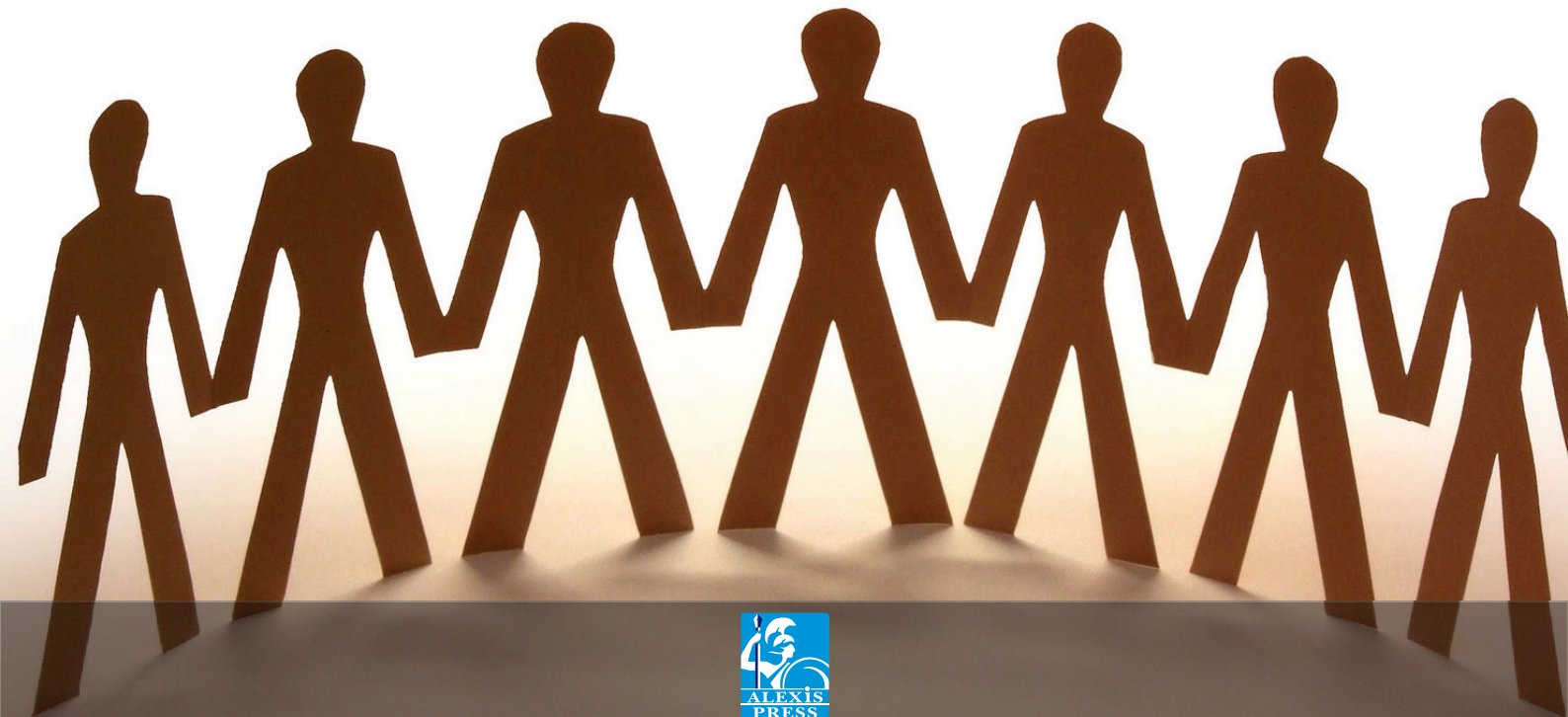


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Dr. S. Yoganathan  
Rashmi Mehrotra  
Dr. Priya Bishnoi

# BASICS OF SOCIOLOGY

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Dr. S. Yoganathan

Rashmi Mehrotra

Dr. Priya Bishnoi





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## CHAPTER 1

### AN INTRODUCTION TO BASIC OF SOCIOLOGY

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#### **ABSTRACT:**

This paper provides an introduction to the basic concepts and principles of sociology. Sociology is a social science that studies human behavior, relationships, and social structures. It seeks to understand how society functions, how individuals interact with each other, and how social institutions shape and influence people's lives. The article explores the key premise of sociology, which is that individual behavior is shaped by social forces, such as culture, social norms, and institutions. It also discusses the research methods used by sociologists to collect and analyze data, as well as the wide range of topics covered by sociology, including social inequality, race and ethnicity, gender and sexuality, crime and deviance, family and marriage, education, religion, and politics. Overall, this article aims to provide readers with a basic understanding of sociology and its relevance to our understanding of the complex social world we live in.

#### **KEYWORDS:**

Behavior, Culture, Deviance, Education, Gender, Inequality, Institutions.

#### **INTRODUCTION**

Sociology is a social science that studies human behavior, relationships, and social structures. It aims to understand how society functions, how individuals interact with each other, and how social institutions shape and influence people's lives. Sociology provides a framework for analyzing and interpreting the complex social world we live in, and it helps us make sense of social issues and problems that we encounter. The basic premise of sociology is that our individual actions and behavior are shaped by social forces, such as culture, social norms, and institutions, which are created and sustained by society. Sociology seeks to uncover the underlying social patterns and structures that influence our behavior, and it helps us understand how these patterns change over time.

Sociologists use a range of research methods to collect data, including surveys, interviews, observations, and experiments. They analyze this data to develop theories and explanations for social phenomena. These theories can then be used to develop policies and interventions to address social issues and problems. Sociology is a broad field that covers a wide range of topics, including social inequality, race and ethnicity, gender and sexuality, crime and deviance, family and marriage, education, religion, and politics. By studying these topics, sociology provides us with insights into the ways in which society shapes our lives and how we can work towards creating a more just and equitable society.

The opening module of this paper deals with what is Sociology through the idea of different sociologists, and its nature and scope. Besides this what is sociological imagination and how it helps to mould sociological outlook. The module refers sociology and commonsense how



these are different from each other, it is an inevitable part of this paper because sociology studies the commonsense concepts applying the scientific methods. Family, marriage, religion, political institutions, economic institutions etc. are important social institutions those are the basic concept of sociology its characteristics and significance are analyzed in this module. The module provides a basic idea about sociology and its scientificity.

### **Sociology: Definition, Nature and Scope**

Sociology is a branch of social science that deals with society. Social relationships are the subject matter of sociology. Sociology is a new science developed only in 19th century. Even though it is a youngest science its scope is extremely wide. Man, and society and their relationship are the specific area of study. Sociology which had once been treated as social philosophy or the philosophy of history emerged as an independent social science in the 19th century in France. Auguste Comte, a French philosopher is popularly known as the founding father of Sociology. Comte is accredited with the coining of the term sociology in 1839. The term sociology is composition of two words like Latin word socius means companion and Greek word logos meaning science or study. Sociology has been defined in a number of ways by different sociologists. The definitions of different sociologists are cited below:

#### **i. Definition**

- a) Auguste Comte a French Philosopher who defines “sociology as the science of social phenomena subject to natural and invariable laws, the discovery of which is the object of investigation.”
- b) Max Weber a German Philosopher defined “sociology as a science which attempts the interpretative understanding of social action in order thereby to arrive at a causal explanation of its course and effects.”
- c) Emile Durkheim was French philosopher and one of an important classical social thinker defines “sociology as the science of social institutions.”

Different sociologists differently defined sociology. It is evident that the sociologists differ in their opinion about sociology. However, the common idea underlying all the definitions mentioned above is that sociology is concerned with social institutions, man and his actions. Various sociologists defined sociology on the basis of subject matter. Auguste Comte displays social phenomena as the subject matter, but Weber identified social action as the subject matter and Durkheim’s view is different from both of these sociologists. For him sociology is the scientific study of social institutions.

#### **ii. Nature of Sociology**

Each and every subject has a specific nature, which simply means the underlying characteristics. Sociology as a branch of knowledge it has its own unique characteristics. It is different from other sciences in certain respects. Robert Bierstedt (1913-1998) an American Sociologist discussed the characteristics of sociology in his well known book entitled as *The Social Order: An Introduction to Sociology* (1957). Following are the main characteristics of sociology enlisted by Bierstedt:

- a) Sociology is an independent science: Sociology is not treated and studied as a branch of any other science like philosophy, history etc. and it has its own field of study, boundary and method so it is an independent science.

- b)** Sociology is a social science not a physical science: Sociology belongs to the category of social science not physical science. As a social science its major attention is on man, social behavior, social activities and a social life. As a social science Sociology is intimately related to other social sciences like History, Political Science, Economics, Psychology, Anthropology etc. Specifically, Sociology deals with the social universe which distinguishes from Astronomy, Physics, Chemistry and other physical sciences.
- c)** Sociology is a categorical and not a normative science: Sociology explains about different categories, positive and negative, good and bad, right and wrong etc. Norms are the expected modes of behavior based on social values, Sociology studies these norms but not support it. Hence it is categorical but not normative. As science Sociology do not make any kind of value judgments. Sociology is ethically neutral, and never deals with the problems of good and evil, right and wrong. Its approach is neither moral nor immoral but amoral. Sociology deals with values and norms as the bases of social order that constitute social structure. Sociology is a science its knowledge is scientific not emotional.
- d)** Sociology is a pure science not an applied science: Commonly science is broadly classified into pure and applied. Pure science mainly seeks to the acquisition of knowledge they haven't any application but applied science is mainly concentrates its knowledge more on the application in different contexts than acquisition of knowledge. Sociology is not an applied science.
- e)** Sociology is relatively an abstract science and not a concrete science: Sociology mainly observes and studies social phenomena, which are abstract in nature. The very subject matter of Sociology is society so it is abstract, whereby Sociology as a discipline studies social relationships, social structure, social system and so on. The subject is more concerned with the forms of human relationships and their pattern, which are absolutely abstract in nature. Because of the nature of the subject matter, the Sociology becomes an abstract science
- f)** Sociology is a generalizing and not a particularizing science: Sociology tries to find out the general laws or principles about human interaction and association about the nature, form, content and structure of human groups and societies. It does not study each and every event that takes place in society in isolation. It tries to make generalizations on the basis of the study of some selected events.
- g)** Sociology is a general science not a special social science: General science means a branch of knowledge constituted by the combination of different subjects like Economics, Political Science, History, Sociology etc. But special science is the opposite of general science. Special science concentrates its enquiry on specific aspects of knowledge, for example Political Science deals with political aspects of society, Economics deals with the economic aspects of society. Sociology studies human society as a whole in this sense sociology is a general science.
- h)** Sociology is both a rational and an empirical science: Rationalism and empiricism are the two broad approaches of scientific knowledge. The empiricists emphasized that the experiences and facts that result from observation and experimentation. Simply

they conceptualize that all knowledge is derived from senses that means experiences. Rationalists' stresses on reason and theories that result from the logical inferences. In this way Sociology makes use of the methods of rational and empirical sciences. Therefore, Sociology could be treated as both rational and empirical science.

Sociology is a science so its nature is scientific and above-mentioned features are assure the scientific nature of the subject.

### **iii. Scope of Sociology**

Sociology is a social science which deals with the social institutions, social interactions, social behavior etc. Since the dawn of civilization society has been a subject for speculation and enquiry. Even centuries ago men were thinking about society and how it should be organized. Though thoughts and discussions were in sociological terms they were called philosophers, historians, thinkers, law givers etc. Sociology came to be established as a separate discipline in the 19th century by the efforts of French Philosopher Auguste Comte. But there is no unanimous agreement among the scholars about the scope of sociology is wide. The scope of a subject mainly determined on the basis of its area of study and the uses of it in people's life. The scope of sociology explained by philosophers based on separate ideas that constitute two schools of thought such as specialistic or formalistic school and synthetic school that are briefly explain below [1], [2].

