There are again various agencies for the formulation and expression of public opinion. These are- Press, Radio, Films, and Legislation.

e. Propaganda:- It is another agency of social control .It refers to the technique of influencing human action by the manipulation of representations .It is a means of influencing others .Propaganda can affect people's faith ,ideology ,attitude and behaviour. It can also be used to replace old beliefs and practices with the new ones.

f. Coercion:- Coercion refers to use of the physical force ,which is another forms of social control .Coercion refers to the use of physical force to stop or control a work or an action state is the only association which is empowered to use coercion in social control to suppress anti-social trends and activities.

g. Religion:-Religion refers to man's faith or belief in some supernatural power or force. It is another agency of social control .Religion regulates the activities of people in its own way .It regulates human conduct, through religious code .The conception of spirit, ghosts, taboos, soul ,divine commandments ,sermon etc control human action and enforce discipline .It has a great disciplinary value.

h. Sanctions:- Sanctions are another forms of agency of social control .Sanctions are the supporters of norms .Sanction refers to the reward or punishments used to establish social control .The main objectives of sanction is to bring about conformity. They are used to force an individual or group to conform to social expectations.

i. Leadership :- The leaders provide guidance is obeying the values ,laws etc of the society .For this task efficient ,well-meaning together with socially and morally motivated leaders are required. Thus, leadership is another agency of social control.



LET US KNOW

There are various agencies of social control .Society or group maintains social control by creating its own agencies which may enforce formal or informal control. Some of the important agencies of social control are—Family, Educational institution, propaganda, law public opinion, Religion etc.



CHECK YOUR PROGRESS

Q 5 : Mention three important agencies of social control.

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15.4 ROLE OF EDUCATION IN SOCIAL CONTROL

We have already mentioned that, there are various agencies of enforcing formal or informal social control .Society creates its own agencies to maintain social control .We have discussed the various agencies of social control .Role of education in maintaining social control is no doubt a significant one. Education, as we know is the one of the important means or agency of social control .It is the means of bringing desirable changes in man. As such education can play the most pivotal role in bringing conformity to the order of the society.

The educational institution teaches the child how to control over their social behaviour. They instruct the child how to interact with different members of the society Durkheim says, “Education is actually a continuous effort to impose on the child ways of seeing, feeling and acting which he could not have arrived at spontaneously.” Education is every experience, trifling or profound, which durably modifies, thought, feeling or action” .Role of Education in Social control can be presented through the following ways—

- Education through its various organisation socialises the behaviour of the individual.
- Education influences the social behaviour the individual by giving them formal or informal instructions.
- Education through its ordered manner tries to bring conformity to the discipline and order of the school and the society at large.
- Education acts as the means of transmitting values, morals, ideals of society to its members of society
- Education Communicate ideas and values which regulate the behaviour of the individual through the formal organisation.
- Education trains the mind of the people to think to distinguish between truth and error to arrive as reality through the varied experience of school.
- Education prepares the children in accordance with the wishes of the community through the varied training provided in the school and other educational institutions.
- Education acts the bridge between people and order of the society. It conveys the value, ideals to the children.
- Education makes the practical use of social order, ideals and norm so as to establish social norms.

On the basis of the above mentioned discussed points-we can say that education plays the vital role in maintaining social control .From infancy to adulthood, it is vital mean of social control .Through education children learn the penalties for violating the social norms .It converts social control into self control .Education makes social control quite normal .Without well-organised educational system ,social control would remain merely as an arbitrary pressure which may not last long .Thus ,education is a essential condition for the proper exercise of social control.



15.5 LET US SUM UP

After going through this unit, the following are the basic ideas that should be pointed out below—

- Social control implies the control of society over the individual. It is a system of devices by which society controls over the behavior of the individuals and their activities.
- Social Control is the means by which social peace, harmony and solidarity can be maintained. It is the way of bringing conformity to the norms and standards of society.
- **Social control** is the sum of those methods or ways through which society exercises its Control over the behaviour of members of the society. Social Control refers to the control of society over the individual.
- Social Control is of two types, though there are various types of social control but ,two types of social control is mainly enforced in the societies .These two are-**formal control and informal control**.
- Many agencies participate in enforcing social control .Society or group creates its own agencies to enforce social control .Some of the agencies are family, educational institution, law, tradition, religion etc.



15.6 FURTHER READING

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15.7 ANSWERS TO CHECK YOUR PROGRESS

Answer to Q.No. 1 : Social control implies the control of society over the individual. It is a system of devices by which society controls over the behavior of the individuals and their activities.

Answer to Q.No. 2 : Essentials feature of social control—

1. Social Control refers to the Control of society over the individual
2. Social Control is the means of bringing Social harmony.
3. Social Control denotes some kind of influence
4. The influence of Social Control is universal
5. These are part and parcel of the society
6. Social Control provides stability to the society
7. Social Control nourishes the traditions of the society
8. The scope of Social Control is very wide
9. It is the bridge between man and order of the society.

Answer to Q.No. 3 : Societies have developed various devices for the purpose of controlling the behaviour of their members .But, there are mainly two types of social control .These are-

a} Formal control

b} Informal control

Answer to Q.No. 4 : The three differences between formal and informal control are:

- Formal social control implies the formal control over the individual, whereas informal social control implies the informal control over the behaviour of individual.
- Special institutions like-political, religious associations are needed to enforce the formal social

control whereas there is no need of institutions or associating to enforce social informal control.

- Violation of social formal control is considered as an offence and violators are given punishment whereas no specific punishment is given to the violators of informal social control.

Answer to Q.No. 5 : The three important agencies of social control are:

a. Family : - The social control is maintained through the family .It is in the family where the child first learns the ideas and rules of the society.

b. Educational intuitions : - The educational institution also control over the child's social behaviour. They instruct the child how to interact with different members of the society.

c. Law :- Law is another powerful agencies of social control .In all societies, law is based on moral notions .Laws are enforced with the help of the Police, the Court, and sometimes by the Armed forces. They are made and legislation are enacted on the basis of social doctrine ,ideals and mores.



15.8 MODEL QUESTIONS

A) Short Questions (Answer each question in about 150 words)

Q 1 : Define social control. Discuss the characteristics of social control.

Q 2 : Discuss the types of social control.

Q 3 : Distinguish between formal and informal social control.

B) Long Questions (Answer each questions in about 300-500 words)

Q 1 : Discuss the agencies of social control.

Q 2 : Discuss the role of education in social control.

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