#### **a) Specialistic or Formalistic School**

It is the first school explains about the scope of sociology on the basis of area of study. Advocates of the specialistic school opined that sociology has a limited scope. German Sociologists are the main advocators of the formalistic school. George Simmel a prominent German Philosopher and sociologist who headed and who supported the formalistic school's view that sociology is a pure and independent science. He summarized that sociology is a specific science which deals with the forms of social interaction than its content, the content analyzed by other social sciences. Sociology deals with the forms of social relationships and activities than the relationships themselves. Alfred Vierkandt (1867- 1953) a German Sociologist opines that sociology is a special branch of knowledge which deals with the ultimate forms of mental or psychic relationship which link men to one another in society. Love, hate, cooperation etc. are examples of mental relationships which shape particular type of social relationships. If sociology refrains from the historic study of concrete societies, Sociology becomes a definite science. Since the subject matter of sociology confined in the forms of mental or psychic relationships the scope of sociology is limited. Leopold Vonwiese (1876-1969) another German Sociologist included in formalistic school who opined that owing to sociology confined its' area of study on the forms of social relationships and social processes the scope of sociology is limited. He divided the social relationships and social processes into different types. According to him there are two social processes in society such as associative and dissociative. Cooperation, accommodation, assimilation are important associative social process whereas competition and conflict are the commonly exist as forms of dissociative social process.

Max Weber (1864-1920), a well known German Sociologist supports the view of formalistic school that the scope of sociology is very limited. Because of sociology concentrates its area of analysis on the interpretative understanding of social action and social behavior, sociology should confine itself in the analysis and classification of social action and social behavior. Ferdinand Tonnies a popular German Sociologist opines that sociology studies the forms of

social relationship and it deeply analyses all process, phenomena and institutions under the head of the forms of social relationships. Gemeinschaft (German word meaning society) and Gessellschaft (German Word means community) is the differentiation of social group made by Tonnies.

### **b) Synthetic School**

It is another perception of philosophers on the scope of sociology on the basis of the area of study; it developed as a criticism of specialistic school. This school opined that the scope of sociology is wide. Like its name the school of thought states that sociology is the synthesis of social sciences. The school also argued that sociology is a general science. Leonard Trelawny Hobhouse (1864-1929) an English liberal political theorist and sociologist, popularly known as Hobhouse who opined that sociology is the synthesis of social sciences but sociologists has some special tasks which are given below.

- a) One must pursue his studies in his particular part of the social field.
- b) Keeping in mind the interconnections of social relations one should try to interconnect the result arrived at by different social sciences.
- c) Sociologists should interpret social life as a whole.

Pitirim Alexandrovich Sorokin (1889-1968) a Russian born American sociologist, popularly known as P A Sorokin opines that sociology studies different aspects of social relationship so cannot call it as special science. According to him the area of study of sociology includes the study of general features of social phenomena and their relationship with various aspects of social phenomena and study the relationship between social and non-social aspects.

Morris Ginsberg (1889-1970) a British sociologist, according to him sociology studies and classifies all forms of social relationships, it also analyses the relationship between individual and society. He divides the area of study of sociology into three which constitutes the scope of sociology.

- a) Social Morphology
- b) Social control
- c) Social process
- d) Social pathology

Social morphology studies the quality and quantity of population, social groups, social structure and social institutions. Another area of study social control analyses formal and informal control mechanisms existing in society for control the behavior of members. Social process is the third branch of area of study it studies different types of interaction like cooperation, competition and conflict. Social pathology studies the social problems such as poverty, crime etc.

Karl Mannheim a well knew German Sociologist, who divides the area of study of sociology into two branches. Among those first branch is systematic and general sociology and the second is historical sociology. The first branch deals with the main factors of living together and the second branch studies the historical variety and actuality of the general forms of

society. Comparative sociology and social dynamics are the two sections constituted the historical sociology.

### c) **The Sociological Imagination –Task and promise**

Charles Wright Mills popularly known as C. Wright Mills, was an American sociologist born on August 28, 1916 in Waco, Texas, United States. The Sociological Imagination is an important theoretical contribution of him for the foundation of sociology. The theory referred in his book *The Sociological Imagination* published in 1959. Mills in his book mainly analyzes how one should approach the world in order to study it sociologically. *White Collar* (1951) and *The Power Elite* (1956) are the other major influential books by Mills. Sociological imagination is a theory comes under the theoretical branch of sociology of everyday life, which was emerged in 1960s in USA. This branch of theory analyses the micro aspects of society. Sociological imagination is a quality of mind for observing world sociologically. It highlights the quality of mind to correlates the personal experiences and social change. Through acquiring this quality individual can understand society as a whole. Mills perceives that contemporary history is the facts about the success and failure of individual men and women. At the same time social science deals with the problems of biography of history and their intersections with social structures.

In this sense sociological imagination helps to understand society and social change. Mills highlights that all things occurring in this world due to the interplay of society. He used the concept the personal troubles of milieu (biography) as the problems of persons in his social environment, which means any problems suffering from individual in his own life like unemployment, discrimination, oppression, suicide etc. Public issue of social structure is another concept used to represent the problems produced by collectivities in society like war, drought, unemployment, etc. All our systems are existing through the correlation between personal problems and history. If individuals consider their personal issues as their own issues and they cannot overcome that alone, when sociological imagination helps to evaluate that problem as the result of historical change. For example unemployment of a person is the result of personal cause, but the unemployment of 50% of people in a society is a social cause, that is the result of globalization or other global economic changes. Mills assure certain task and promises through this approach that are given below:

- i. It enables individuals to understand the larger historical scene in terms of the meaning of inner life (personal things) and the external career (activities of group of people) of a variety of individuals.
- ii. It provides the ability to understand the intimate realities of oneself in connection with larger social realities.
- iii. It capacitates individual to change issues from physical to psychological. An individual considers his problem as his own problems. Through the grasping of sociological imagination, he can understand his own problem as part of larger society, in this sense it provides the capacity to shift from one perspective to another.
- iv. It facilitates the individual to understand what is going on in the world and what is happening in themselves as minute points of the intersection of biography and history within society.

Sociological imagination is a capacity of mind helps to understand personal problems in connection with social realities. Mills conceives personal problems as physical, which is individual. Sociological imagination facilitates to change those personal problems as the problems result from social change, it is psychological. Through the combining of personal problems with public issues, the individual can understand society, because social science and contemporary history made with the interplay of biography and history. Even if the individual cannot understand his own problems in the light of a larger social context, he/she cannot understand the world. The approach mainly facilitates individual for developing a sociological outlook in analysis of the world [3].

#### **d) Sociology and Common Sense**

Sociology is a discipline which objectively searches for interconnections among different domains (area) of society and its systematic use of comparisons. Sociology studies the common people in society and the commonsense concepts like religion, economics, politics, caste, dowry, domestic violence etc. As the peculiarity of its subject matter people may misunderstand sociology studies as the commonsense. Even though Sociology and commonsense seems to be closely related, they are different. Commonsense means the people's innate ability to understand and assess the things they see and hear on a regular basis.

Sociologists test the insights created by commonsense by systematically assembling large body of data and applying the data, concepts and methods that may be applied to other domains of life in other parts of the world, for example Durkheim's study of suicide. Durkheim externally saw suicide as a commonsense concept, then he studies it apply the scientific methods and find the social causes behind it and he conclude it as a social problem. Weber's study of religious values and economic action is another example. Religion is a commonsense concept but Weber try to objectively coordinate religious behavior with economic growth. Religion is part of private life but economy is element of public life. He objectively conceptualizes how religious behavior in world leading to economic growth but in commonsense concept religion is part of belief.

Sociology studies the laymen concepts like family, marriage, class, caste, race, socialization etc. and it enquires about these on the basis of its own procedures like survey research, statistical analysis etc. Sociology is a formal field of academic study; objectivity is its nature and it scientifically analyses the society but commonsense is subjective and it has no scientific support. Sociology predicts the reality on the basis of scientific method but commonsense does not always accurately predict reality. Commonsense formed on the basis of certain constraints like norms, values, and control but sociology supports these constraints, its knowledge is scientific so it is not yielded by these constraints[4], [5].

Sociological knowledge is general, specific and systematic whereas commonsense is particular and localized. Even though the sociology is dynamic its knowledge is more or less static and it transcends time and place but the commonsense is highly variable subject to the constraints of time and place. Sociology is a branch of social science and it has a body of concepts, methods and data but commonsense has no specific methods other than individual features like emotions, personal choices, ideas etc. A deepened and broadened systematic study occurred in sociology but commonsense is externally search the things. Sociology forms knowledge by a systematic investigation but commonsense shapes its knowledge by limited experience of particular persons in particular places and times that hinders the examination of the available and relevant facts. Commonsense is utopian whereas sociology is anti-utopian[6], [7].



Sociology's central preoccupation with the disjunction (lack of consistency) between what human beings consider right, proper and desirable and their actual conditions of existence. Sociology is anti-fatalistic in its orientation. It does not accept the particular constraints taken for granted by commonsense as eternal or immutable. Sociological reasoning acts upon commonsense it tends to moderate both the utopian and the fatalistic elements in it. Sociology is bias free but commonsense is the source of potential bias and error. Sociological knowledge is value neutral or value free whereas commonsense is based on value judgments of reality on the basis of values like truth, happy, interest etc [8].

### DISCUSSION

The study of sociology involves examining and understanding how individuals and society interact with each other. Sociology seeks to explain the social patterns and behaviors that arise from these interactions. The basic premise of sociology is that our individual actions and behavior are shaped by social forces, such as culture, social norms, and institutions, which are created and sustained by society. One of the central concepts in sociology is culture. Culture refers to the shared beliefs, values, customs, behaviors, and artifacts that characterize a group or society. Culture shapes our thoughts, feelings, and actions, and it provides us with a framework for interpreting and understanding the world around us. Social norms are another important concept in sociology. Social norms are the unwritten rules of behavior that govern how people interact with each other. Norms can vary from society to society and from group to group, but they are an important part of maintaining social order. Sociology also examines social inequality, including disparities in income, education, and access to healthcare. Sociologists study how social structures such as race, gender, and class affect our opportunities and life chances. In addition, sociology investigates the role of social institutions, such as family, religion, and education, in shaping our behavior and beliefs. These institutions help to create and maintain social order, and they play a key role in shaping our identity and sense of self. To understand these concepts, sociologists use a range of research methods to collect data, including surveys, interviews, observations, and experiments. They analyze this data to develop theories and explanations for social phenomena. These theories can then be used to develop policies and interventions to address social issues and problems.

### CONCLUSION

In conclusion, the study of sociology is an essential social science that helps us understand the complex social world we live in. Sociology examines the interactions between individuals and society, and how social structures, culture, norms, and institutions shape our behavior and beliefs. Sociologists use a range of research methods to collect and analyze data, and they develop theories and explanations for social phenomena. By studying sociology, we can gain insights into the causes of social problems and develop solutions to address them. Ultimately, sociology helps us to create a more just and equitable society by providing us with a deeper understanding of the social forces that influence our lives.

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## CHAPTER 2

### AN OVERVIEW OF THE SOCIAL INSTITUTIONS AND ITS FEATURES AND SIGNIFICANCE

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#### **ABSTRACT:**

Social institutions are an essential aspect of human societies, serving as a framework for organizing individuals and shaping their behavior. Institutions such as family, education, religion, and government, among others, are characterized by their specific features and significance. Family is the basic social institution that plays a critical role in providing care, protection, and socialization to its members. Education institutions are responsible for imparting knowledge, skills, and values to individuals, while religious institutions provide a sense of community, morality, and spiritual guidance. Government institutions play a vital role in maintaining law and order, protecting citizens' rights, and providing public goods and services. The significance of social institutions lies in their ability to provide stability, continuity, and predictability to society, ensuring the smooth functioning of social and economic systems. This abstract provides a brief overview of the features and significance of social institutions, highlighting their crucial role in shaping human societies.

#### **KEYWORDS:**

Morality, Protection, Public Goods, Religion, Significance, Socialization.

#### **INTRODUCTION**

Social institutions are an integral part of any society. They are the organized and structured systems that shape and regulate our behavior, beliefs, and values. Social institutions are essential for creating order and stability in society, providing the necessary framework for individuals to interact and live together harmoniously. Some of the most common social institutions include family, education, religion, government, and the economy. These institutions provide individuals with the means to acquire the knowledge, skills, and resources necessary for survival and success in society. They also establish and maintain the rules and norms that govern our behavior and relationships with others. Social institutions are not static but are constantly evolving and adapting to changing social, economic, and political circumstances. They can be both a source of empowerment and a mechanism for social control, depending on how they are structured and utilized. Understanding the role and function of social institutions is critical for analyzing and addressing the complex issues facing contemporary societies.

Social Institutions are the building blocks of society, which made society, fulfills social needs and maintains social order. Due to its closeness to society and individual it is an important concept in social sciences like Sociology, Anthropology, Political Science, Economics etc. Institutions are not an individual concept it is a social concept. Social institutions are helps to

maintain social order and social existence. It is mainly fulfilling the social needs. It simply means the complex set of social norms, beliefs, values and role relationship that arise in response to the needs of society. Society is the subject matter of sociology and society is made out of social institutions like family, marriage, caste, religion, education etc. so it has very importance in sociology. Even though the concept has some complexities sociologists differently conceptualize it those are given below:

- i. MacIver and Page define “social institution is the established forms or conditions of procedure characteristics of group activity.
- ii. Ian Robertson defines “an institution is a stable cluster of values, norms, status, roles and groups that develops around a basic social need.
- iii. Horton and Hunt define “an institution is an organized system of social relationship which embodies certain common values and procedures and meets certain needs of the society.”

These three sociologists similarly conceptualize social institution as the established forms of values, norms. Especially the institutions are the norms regulating the behavior of individuals and help to fulfill the social needs like, family provides a code of conduct for regulate the behavior and family fulfills the needs of individuals, marriage another institution, facilitates union of two individuals and give room for reproduction, religion a social institution regulate the behavior of individual. Hence institutions are norms that are codified in different heads like family, marriage, caste, religion etc [1].

### Features of Social Institutions

Social institutions are the inevitable part of society and individual, which in found in all societies in all times. It has certain features which are given below:

- i. **Satisfaction of specific needs:** Institutions are the established forms of laws which help to satisfy the needs of individual. For example, family is a primary institution which satisfies certain needs like affection, economic, security etc.
- ii. **Prescription of rules:** Institutions are the sources of prescription of rules. It provides certain rules for behaving like religion provide certain rules for controlling the behavior.
- iii. **Abstractness:** Institutions are neither visible nor tangible. Individuals cannot see the institutions but they can experience it.
- iv. **Cultural symbols:** Culture is a way of life. Institutions are the symbols which expresses certain lifestyles so it is the cultural symbols.
- v. **Universality:** Social institutions although in different forms are found in all societies in all times in primitive and modern societies.
- vi. **Social in nature:** Institutions are not individual phenomena. It is exist among group so they are social phenomena.
- vii. **Institutions are the controlling mechanisms:** Institutions are set of norms or rules which act as the controlling mechanisms. Institutions like family, marriage, religion,

caste etc. provide certain rules for controlling the behavior and interaction pattern of individuals.

- viii. **Institutions are relatively permanent:** The sudden changes are not commonly reflected in social institutions. The slow changes are found in institutions and therefore they are relatively permanent.
- ix. **Oral and written:** In early period the institutions are mainly oral, there have no a developed language for record the rules. Certain rules are transmitted through communication like recognize and respect others. Certain rules are written, like constitution and other written laws.
- x. **Institutions are interrelated:** All institutions are related to each other. Family, marriage, caste, kinship, religion etc. are related to each other for maintenance of social order.

Social institutions are the established forms of norms and rules. Society cannot exist without social institutions. It helps to maintain social order. It also helps to social growth and capable to become a welfare society.

### Significance of Social Institutions

Social institutions have certain function in society which helps to the smooth functioning of society. It is a universal phenomenon, exists in all societies in all periods of history.

- i. It helps to maintain social order and social welfare
- ii. It helps to social growth
- iii. It works as a control mechanism
- iv. Social institutions are the inevitable part of society
- v. It controls social interaction of individual

### Types of Social Institutions

Social institutions are classified into primary institutions and secondary institutions on the basis of the nature and characteristics of them. Primary institutions are the most basic type, which helps to fulfill our basic needs like food, clothing and shelter. Family, marriage, kinship, religion etc are important examples of primary institution. Secondary institutions are another type of social institutions which helps to fulfill the secondary needs like education entertainment, economic needs. It is mainly supporting the primary institutions for the fulfillment of the primary needs. Economy, political institutions, education etc. are the major secondary institutions commonly found in society. Certain important primary and secondary institutions are briefly explained below:

#### 1. Family

Family is a basic social institution existing in all periods of history. Family simply means a social group consisting of husband, wife and their children. The term family derived from Latin word famulus meaning servant. Family is a group of persons defined by sexual relations, and the people in it are related through the ties of marriage and blood. Family is a

social unit as well as a biological unit. Different sociologists differently conceptualize family that is given below:

- i. Nimcoff define s “family is a more or less durable association of husband and wife with or without children, or of a man or women alone with children.”
- ii. MacIver defined “family is a group defined by sex relationship sufficiently precise and enduring to provide for the procreation and upbringing of children.”

### 1.1. Characteristics of Family

Family is a basic social institution it has certain characteristics which are given below

**Universality:** Family is a universal institution in society. Family has existed in every age and in every society and is found in all parts of the world. No culture or society has ever existed without some form of family organization.

**Emotional basis:** Family is a fundamental unit of human society. It is based on certain emotions like care, love, sharing, recognition etc.

**Limited size:** Family is a group constituted by a limited number of people. It is a group based on biological condition.

**Formative influence:** Family helps to form certain qualities like personality, socialization etc. The family exercises the most profound influence over its members. It moulds character of individuals. Family influences individual from childhood onwards.

**Nuclear position:** The family is the nucleus of all other social groups. Marriage, parental obligations, siblings and secondary institutions etc are included in family. The whole social structure is built of family units.

**Responsibility of the members:** Family is not merely a temporary collection of people; it is a functional group. Family is group constituted on the basis of marriage. Parents and children have certain mutual responsibilities. Each and every member has responsibilities for the maintenance of family as a primary institution.

**Social regulation:** Social regulation means the control of society over individuals for regulating behavior. Family is guarded by social customs and legal regulations. It imposes certain regulations over members to control the behavior of individuals.

**Permanent and temporary:** Family as an institution is permanent and universal, while as an association it is temporary and transitional.

Family is a basic institution in society. As an institution it has some specific characteristics which are given above. The characteristics of family shows that the inevitability of family in society [2].

#### 1.1.1. Functions of Family

Family is a small social unit composed by husband wife and their children. Family has certain characteristics like universality, nuclear position, social regulation, emotional basis; limited size etc. sociologists opined that family has certain functions to maintain society. MacIver, Ogburn and Nimcoff well known sociologists who conceptualized the functions of family. The important functions of family are given below:

- a. Affection
  - b. Recreational
  - c. Religious
  - d. Educational
  - e. Economic
- i. **Affection Function:** Family is a social group based on emotions like love, sympathy, caring etc. Man has physical and mental needs, which are satisfied in family. Parents love their children. The love of parents discloses the caring, recognition, and mutual sharing of feelings towards children. Through fulfilling the affection function child become very responsible in society and they can develop good personality.
  - ii. **Recreation function:** It is the second most important function of family. In case of joint or extended families, the responsibility of children is not vested in parents alone. Grandparents, father's brothers, sister etc. also take care of children. The recreation (entertainment) chances like playing, storytelling, sharing the experiences etc are fulfilled in families so the families fulfill recreational functions.
  - iii. **Religious:** Religion is a social institution. Children get primary ideas about religion from family. Family has major role to shape the religious beliefs of children. Religion is an agency of social control. It helps to control the behavior of children.
  - iv. **Educational:** Educational function of family means the socialization of children. Socialization simply means learning the social roles from family in early years of life. Family is the first school and parents are the first teachers of children. The first units of life like recognition, love, caring etc are studying children from family.
  - v. **Economic:** Economic function means the primary function of family like food, clothing, shelter etc. Family is a social unit at the same time it is an economic unit. Family fulfills the economic function of its members.

Even though certain changes are occurring in structure and nature of family, it exists as a basic institution in society. Sociologists opined that the functions of family changed in accordance with time changing especially the functions are transformed to secondary agencies like affection function fulfilled by day care centers, recreational function by parks and other playing spaces etc.[3].

### **Types of Family**

Family is an inevitable institution of society; it helps to the healthy maintenance of society. Different sociologists conceptualize the family differently. Family divided into different types on the basis of characteristics, structure of authority, pattern of residence, ancestry or descent etc. Some important types are briefly explained below;

Classification on the basis of characteristics

- i. Joint family
- ii. Extended family

**iii. Nuclear family**

Classification on the basis of authority structure

- i. Patriarchal family**
- ii. Matriarchal family**

Classification on the basis of pattern of residence

- i. Patrilocal family**
- ii. Matrilocal family**
- iii. Neolocal family**

Classification based on lineage or descent

- i. Patrilineal family**
- ii. Matrilineal family**

Classification Based on Characteristics

**i. Joint family:**

Joint family is a type of family existed in early Indian society. The family in India does not consist only of husband, wife and their children but also grandparents, cousins, aunts and uncles this system is known as joint family system. Large size, joint property, common residence, mutual rights and obligations, and productive unit, traditional occupation etc. are the important peculiarity of joint family system. Irawati Karve a well-known Indian sociologist defined “joint family as a group of people who generally live under one roof, who eat food cooked at one hearth, who hold property in common and who participate in common worship and are related to each other as some particular type of kindred.” The social developments like urbanization, industrialization, spread of modern education etc. destruct the joint family system.

**ii. Extended family:**

It is a type of family commonly found in early and present society. Extended family constituted is by husband, wife their children and either the parents of husband or wife.

**iii. Nuclear Family:**

It is type of family commonly found in modern industrial society. The nuclear family constituted by husband, wife with or without children (unmarried). Classification Based on Authority Structure.

**iv. Patriarchal family:**

It is the classification of family on the basis of authority structure. The term patriarchy is composed by two terms like Pater and archy. Among those the Latin word Pater means father especially male archy means rule or a governing part. In patriarchal family the authority of family vested in a male member that may be a joint, extended or nuclear family. This type family is commonly existed in earlier and present-day societies.

**v. Matriarchal family:**

This is another type of family classified on the basis of authority structure. The authority of family is vested in mother or a female member, the best example of this type family is the families of Nair community in Kerala. But some contradictions are found in history about the matriarchal families in Kerala, some theorists are opined that the authority of family to a female is nominal, all decisions are taken by male members.

Classification Based on Pattern of Residence

**i. Patrilocal family:**

In this type family, after the marriage woman lives with her husband and his parents, it is a common and existing type of family system.

**ii. Matrilocal family:**

Matrilocal families are constituted by husband and wife living within wife's family. Matriarchal families commonly following this type pattern of residence system.

**iii. Neo local family:**

The term neo means new. In this type families, the husband and wife living in a new space. This type family is commonly found in modern industrial societies.

Classification Based on Lineage or Descent

**i. Patrilineal family:**

In this type family the lineage is passes through father or a male member. The patriarchal and patrilocal families are following this type lineage system.

**ii. Matrilineal family:**

In matrilineal family the lineage passes through mother of a female member. The matriarchal and matrilocal families following this type lineage system[4], [5].

## **2. Marriage**

Marriage is a type of primary social institution. It is a universal social institution established by the human society to control and regulate the sex life of man. It is closely connected with the institution of family. Regulation of sexual life is the prime function of marriage, through which facilitate social control. Edward Westermarck, a Finnish sociologist defined that family as the more or less durable connection between male and female lasting beyond the mere act of propagation till after the birth of offspring[6], [7].”

### **2.1. Forms of Types of Marriage**

Marriages are divided into different types based on characteristics. Monogamy and polygamy, Polygyny, polyandry, hypergamy and hypogamy, endogamy and exogamy are the important types of marriages commonly found in our society [8].

**i. Monogamy/ Monogamous marriage**

**ii. Polygamy**

**iii. Polygyny**

- iv. Hypergamy (anuloma)
- v. Hypogamy (pratiloma)
- vi. Endogamy
- vii. Exogamy

Monogamy and polygamy is two general terms used to refer the number of spouse, spouse may be man or woman. Monogamy means one man or woman marries one man or woman. Hypergamy and hypogamy are the two types of marriages coming in monogamy, this classification mainly based on the peculiarity of social status. Hypergamy or anuloma marriage means a lower-class woman marries a higher-class man. The hypogamy or pratiloma marriage means a higher class or caste woman marries a lower class or caste man. It is claimed that an ideal type of marriage system. Polygamy is the term used to represent one man or woman marries one more man or woman at a time. Polygyny and polyandry is two varieties of marriages come in polygamy. Polygyny means a man marries more than one woman at a time. Polyandry is the opposite of polygyny that is a woman marries one more man. Sororate and levirate is another set of polygamous marriage. The Latin word soror means sister, when sororate marriage means a man marries one woman and his sisters at same time. The Latin word levir means husband's brother, levirate marriage means a woman marries husband's brothers at a time. Endogamy and exogamy are a general classification of marriage, this compartmentalization based on the peculiarity of membership in a group of an individual being marry. Endogamy means a man or woman marry a man or woman within his own group. Group simply means class, clan or caste etc. Exogamy means a man or woman marries outside of his/her own group.

### **DISCUSSION**

Social institutions are a fundamental part of human societies, as they serve as the building blocks for organizing individuals and shaping their behavior. Each institution has its unique features and significance, and together, they provide stability, continuity, and predictability to society. For instance, family serves as the primary social institution that provides care, protection, and socialization to its members, while educational institutions impart knowledge, skills, and values to individuals. Religious institutions provide a sense of community, morality, and spiritual guidance, and government institutions ensure law and order, protect citizens' rights, and provide public goods and services. These institutions work together to form a cohesive system that maintains social order and ensures the smooth functioning of society. Furthermore, social institutions help to perpetuate cultural values, beliefs, and norms from one generation to the next. In summary, the significance of social institutions cannot be overstated, as they play a crucial role in shaping human societies and ensuring their continuity over time [9].

### **CONCLUSION**

In conclusion, social institutions are a critical aspect of human societies, as they provide the framework for organizing individuals and shaping their behavior. The family, education, religion, and government are examples of social institutions, each with its unique features and significance. Together, these institutions ensure stability, continuity, and predictability in society, ensuring the smooth functioning of social and economic systems. Additionally, social institutions help to perpetuate cultural values, beliefs, and norms, contributing to the preservation of society's cultural heritage. Thus, the study of social institutions and their



features and significance is essential for understanding human societies and their development over time.

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## CHAPTER 3

### AN ANALYSIS OF THE ECONOMIC INSTITUTION

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#### ABSTRACT:

In sociology, economic institutions are social structures that shape the production, distribution, and consumption of goods and services in a society. They include both formal institutions such as governments, corporations, and financial systems, as well as informal institutions such as social norms, cultural values, and traditions. Economic institutions play a crucial role in shaping the organization of societies and the ways in which individuals interact with each other and with the economy. Sociologists study economic institutions to better understand how they are shaped by historical, cultural, and political forces, and how they, in turn, shape social and economic outcomes such as inequality, poverty, and economic growth. This abstract provides an overview of the key concepts and approaches used by sociologists in studying economic institutions, highlighting the importance of interdisciplinary research and a focus on both formal and informal institutions.

#### KEYWORDS:

Capitalism, Consumption, Corporations, Cultural Values, Distribution, Economy, Formal Institutions.

#### INTRODUCTION

Economic institutions constitute the economic system. System means a structure or complex whole of interrelated elements. Production, distribution and consumption are the economic activities, which is operated through the economic institutions like property, wage, division of labour, work etc. Economic institution simply means any activities related with the production of food. Economic activities are undertaken in economic system. The economic activities of individuals are governed by rules and procedures laid down by society. The property one of the most important economic institutions, means the goods or objects of which an individual or group of individuals to be owner. The goods or objects owned by individual are known as private property whereas the goods or objects are owned by govt. is called public property. Wage an economic institution is a fixed or regular payment earned for work or services. It is fixed by employer and employee through contracts. Division of labour is another economic institution commonly found in society. Every human society establishes some division of labour among its members that may be on the basis of age, sex, caste, ability, education, qualification etc. Division of labour involves the assignment to each unit or group a specific share of a common task. It assures the particular job to particular category of people to do. It helps raise the efficiency in particular task at the same time it helps to functional dependency in society. Economic institutions facilitate economic activities, which

helps to the maintenance of economic system. Economic system is an inevitable part of social system. The smooth functioning of economic system helps to the social order.

### **Political Institutions**

Institutions are the established form of rules and norms, and it is the building blocks of society. Political institutions are the structural elements of political system. It simply means the organizations in a government which create enforce and apply laws. The rules and regulations are commonly found in every society for control the behavior of individuals. In primitive societies the control system is informal but in modern society the regulating agencies are formal. Government, political party, the Constitution etc. are the political institutions constituting the political system. Government executes different laws based on the constitutional values. The constitution is a legal document which governs the government of a country. Political parties are organized by people who share common interest and ideologies. Through general election the party members come in the legislative bodies and they can influence the political decisions and processes in a democratic State. Political institutions constitute the political system, which is an inevitable part of social system. Political institutions facilitate the smooth functioning of society through the controlling of relationship between individuals. Institutions are the established forms of norms and rules. Social institutions are the backbone of society. It is constituted by primary and secondary institutions. Both are contributed to the smooth functioning of society. All the systems like political system, economic system, primary social institutions etc. form the social system, which is the subject matter of sociology [1], [2].

### **Elements of Society**

This module analyses the elements of society, which is the constituting parts of social groups, social control, culture, norms and values. These are the basic concepts referred in sociology. The main analytic element of sociology is social group, which is maintained by social control. The social control facilitated by culture, norms and values. Man is a social animal, he intent to live in society. This module helps to make a clear idea about society and its elements.

#### **i. Social Groups-Types, Features and Significance**

Social group is a basic concept in sociology. Society is made up of social groups. In common parlance group means merely a collection in a physical area, but in sociological sense its meaning is different. A group means a collection of two or more people among the direct or indirect contact and communication. The people are collected in a geographical area on the basis of certain qualities like common interest, features, feelings, believes, tastes etc. Short term or long-term groups are found in society. Interrelationship is the nature of group. Different sociologists conceptualize social group in different ways the definition of groups is given below:

- i.** MacIver and Page define “social group as any collection of human beings who are brought into human relationships with one another.”
- ii.** Harry M Johnson defines “a social group is a system of social interaction.” Groups have certain characteristics which are given below.
- iii.** Collection of individuals: one individual cannot say a group which means two or more persons collected in a particular geographical area.

- iv. Interaction among members: A mere congregation of individual do not form a group, two or more individual collected in particular are among them direct or indirect contact and communication.
- v. Common quality: It is the nature of group. The members of a group have a common quality that may be a common interest, feeling, believes, features, ideology, aims or any qualities similar to others.
- vi. We-feeling: It means feeling of oneness. It represents group unity. It refers to the tendency on the part of the members to identify themselves with the groups. It creates cooperation among group members and helpful to protect and attain the common goal.
- vii. Mutual awareness: Mutual awareness is the quality of group members and it involves in group life. The members are aware of one another and their behavior, their ideologies and they respect and give priority like their own.
- viii. Unity and solidarity: It is a characteristic of social group. Unity means a state of oneness but solidarity is a psychological sense of unity. The members have a unity on the basis of dependence is called solidarity but the equal consideration to one another is unity.
- ix. Size of the group: The number of people is important for group. Countable numbers of persons are included in group that may be dyad, triad etc.
- x. Stability: It means the state of permanency. Groups may be temporary or permanent or short term or long term. The temporary group or short-term groups are unstable, but the long term or permanent group is stable. The ideology, objectives, norms or values of the group may be changed in accordance with time changed but the group existed.
- xi. Group norms: Norms are the foundation of society. No group without norms. Norms means the expected mode of behavior. The members of a group have some code of conduct related with the ideology and objectives. Norms of a group closely related with its existence in society.
- xii. Groups are dynamic: Social groups are not static. Groups are subject to changes whether slow or rapid. New members may enter group on the basis of changes in interest, ideology etc. and old members may go outside of the group. Due to internal or external pressures or forces groups undergo changes [3].

### **Types of Social Group**

Man is a social animal he is interested to live in group. Group means a collection of people who establish and maintain direct or indirect contact and communication. Interaction is the basis of any group. Social groups are divided into different types on the basis of nature of interaction, and characteristics such as primary group and secondary group, voluntary group and involuntary group, in group and out group, Gemeinschaft and Gesellschaft, Horizontal and vertical and reference group.

## Types of Groups

- a) Primary group and secondary group
- b) Voluntary and involuntary group
- c) In group and out group
- d) Gemeinschaft and gesellschaft
- e) Reference group
- f) Horizontal and vertical
- g) Small groups and large groups
- h) Organized and unorganized groups

### i. Primary Group and Secondary Group:

Charles Horton Cooley (1864-1929), an American Sociologist and a prominent sociologist in Chicago School. He classified group as primary and secondary group on the basis of the characteristics of relationship found in group. His concept of primary group is analyzed in the book *Social Organization: A study of the Larger Mind* (1910). Primary group is a type of group which is primary in sense and it is the intimate face to face close association and cooperation. Commonly primary group is small in size. The relationship is close and the unity existed there mainly on the basis of harmony and love. The relationship found in primary group is often long lasting and goals in themselves. Family, neighborhood, play group of children and community group of elders. Secondary group is another type of group the relationship found there is impersonal and its existence is temporary. The secondary group is mainly goal oriented and larger. Distant relations are the peculiarity of the secondary group [4], [5].

### ii. Voluntary Group and Involuntary Group:

These are the classification of group based on the peculiarity of membership found in group. Charles Abram Ellwood (1873-1946) an American sociologist conceptualized the voluntary group and involuntary group in his book *Psychology of Human Society* (1925). The membership in voluntary group will be based on the will of individuals. It is a formal group in which a man joins his own volition. He is free to withdraw at any time in membership. Cricket association, unions, political parties etc. Involuntary group is a type of group, the member of which group is compulsory and the individual has no choice to membership. Kinship, family, Caste, Race etc. are the example of involuntary group. In these institutions the membership on the basis of birth and the individual cannot withdraw freely from these. It is an informal group but the membership is fixed on the basis of birth and blood relationship.

### iii. In Group and Out Group:

These are types of groups are conceptualized by William Graham Sumner (1840-1910) an American Sociologist, in his famous book *Folkways* (1907). He is popularly known as W G Sumner. This classification based on the psychological factors rather than physical factors. In group means 'we' group in that group a man is member and he feels interest to that group. The members in in-group are strongly related and they respect and consider all members likings. Out group means 'they' group, where an individual is not the member. An individual evaluates other group, in which he is not a member based on the qualities of his own group.

**iv. Gemeinschaft and Gesellschaft:**

Ferdinand Tonnies (1855-1936) a German Sociologist introduced this classification of groups in social science as analytic concepts of society. Tonnies referred these groups in his book entitled as Gemeinschaft and Gesellschaft (1887). Gemeinschaft and gesellschaft are the two German words meaning community and society, respectively. Generally, it is the classification of social ties based on human will such as essential will and arbitrary will. Essential will means the grouping originated from the underlying subconscious state of mind, through which a group generated is known as Gemeinschaft and the membership in is self-fulfilling. It is the group formed through the feeling of togetherness. Direct and personal social ties are found. Family, neighborhood etc are important examples. Gesellschaft is another type of group formed through arbitrary will. Arbitrary will is another type of will, in it the grouping on the basis of purpose or instrumental. In arbitrary will an actor sees a social grouping as a means to further his individual goals. The group is sustained by an instrumental goal. Impersonal and indirect social ties are the particularity of the group and the society mainly guided by formal values and believes. The groupings made for particular purposes like, employees unions, student organizations etc. are example of gesellschaft.

**v. Reference Group: It is a type of group:**

It simply means another group of which he is not a member. The term reference group was coined by an American Sociologist Herbert Hymen in 1942 to identify the group against which an individual evaluates his or her own situation or conduct. Muzaffar Sherif (1906 1988) a Turkish social psychologist firstly applied the term in literature on small group in his book namely An Outline of Social Psychology (1948). He used the term in contrast to the term membership group, which means a group to which a person belongs while the reference group means a group that affects his behavior. The concept was hypothesized by Robert K Merton in social science.

**vi. Horizontal and Vertical Group:**

Horizontal and vertical is the classification of the group put forwarded by an American sociologist, Pitrim A Sorokin. Horizontal groups are the large and inclusive groups such as nations, religious organizations and political parties etc. The second type is vertical groups which are the smaller divisions such as economic classes, status groups etc.

**vii. Small Groups and Large Groups:**

It is another classification based on size of the group introduced by George Simmel. Small groups are the groups constituted by two or three people. Group with two people is known as dyad and with the three people is triad. Large groups are constituted with large number of people like racial groups, political groups, nation etc.

**viii. Organized and Unorganized Groups:**

Social groups are classified on the basis of their degree of organization into organized and unorganized group. Organized groups are well built organizations so it is known as associational groups. It is small groups and it has an organized structure. These type groups are established purposefully for the fulfillment of some specific interest. These groups are permanent in nature. Employees association is an example. Some groups are organized for short term they have no organized structure. Crowd is the best example of unorganized groups. It is large in size but organized for a temporary period.

### Significance of Social groups

Man is a social animal who intends to live in group. Social groups are of great individual as well as social significance. Social group is a fundamental concept in social science. It has social as well as psychological significance. Social group is not merely a simple collection of people, but among them existing interaction. As a sociological concept it has some significance in society which are given below:

- i. Social groups function as agency of social control
- ii. It controls individual's behavior
- iii. It is an agency of socialization
- iv. It is the moulder of human personality
- v. It satisfies psychological needs like happiness, security and sharing
- vi. It provides various stimulus to pursue the interest of individuals
- vii. Groups provide opportunities for us to develop our abilities and express our talents.

### Culture, Norms and Values

#### a) Culture-Definition and Characteristics

Culture is one of the most important concepts in social science. Culture is a unique possession of man and an inevitable part of society. The study of society or any aspect of it becomes incomplete without a proper understanding of the culture of that society. Culture and society go together, they are inseparable.

Culture is a very broad term that includes all our walks of life, modes of behavior, morals, manners, philosophies, ethics, customs, traditions etc. Man is born in a cultural environment while animal in natural environment. It is the unique quality of man which separates him from lower animals. Culture simply means all that man has acquired in his individual and social life. Culture has two parts one is manmade, known as material culture which **includes** the machines, food, dress, etc. Second part of the culture is non-material. Arts, language, customs etc are examples of non-material culture. The material part of culture will grow faster as compared to non-material part, W G Ogburn called the gap among growth of these cultures as cultural lag. Social philosophers and Anthropologists differently define culture that are given below:

#### i. Definition

B. Malinowski a Polish born social Anthropologist defined "culture as the cumulative creation of man and it is the handwork of man and the medium through which he achieves his ends." Edward B. Tylor a famous English Anthropologist has defined "culture as the complex whole which includes knowledge, belief, art, morals, law, customs and any other capabilities and habits acquired by man as a member of society"

Robert Bierstedt an American Sociologist defines "culture is the complex whole that consists of all the ways we think and do and everything we have as members of society." Culture is a social creation and it includes all man-made parts like believes, values, knowledge etc. Sociologists consider the content of culture as the quality acquired by man in his life. Some of the characteristics of culture are described below".



## ii. Characteristics of Culture

### a) Culture is social:

Culture does not exist in isolation. It is not an individual phenomenon. It is a product of society. Culture originates and develops through social interactions. It is shared by members of society. No man can acquire culture without association with other human beings. Culture cannot exist without society [6].

### b) Culture is learned:

Culture is not an inborn tendency and not inherited biologically, but it is learnt socially by man. Culture is often called learned ways of behavior. Unlearned behavior, such as closing eyes, sleeping, eye blinking etc are physiological not cultural. Cooking food, wearing clothes, combing hair, wearing ornaments, eating in plate or leaf, reading newspaper etc. are learned by man through interaction. Man born with certain biological needs like food and shelter then he becomes a cultural being through social interaction in family and other secondary groups he acquired culture.

### c) Culture is shared:

Culture is a shared quality. Culture is not growing without sharing. An individual alone can possess the culture. Knowledge, beliefs, values, morals, practices etc. are shared from society to society.

### d) Culture is transmissive:

Culture is not brought by man when he born. Man born in a society with already culture exist which is transmitted from one generation to another. Cultural trait (certain signs like thali, traditional dresses, food,) and practices are transmitted from grandparents to parents then to their children. Culture is not transmitted through genes but by means of language. Language is the vehicle of culture.

e) **Culture is continuous and cumulative:** Even though culture is dynamic some elements are not being sudden changes so culture is a continuous process. Culture is the cumulative of past and present qualities.

f) **Culture is consistent and integrated:** Sometimes externally we feel certain cultural practices haven't meaning or not logical contradictions, but culture is integrated with other aspects like religion, morality, customs, traditions etc.

g) **Culture is dynamic and adaptive:** Though culture is relatively stable it is not altogether static. Culture is subject to slow but constant changes. Culture is responsive to the changing conditions of the physical world so culture is adaptive.

h) **Culture is gratifying:** Culture satisfies our needs and desires through providing proper opportunities and means. These needs may be biological or social in nature.

i) Our biological need like food, shelter, sex and social needs like status, name, fame, money etc. are fulfilled through cultural way.

j) **Culture varies from society to society:** Culture is found in all society, but culture varies from society to society. Culture exists on the basis of climate, or any other geographical or physical features.



- k) Culture is superorganic and ideational:** Culture is neither organic (living things) nor inorganic (nonliving things) in nature but above these two. The term superorganic implies that the social meaning of physical objects and physiological acts. The social meaning may be independent of physiological and physical properties. For example National flag is a piece of colored cloth but it represents a nation. Society considers culture is ideal. It is regarded as an end in itself. Every people consider their culture as an ideal and are proud of their cultural heritage [7].

### DISCUSSION

Economic institutions are central to the study of sociology as they play a critical role in shaping the organization of societies and the ways in which individuals interact with each other and with the economy. These institutions can be formal, such as government bodies, financial systems, and corporations, or they can be informal, such as cultural values, social norms, and traditions. Together, they shape the production, distribution, and consumption of goods and services, and impact social and economic outcomes, including inequality, poverty, and economic growth. One of the key areas of focus in the study of economic institutions is the relationship between capitalism and inequality. Capitalism, a system that prioritizes the accumulation of wealth and resources, is often associated with high levels of inequality, as it tends to concentrate resources in the hands of a few. Sociologists have examined the role of institutions such as government and corporations in perpetuating this inequality, as well as the ways in which informal institutions such as cultural values and norms can either reinforce or challenge capitalist systems. Another area of interest in the study of economic institutions is the role of formal institutions such as government and financial systems in shaping economic outcomes. Sociologists have examined the ways in which government policies and regulations impact the distribution of resources and the behavior of corporations and individuals.

They have also studied the impact of financial systems on economic growth and stability, and the ways in which financial institutions can either support or undermine social welfare. Informal institutions, such as cultural values and traditions, also play a critical role in shaping economic outcomes. Sociologists have examined the ways in which cultural values impact consumer behavior and the choices individuals make about work and consumption. They have also studied the role of social norms in shaping economic outcomes, including the ways in which social networks and communities impact access to resources and economic opportunities. In order to fully understand the role of economic institutions in shaping society and the economy, interdisciplinary research is necessary. Sociologists often work alongside economists, political scientists, and other scholars to study the complex relationships between institutions and social and economic outcomes. Through this interdisciplinary approach, they seek to develop a more nuanced understanding of the ways in which economic institutions impact social welfare and the distribution of resources [8].

### CONCLUSION

In conclusion, economic institutions play a central role in the study of sociology as they shape the production, distribution, and consumption of goods and services in society. They include both formal institutions such as government bodies and financial systems, as well as informal institutions such as cultural values and social norms. The study of economic institutions has important implications for understanding social and economic outcomes such as inequality, poverty, and economic growth. To fully understand the role of economic institutions in shaping society and the economy, interdisciplinary research is necessary. Through this interdisciplinary approach, scholars seek to develop a more nuanced

understanding of the complex relationships between institutions and social and economic outcomes. Ultimately, this knowledge can inform policy and practice, promoting more just and equitable societies.

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## CHAPTER 4

### AN ANALYSIS OF DEFINITION AND CHARACTERISTICS OF SOCIOLOGY

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#### **ABTRASCT:**

Sociology is a social science that studies human behavior and society, focusing on how individuals interact with one another in groups, institutions, and societies. It seeks to understand the social world and the ways in which social structures and social processes shape human experience. Some of the key characteristics of sociology include its focus on the systematic study of society, the use of empirical research methods, and the recognition of the importance of social context in shaping individual behavior. Sociology also acknowledges the role of social inequality, power, and conflict in shaping social relationships and outcomes. Through its analysis of social patterns and dynamics, sociology provides insights into the social forces that shape our lives and the ways in which we can work to create a more just and equitable society.

#### **KEYWORDS:**

Empirical Research, Social Context, Social Dynamics, Social Patterns, Social Processes, Social Science.

#### **INTRODUCTION**

Norms are the very foundation of social structure and therefore it is an important area of analysis in sociology. The primary task of sociology is found out the sources of social order that society exhibits. Norms are the source of social order. It is generally known as the standards of group behavior.

The term social norm firstly used by Muzafer Sherif in his book entitled as *The Psychology of Social Norms* (1936). He used the term for first time to describe the common standards or ideas which guide members in all established groups. Social norms simply mean a group shared standards of behavior or expected modes of behavior. They are based on social values. It is a pattern setting limits on individual behavior. It is generally the blueprints for behavior. Norms determine guide, control and predict human behavior. Sociologists differently define norms which are given below:

- a) H M Johnson defines “a norm is an abstract pattern held in mind that sets certain limits for behavior.
- b) Robert Bierstedt defines “a norm is a rule or standard that governs our conduct in the social situations in which we participate.”

Norms means the rules we follow in our day-to-day life. All people expect certain forms of behavior in different spaces like the behavior in public and private places is different. It provides certain guidelines to people for maintaining social order. Norms are closely related with culture and values.

### Characteristics of norms

- i. **Norms are universal:** Norms are the basis of social order. Even though the norms vary from society to society it exists in all societies. Even in uncivilized and barbaric societies we find norms.
- ii. **Norms are related to factual order:** Two types of order are found in society that is normative order and factual order. Normative order is the order of society on the basis of norms and factual order is the order based on the actual behavior of people. Certain actual behaviors are influenced by the norms and the norms are closely related with factual order.
- iii. **Norms are relative to situations and groups:** Norms vary from society to society. Sometimes within the same society they differ from group to group. The norms are varying from situations and groups.
- iv. **Norms are normally internalized by people:** An individual are born into a society the norms already exist. The norms are learned by the individual and they are internalized. Norms become the part of an individual's life. The norms internally regulate the behavior of individual.
- v. **Norms incorporate value judgments:** Values provide general guideline for behavior and it is the measures of goodness or desirability. Value judgments mean we decide some evaluations on the basis of values. Norms provide a mould for formation of values.
- vi. **Norms are not always obeyed by all:** Norms are the general guidelines for living society or group. The violations of certain norms are the punishable and some others are not.

Norms provide a general pattern for behaving in society or group. Norms regulate the behavior of individual and maintain the order in society. Sometimes the violation of norms is punishable, such as we insult the national flag and intrude into another peoples' life etc [1], [2].

### Values

Values are the basic structure of society and it helps to maintain social order. Values simply mean the measures of goodness and desirability. It explains the way in which social processes (social interaction) operate in a given society. They are the sources of patterned interaction. It provides general guidelines for conduct. Values are the criteria people use in assessing their daily live and activities. It also gives guidelines in arranging the activities in accordance with priorities, measuring their pleasures and pains, choosing between alternative courses of action. It provides goals or ends for members, and it provide stabilities and uniformities in group interaction. Different sociologists differently conceptualize values which are given below:

### Definition

- i. H M Johnson defines "values are general standards and may be regarded a s higher order norm."

- ii. Young and Mack define “Values are assumptions, largely unconscious of what is right and important.”
- iii. G. R Leslie, R F Larson, H. L Gorman define “values as group conceptions of the relative desirability of things.”
- iv. Michael Haralambos defines “a value is a belief that something is good and worthwhile. It defines what is worth having and worth striving for.”

### **Social Control-Forms, Agencies and Relevance**

Social control helps the maintenance of social system. The attainment of happiness is an important aim of an individual when living in society. But society doesn't provide unbounded freedom to individual for attaining his/her happiness. Society exercises certain mechanisms to control the behavior of individual which can be referred as social control. Social control helps to maintain harmony, cooperation, solidarity etc. Social control simply means the control of society over individual. E A Ross an American Sociologist firstly to deal with the concept social control in sociological sense in his book entitled as Social Control: A Survey of the Foundations of Order published in 1901. According to Ross the individual has the deep-rooted sentiments like sympathy, sociability and a sense of justice to cooperate with other fellow members to work for social welfare. But these sentiments alone not enough to suppress the self-seeking impulses of individual, when society exercises certain mechanisms like law, belief, religion, ideals, public opinion in establishing social control.

### **Definition**

- i. E A Ross defines “social control as the system of devices whereby society brings its members into conformity with the accepted standards of behavior.”
- ii. Karl Manheim defines “social control as the sum of those methods by which a society tries to influence human behavior to maintain a given order.”
- iii. According to Ogburn and Nimcoff “social control refers to the patterns of pressure which a society exerts to maintain order and established rules.”

### **Forms of social control**

Society makes various forms of control in accordance with time and situation to maintain social order. The control mechanisms commonly found in primitive societies is closely related with their belief, like magic or any other organized forms of believes. Even though the religion is existed in modern society, along with religion laws, rules etc. are used as social control mechanism. Social control is divided into two on the basis of the means of social control that are employed.

- i. **Formal social control:** Formal social control means the control of society over individual through formal system or means like law, legislation, military force, police force etc. They are created through deliberations. Violators of formal control are given punishments depending upon the nature and type of violation. Formal control creates body of officials vested with power to enforce control. It is the control through impersonal ways.
- ii. **Informal social control:** Informal social control means the control practiced through the personal or non-official or informal ways. In this type control no need for the implementing officials. It is not purposefully created. They become deep rooted with

people through their practices. Family, neighbors, tribe, rural community, caste etc. are important agencies of informal social control [3].

### Agencies of Social Control

- i. **Law:** Law is agency of formal control that emanating from political agencies. Laws are the general conditions of human activity prescribed by the state for its members. It is enacted by a proper law-making authority. It is definite, clear and precise. Laws are the product of conscious thought and a deliberate attempt. It is a code of social and individual behavior.
- ii. **Education:** Education is an agency of socialization, through which man studies his society, social institutions and control. The education also transforms the knowledge from one generation to another. Education molds the behavior of individual.
- iii. **Public opinion:** Public opinion means the prevailing and predominant attitude and judgments of the members of community on given issues of general controversy as determined by public. Democratic countries give significant place to public opinion. It is the opinion of a group of people on specific topics. It is an informal agency of social control. It also helps to mould the behavior of individual.
- iv. **Propaganda:** Propaganda means advertisement, it is an organized or systematic attempts made by a person or a group to influence public opinion and attitudes in any sphere. It is the techniques of influencing human action y the manipulation of representation. Propaganda may influence individuals' idea, beliefs, practices, routine, thought etc.
- v. **Coercion:** Coercion is an expression of power used to compel an individual or group to follow a course or courses of action derived by another individual or group. Coercion can be an action through physical forces like arrests the criminals, keeping criminals in jails etc. It is an extreme form of violence. State is the only association which is empowered to use coercion in social control. It is an agent of social control through formal and informal agencies [4].
- vi. **Customs:** Customs means a form of social behavior having persisted for a long period of time with a degree of social recognition. It is a kind of informal social control. Customs are the daily activities of individuals. It is closely related with culture. Customs related with religion, caste, practices etc. regulate individual behavior in society.
- vii. **Folkways and Mores:** Folkways provide traditional definition of proper ways of behaving in a particular society. It simply means the ways of people especially the way of people in primitive society. In primitive societies people are controlled through their cultural practices. Mores are those social norms that provide the moral standards of behavior of a group. It implies that the morals; it is a category of norms. Through mores the community or organizations control the behavior of individuals [5].
- viii. **Religion:** Religion is an informal agency of social control and a social institution. It controls the behavior of individual through some rules and practices.

- ix. Morality:** It is an institution closely related with religion. It is a body of rules and principles concerned with good and evils. Through morality individual feels that social control is good for society and necessary for social control.

### **Relevance of Social Control**

- i. It facilitates social order.
- ii. It capacitates the smooth functioning of society
- iii. It facilitates an easy living to individuals
- iv. It facilitates social welfare
- v. It regulates the individual freedom
- vi. It facilitates group life
- vii. It controls individuals' behavior

Social control is a universal phenomenon. Control mechanism is the peculiarity of any society. Various controlling mechanisms like formal and informal, are existing in different periods of history. As an element of society, it regulates the individual behavior and social interaction [6], [7].

## **DISCUSSION**

Sociology is a social science that studies human behavior and society. It seeks to understand the social world and the ways in which social structures and social processes shape human experience. At its core, sociology is concerned with how individuals interact with one another in groups, institutions, and societies. One of the key characteristics of sociology is its focus on the systematic study of society. This means that sociologists use a range of methods to collect and analyze data, including surveys, interviews, observation, and secondary data analysis. These methods help to ensure that sociological research is conducted in a rigorous and systematic way, and that findings are reliable and valid. Another important characteristic of sociology is the use of empirical research methods. Empirical research involves the collection of data through observation and experimentation, rather than relying on speculation or intuition. This approach allows sociologists to test hypotheses and theories about human behavior and social structures, and to draw conclusions based on evidence.

Sociology also recognizes the importance of social context in shaping individual behavior. Social context refers to the social and cultural environment in which people live, including the norms, values, and beliefs that shape their experiences. Sociologists study how social context influences individual behavior and how individuals, in turn, shape their social environment. Additionally, sociology acknowledges the role of social inequality, power, and conflict in shaping social relationships and outcomes. Sociologists examine how social structures and processes create and perpetuate inequalities based on factors such as race, class, gender, and sexuality.

They also study power relations and the ways in which they shape social interactions and outcomes. Through its analysis of social patterns and dynamics, sociology provides insights into the social forces that shape our lives and the ways in which we can work to create a more just and equitable society. By studying the complexities of social life, sociology offers a unique perspective on human behavior and social structures that can inform policy, promote social justice, and improve people's lives [8], [9].



## CONCLUSION

In conclusion, sociology is a social science that systematically studies human behavior and society. Its key characteristics include the use of empirical research methods, the recognition of the importance of social context, and the acknowledgement of social inequality, power, and conflict in shaping social relationships and outcomes. Sociology provides insights into the social forces that shape our lives and offers a unique perspective on human behavior and social structures. Through its analysis of social patterns and dynamics, sociology can inform policy, promote social justice, and improve people's lives.

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## CHAPTER 5

### AN ANALYSIS OF THE SOCIAL PROCESS AND ITS TYPES

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#### **ABSTRACT:**

Social process is a central concept in sociology that describes how individuals and groups interact with each other to create and maintain social structures and relationships. It is a framework for understanding how society operates and how individuals are shaped by their interactions with others. Social process encompasses a wide range of phenomena, from small-scale interactions between individuals to large-scale processes like social movements and institutional change. The study of social process helps to shed light on the complex and dynamic nature of human societies, and can inform efforts to address social problems and promote positive social change. This abstract provides a brief overview of the concept of social process and its significance in sociology.

#### **KEYWORDS:**

Social Movements, Institutional Change, Human Societies, Social Problems, Communication, Socialization.

#### **INTRODUCTION**

Social process is a fundamental concept in sociology that refers to the ways in which individuals and groups interact and engage with one another in order to create and maintain social structures and relationships. It is a framework for understanding the complex and dynamic nature of human societies, and is critical to the study of social phenomena ranging from small-scale interactions between individuals to large-scale processes like social movements and institutional change. In this way, social process is a key tool for analyzing the social world and for understanding how society operates. Through the study of social process, sociologists can identify patterns of behavior and social interaction, and develop insights into the factors that contribute to social change and stability. This introduction provides a brief overview of the concept of social process and its significance in the field of sociology.

This module focuses on three important concepts in the sociology. These three concepts, namely social process, socialization, and social mobility, help us to understand society in a better manner. Understanding and analyzing of these three basic concepts in sociological inquiry give us a foundation to understand social order and social change in the contemporary societies. As a member of the society, individual or group of individuals interact with others and other groups. As we know each and every individual is a social and cultural being. It is very difficult for people to live without interacting his or her fellow being. Human being cannot live in isolation and they always live in various groups and associations. These interactions create a pattern in the society and help them to act and behave in a certain manner. In each and every moment, behavior of each individual is affected by the behavior of others. This interaction is the essence of social life.

## Social Interaction and Social Processes

Social interaction is a two-way process in which each individual or group stimulates the other and modifies the behavior of the participants in different ways. These kinds of interactions affect the behavior and personality characteristics of individual members of a group and make a significant impact over the functioning of a group as well as the behavior of individual. Consequently, the behavior of each individual is affected by the behavior of other individual. This is known as interaction process and it is the essence of social life. So, this interaction is the essence of socio-cultural life of the individual. It helps to the formations of social groups and institutions. Thus, social interactions are the basic element of the social relationship and it work as a basic form of the social process [1].

Different scholars defined social interactions in different ways. According to Green it is 'the mutual influences that individuals and groups have on one another in their attempts to solve problems and striving towards goals'. Dawson and Gettys define 'social interactions are the process whereby men interpenetrate the mind of each other.' These definitions focus on the reciprocal stimulations and responses between individuals in the society and groups. Erving Goffman, in his *Encounters* (1963) and *Behavior in Public Places* (1963), has distinguished two types of interaction:

First, focused interaction is interaction in a group of persons that have a common goal. These persons may have been familiar with one another in the past or they may become familiar for the first time during their focused interaction. An example of this is a group of students studying together for a final examination. Secondly, unfocused interaction includes neither a common goal nor such familiarity even during the process of interaction. In fact, the interacting persons may be unaware of their interaction. An example given by Goffman himself is the interaction between pedestrians, who avoid disastrous collisions by following traffic protocols and regulations.

In every society social interaction usually takes place in the form of cooperation, competition, conflict, accommodation and assimilations and combinations of these forms of social interactions are called social processes. In broader sense, the study of social processes enables us to understand aspects of human society, which may lead to the creative control of society and social change [2], [3].

### Definitions of Social Process

Etymologically these two words, namely 'social' and 'process' have different meanings. The 'social' is used with different contexts and shades of meanings. Sometime it may refer to instinctive adjustments that result in corporate action like "social" animals and insects. Some time it refers to human behavior regarded as good, in opposite to asocial. Some other time it means to similar responses to a given stimulus, as in crowd action or adjustive behavior based upon interaction of mechanisms acquired through communication, and so on. In sociological term 'social' means 'human beings are capable of acquiring sufficiently similar action patterns to permit reciprocal behavior'.

The "process" merely means 'a series of actions or steps taken in order to achieve a particular end' or "the fact of going on or being carried on: progress, course." Some sociologists focused on the etymological implication of progressive action or advance. The common usage emphasizes the dynamic, changing characteristics of social phenomena without any commitment on the normative nature of the activities or occurrences. There is also the

implication that the goings-on are regular, continuous, and repetitive. Social processes are the corner stone of all sociological enquiries. So, sociological studies start with the understanding and analyzing of social interactions and social processes. Some sociologists define Sociology as a 'study of social processes'. An interaction between members of the society or different societies leads to the different kind of social processes. These repetitive forms or patterns of behaviors, actions, and reactions constitute human society and social system he or she inherits. In the social world, these social processes are necessary for the very life, existence and smooth functioning of the system. Sociologists are interested in studying and analyzing this social process to understand and interpret social behavior a society or social group. Each social process assumes four different forms:

- i. Intrapersonal - interaction between the parts of a personality.
- ii. Person to person.
- iii. Person to group or group to person.
- iv. Group to group

In sociological literature the term social process is used with different meanings and in different contexts.

There are different terms which convey almost same meaning such as social interaction, social change, social dynamics, social organization, etc. Through social processes individuals interact and establish relationships. Some of these interactions result in to the creation of stability and order in the society. Some other time this social interaction leads to the disintegrations and conflicts in the social sphere. Social Process has the following essential elements.

- i. Sequence of events
- ii. Re petition of events
- iii. Relationship between events
- iv. Continuity of events
- v. Special Social results

### **Definitions**

- i. According to Mac Iver, "social process is the manner in which the relations of the members of a group, once brought together, acquire a distinctive character."
- ii. Ginsberg defines "social processes as the various modes of interaction between individuals or groups including co-operation and conflict, social differentiation and integration, development, arrest and decay."
- iii. According to Horton and Hunt, "social processes refer to the repetitive forms of behavior which are commonly found in social life."
- iv. According to Gillin and Gillin, "By social process we mean those ways of interacting which we can observe when individuals and groups meet and establish system of relationships of what happens when changes disturb already existing modes of life."

All these above-mentioned definitions of the social processes emphasized on interactions between individuals or groups and establish relationship between each other. And as a sociological concept it helps us to understand the relatively regular on-going-ness of societal phenomena. And social processes are bound to take place in the organized life of society [4].

### **Classification of Social Process**

As we understood social processes are certain repetitive, continuous forms of patterns in the social systems that occur as individuals, groups, societies, or countries interact with each other. On the one hand social process contributes to the maintenance of social stability and social equilibrium in the society and on the other hand some social process creates chaos and disorganizations in the society. Sociologist and social Psychologists classified social processes in different ways. There are three ways to classify social process. They are;

- i. On the basis of the people involved in the process i.e., one-with-one; one-with-group; and its reverse, group-with-one, and group-with-group.
- ii. On the basis of the degree of intimacy of the individual and groups in interaction i.e., primary, secondary and tertiary or marginal groups.
- iii. On the basis of the nature or types of the processes i.e., associative, and dissociative.

In the social system there are hundreds of social processes such as political process, educational process, industrial process, economic process, religious process etc. Different sociologist adopted different perspective to classify social process in their analysis. For example, for some sociologist there are two broader categories of social process, they are, conjunctive and decongestive. Park and Burgess (1924) in their work Introduction to the Science of Sociology outlined four fundamental type of social process and they are:

- a) Competition,
- b) Conflict,
- c) Accommodation,
- d) Assimilation.

On the basis of the nature of the social process famous German Sociologist George Simmel classified social process in to two main categories and they are;

- a) Associative social process,
- b) Dissociative social process.

#### **i. Associative Social Process:**

Associative processes are also called the integrative or conjunctive social processes which are essential for the integration and progress of the society. The associative processes of social interaction are of positive type of interaction. The associative process is always worked for the integration and benefit of society. These processes bring progress and stability in society. According to Max Weber, “a social relationship will be called associative if and in so far as the orientation of social action within it rests on a rationally motivated adjustment of interests”. The major types of associative processes are the following:

- a. Co-operation

- b. Accommodation
- c. Assimilation
- d. Acculturation

## ii. Dissociative Social Process:

Dissociative social processes are also called the disintegrative or disjunctive social processes. These processes are quite opposite to the associative social processes. They breed contempt, tension and bring disunity among the members of a group or society. Although these processes hinder the growth and development of society, their absence results in stagnation of society. These are some of the important types of dissociative processes:

- a. Competition
- b. Conflict
- c. Contravention
- d. Differentiation

These are the fundamental processes through which men interact and establish relationship with each other in society. Interaction refers to an action done in response to another action. When this interaction repeats itself then it is called as social process. In social life individuals continuously come in contact with one another. They co-operate and compete with one another for their respective interests. They also struggle with each other for their rights. In the following section we will discuss different associative and dissociative social process in detailed manner [5], [6].

## Types of Social Process

Social processes may be manifested in a number of ways. There are generally five modes of social processes. These are competition, conflict, cooperation, accommodation and assimilation. These are universal modes; they take place at micro and macro levels. One mode of social process may balance another; e.g., competition by cooperation. One may also yield another they take place in an unending cycle. For example, competition may yield conflict.

### i. Cooperation

Cooperation is one of the important associative social processes. It involves individuals or groups working together for the achievement of their individual or collective goals. In other word, cooperation may involve only two people who work together towards a common goal. The word “Co-operation” has been derived from the two Latin words. ‘Co’, means ‘together’ and ‘Operate’ means ‘to work’. Hence, co-operation means working together for the achievement of a common goal or goals. Cooperation is important in the life of an individual that it is difficult for man to survive without it. C.H. Cooley says that Cooperation arises only when men realize that they have a common interest. They have sufficient theme, intelligence and self-control, to seek this interest through united action. Emile Durkheim (1858-1917) considered cooperation as an ancient social process and dealt with it through his concept of mechanical solidarity. Mechanical solidarity is the social integration of members of a society who have common values and beliefs. These common values and beliefs constitute a

“collective conscience” that works internally in individual members to cause them to cooperate. Different scholars define cooperation in various ways. Some of them are:

- a. Green defines cooperation as “the continuous and common Endeavour of two or more persons to perform a task or to reach a goal that is commonly cherished.”
- b. According to Merrill and Eldredge, “Cooperation is a form of social interaction wherein two or more persons work together to gain a common end.”
- c. Fairchild define “Cooperation is the process by which individuals or groups combine their effort, in a more or less organized way for the attainment of common objective.”
- d. According to C H Cooley “Co-operation arises when men see that they have a common interest and have, at the same time, sufficient intelligence and self-control to seek this interest through united action: perceived unity of interest and faculty of organization are the essential facts in intelligent combination.”

All above mentioned definitions emphasized on the joint activities of individuals or groups in pursuit of common goals or shared rewards. Thus, it is goal oriented and conscious form of social interaction which involves two elements:

- a. Common end
- b. Organized effort

Man can't associate without cooperating, without working together in the pursuit of common interests. It is the process by which individuals or groups combine their effort, in a more or less organized way for the attainment of common objective. Co-operation is brought about by several factors which includes the following:

- a. Desire for individual benefits
- b. Desire to give and share
- c. Total decision on common purposes
- d. Situational necessity and
- e. Desire to achieve larger goals.

Characteristics of Cooperation:

- a. Co-operation takes place between two or more individuals.
- b. Co-operation is a conscious process.
- c. Co-operation is an associative process.
- d. Co-operation is a personal process.
- e. Co-operation is a continuous process.
- f. Co-operation is a universal process.

### **Types of Cooperation**

On the basis of the nature and characteristics of the cooperative process cooperation can be divided into five principal types. They are:

**Direct Cooperation:** Those activities in which people do like things together play together, worship together, labor together in myriad ways. The essential character is that people do in company, the things which they can also do separately or in isolation. They do them together because it brings social satisfaction.

**Indirect Cooperation:** Those activities in which people do definitely unlike tasks toward a single end. Here the famous principle of the 'division of labour' is introduced, a principle that is imbedded in the nature of social revealed wherever people combine their difference for mutual satisfaction or for a common end [7].

**Primary Cooperation:** It is found in primary groups such as family, neighborhood, friends and so on. Here, there is an identity end. The rewards for which everyone works are shared or meant to be shared, with every other member in the group. Means and goals become one, for cooperation itself is a highly prized value.

**Secondary Cooperation:** It is the characteristic feature of the modern civilized society and is found mainly in social groups. It is highly formalized and specialized. Each performs his/her task, and thus helps others to perform their tasks, so that he/she can separately enjoy the fruits of his/her cooperation.

**Tertiary Cooperation:** It may be found between 2 or more political parties, castes, tribes, religions groups etc. It is often called accommodation. The two groups may cooperate and work together for antagonistic goals [8].

## DISCUSSION

The concept of social process is an important lens through which to understand human societies and their complexities. At its core, social process refers to the dynamic and ongoing interactions that take place between individuals and groups in order to create and maintain social structures and relationships. These interactions can take many different forms, from small-scale exchanges between individuals to large-scale social movements and institutional changes. One key aspect of social process is the role of communication and socialization. Through communication, individuals are able to exchange ideas, values, and beliefs with one another, and in the process, create shared understandings of the world around them. Socialization, on the other hand, refers to the process through which individuals learn the norms and values of their society and become integrated into social structures. Another important aspect of social process is the role of group dynamics. Groups can have a significant impact on individuals' behavior and beliefs, as they provide a sense of belonging and social identity. However, groups can also perpetuate inequalities and power imbalances, as certain individuals or groups may be excluded or marginalized. The study of social process can be applied to a wide range of social phenomena, including social movements, institutional change, and the formation of social networks. By analyzing these processes, sociologists can gain insight into the factors that contribute to social change and stability, and can develop strategies for addressing social problems and promoting positive social change.

## CONCLUSION

In conclusion, the concept of social process is an essential framework for understanding human societies and their complexities. By analyzing the ongoing interactions and exchanges that take place between individuals and groups, sociologists can gain insights into the social structures and relationships that shape our world. Social process helps us understand how



social change occurs, as well as the factors that contribute to social stability and inequality. By examining group dynamics, communication, and socialization, we can better understand how individuals are shaped by their social environments, and how they in turn shape the society in which they live. The study of social process is critical to developing strategies for addressing social problems and promoting positive social change. By understanding the complex and dynamic nature of social processes, we can work towards building a more just and equitable society for all.

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## CHAPTER 6

### AN ANALYSIS OF THE ROLE AND IMPORTANCE OF CO-OPERATION IN SOCIOLOGY

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#### **ABSTRACT:**

Co-operation is a fundamental concept in sociology, referring to the willingness of individuals or groups to work together towards a common goal. This abstract explores the role and importance of co-operation in sociology, examining its various forms and the ways in which it can promote social cohesion and progress. Co-operation is essential for the functioning of society, as it enables individuals to work together to achieve common goals and to meet their basic needs. This paper explores the different types of co-operation, including reciprocal co-operation, altruistic co-operation, and strategic co-operation, and the social factors that promote or inhibit co-operation. Additionally, the paper considers the role of co-operation in social movements, community building, and conflict resolution, highlighting its potential to bring about positive change and address social inequality. The study of co-operation in sociology offers valuable insights into the nature of human interaction and social dynamics, emphasizing the importance of collaboration and collective action for building stronger and more cohesive societies.

#### **KEYWORDS:**

Co-operation, Sociology, Social Cohesion, Social Factors, Social Movements, Community Building.

#### **INTRODUCTION**

Co-operation is a central concept in sociology, as it reflects the willingness of individuals or groups to work together towards a shared goal. From a sociological perspective, co-operation is a fundamental mechanism for social organization and progress, enabling individuals to achieve collective goals and meet their basic needs. Co-operation takes various forms, including reciprocal, altruistic, and strategic co-operation, and plays a crucial role in promoting social cohesion, resolving conflicts, and fostering community building. The study of co-operation in sociology offers valuable insights into the dynamics of human interaction and social behavior, emphasizing the importance of collaboration and collective action for building stronger and more cohesive societies. This paper explores the role and importance of co-operation in sociology, examining its different forms, the social factors that promote or inhibit it, and its potential for addressing social inequality and bringing about positive social change.

#### **Role and Importance of Co-operation**

Co-operation is indispensable for both society and individual. It creates direct relationship between individual and individual, group and group and between group and individual. It

controls the behavior of individual. It brings all round development of society as well as individuals [1].

### **i. Accommodation**

Accommodation is another form of associative process. It is a social process whereby people try to accept one another, avoiding the sources of conflict to live in peaceful coexistence. It is a conscious adjustment and compromise among conflicting groups so that they can live with one another without overt conflict.

Sometimes new conditions and circumstances arise in the society. These new conditions lead to conflict. In such a context people may decide to consciously avoid the source of conflict thereby arriving at an agreement to live accepting one another, co-exist at relative peace, avoiding overt conflict. The resolution of these conflicts is called accommodation. In another word, accommodation means a mutual adjustment to group conflict in which the participants retain their respective identities but avoid open hostility. Thus, accommodation is social adjustment in which the participants modify their attitudes, habits, behavior, customs, and even entire social institutions.

Robert Park and Ernest Burgess's model of the social interaction, accommodation play an important role. Utilizing Simmel's model of dominance and its pivotal role in super ordinate and subordinate relations, Park and Burgess describe accommodation as a procedure which limits conflicts and cements relations, in that groups and individuals recognize dominant individuals and groups as well as their positions within these super and subordinate relations. In another way, Summer referred to accommodation as "antagonistic co-operation" [2], [3].

### **ii. Definition of Accommodation**

So, accommodation is the process by which competing and conflicting individuals and groups adjust their relationship to each other in order to overcome the difficulties which arise in competition, contravention or conflict. Thus, it helps to develop temporary working agreements between conflicting individuals or groups. And also contribute to relieve the tension of competition and conflict. Different thinkers define accommodation according to the nature and characteristics of the process.

- a. According to Mac Iver and Page:** "The term accommodation refers particularly to the process in which one can attain a sense of harmony with his environment".
- b. Ogburn and Nimkoff say:** "Accommodation is a term used by the sociologists to describe the adjustment of hostile individuals or groups.
- c. According to Reuter and Hart:** As a process, accommodation is the sequence of steps by which persons are reconciled to changed conditions of life through the formation of habits and attitudes made necessary by the changed conditions themselves.
- d. H. T. Mazumdar:** "Accommodation is a non-violent response or adjustment (a) to a stubborn situation which cannot be changed, or (b) to a situation which has changed as a result of violence and hostility, or as a result of new rules and requirements."
- e. Mack and Young:** "The word accommodation has been used in two senses to indicate a condition of institutional arrangement and to indicate a process. As a

condition, accommodation is the fact of equilibrium between individuals and groups. As a process it has to do with the conscious efforts of men to develop such working arrangements among themselves as will suspend conflict and make their relations more tolerable and less wasteful of energy.”

- f. Park and Burgess:** “Accommodation is a natural resolution of conflicts. In accommodation the antagonism of the hostile element is for the time being regulated and conflict disappears as overt action although it remains latent as a potential.”

The above-mentioned definitions of accommodations emphasize on the notions of living together and 'live and let live'. It mineralizes the conflict and competition between individuals, communities and in the society at large. Thus, it promotes cultural and social pluralism in the society.

### **Characteristics of Accommodation**

- a. Accommodation is an associative process of social interaction.
- b. It is a conscious activity.
- c. Accommodation is a universal process.
- d. Accommodation is a continuous process.
- e. Accommodation is a mixture of love and hate.

### **Types of Accommodation**

The types of the accommodations by various, and conflicting, racial, ethnic, linguistic, and religious groups are determined by the situations and circumstances in which they engage and participate. In sociology literature, different scholars tried to categorize social accommodation in different ways. First type of accommodation is an accommodation in which there is a great power imbalance between two or more groups, based on population, military and police powers, and the economic and legal controls exerted by dominant groups. Less powerful groups must adjust to this power imbalance. Second type of accommodation represents an accommodation in which contending groups may be relatively equal in size. Issues may revolve around how and why the groups settled into a territory, and how political and economic division of labor was defined and distributed among groups [4].

**Individual accommodation:** This is at the psychological person.

**Group accommodation:** The opposite refers to the social structure and is at the collective level.

**Stable accommodation:** This type has resolved major issues and resulted in substantial social harmony.

**Unstable accommodation:** This is a temporary solution of minor problems only.

**Creative accommodation:** This form is voluntary, stresses common goals, and

### **Forms or Methods of Accommodation:**

Accommodation is social adaptation that involves the invention or borrowing of devices whereby the one ethnic group develops modes of life, economic and otherwise, that complements or supplements those of the others. It is primarily concerned with the

adjustment issuing from the conflict between individuals and groups. Accommodation or resolution of conflicts may be brought about in many different ways and accordingly may assume various forms, the most important of them being the following:

- i. **Yielding to coercion or admitting one's defeat:** Coercion means the use of force or the threat of force to terminate a conflict. It usually involves parties of unequal strength, the weaker party yields because has been over-powered or because of fear of being over-powered. An armistice or peace treaty following a war is an example of this form of accommodation.
- ii. **Compromise:** When the combatants are of equal strength neither may be able to prevail over the other, they attain accommodation by agreeing to a compromise. In compromise each party to the dispute makes some concessions and yields to some demand of the other.
- iii. **Arbitration and Conciliation:** Accommodation is also achieved by means of arbitration and conciliation which involve attempts on the part of the third party to bring about an end of the conflict between the contending parties. The labour management conflicts, the conflict between the husband and the wife and sometimes even the political conflicts are resolved through the intervention of an arbitrator or a mediator in whom both the parties have full confidence. In International Law mediation or arbitration is a recognized mode of settling international disputes.
- iv. **Toleration:** Toleration is the form of accommodation in which there is no settlement of difference but there is only the avoidance of overt conflict. In toleration no concession is made by any of the groups and there is no change in basic policy. It involves acceptance of some state of affairs definitely objectionable; to the accepting group but for some reasons not deemed possible or/and advisable to dispose of in a more conclusive manner.
- v. **Conversion:** Conversion involves conviction on the part of one of the contending parties that it has been wrong and its opponent right. Accordingly, it may go over to the other side and identify itself with the new point of view. This process thus consists of the repudiation of one's beliefs or allegiance and the adoption of others. Ordinarily conversion is thought of only in connection with religion but it may also occur in politics, economics and other fields.
- vi. **Rationalization:** Accommodation through rationalization involves plausible excuses or explanations for one's behavior instead of acknowledging the real defect in one's own self. One thus justifies one's behavior by ascribing his failure to discrimination against him instead of admitting lack of ability.
- vii. **Super-ordination and Subordination:** The most common accommodation is the establishment and recognition of the order of super-ordination and subordination. The organization of any society is essentially the result of such a type of accommodation. In the family the relationships among parents and children are based in terms of super-ordination and subordination [5], [6].

**Role and Importance of Accommodation:**

- i. Accommodation maintains peace and security in the society.
- ii. Accommodation checks conflict, competition and contradiction.
- iii. Accommodation brings unity and integrity in the society.
- iv. Accommodation resolves conflict.

**Assimilation**

Assimilation is a process in which formerly distinct and separate groups come to share a common culture and merge socially. Assimilation is the social amalgamation of an ethnic, racial, or cultural group, or of an immigrant, into an adopted society, which produces a new, common, and fairly homogeneous culture. In their new socio-cultural situation, the members of an assimilated minority are spread here and there and participate in the social life of the majority, which further decreases their visibility and distinctiveness. Milton Gordon was the one of the pioneering American Sociologist put an effort to study different dimensions of assimilation. In his book 'Assimilation in American Life: The Role of Race, Religion, and National Origins' Gordon elaborated the process of assimilation into seven sub processes. And makes the distinction between cultural (e.g., language, beliefs) and structural (e.g., social relations, organizations) components. Broadly he divided assimilations in to three. They are:

- a. Cultural assimilation, or acculturation - Members of the minority group learns the culture of the dominant group.
- b. Structural assimilation, or integration - The minority group enters the social structure of the larger society.
- c. Marital assimilation, or intermarriage - Primary structural integration typically precedes this process.

He further elaborated these three processes of assimilations in to seven. They are;

- a. Acculturation: newcomers adopt language, dress, and daily customs of the host society (including values and norms).
- b. Structural assimilation: large-scale entrance of minorities into cliques, clubs and institutions in the host society.
- c. Marital assimilation: widespread intermarriage.
- d. Identification assimilation: the minority feels bonded to the dominant culture.
- e. Attitude reception assimilation refers to the absence of prejudice.
- f. Behavior reception assimilation refers to the absence of discrimination.
- g. Civic assimilation occurs when there is an absence of values and power struggles.

## Definitions of Assimilation

In this process weaker group or the minority that is absorbed by the stronger group or the majority. In the Gordon's seven dimensions of assimilation cultural, structural, marital, identity, prejudice, discrimination, and civic, emphasized on the process of acculturations:

- a. According to Park and Burgess “Assimilation is a process of interpenetration and fusion in which persons and groups acquire the memories, sentiments, attitudes of other persons or groups and by sharing their experiences and history are incorporated with them in a cultural life”
- b. Bogarcus define “Assimilation is a process whereby attitudes of many persons are united, and thus develop into a united group.”
- c. According to Biesaru "Assimilation is the “social process whereby individuals or groups come to share the same sentiments and goals.”
- d. Nimkoff define “Assimilation is the process whereby individuals or groups once dissimilar become similar, and identified in their interest and outlook.”
- e. According to Lundberg “Assimilation is a word used to designate a process of mutual adjustment through which culturally different groups gradually obliterate their differences to the point where they are no longer regarded as socially significant or observable.”
- f. For Mack and Young “Assimilation is the fusion or blending of two previously distinct groups into one. Obviously, assimilation requires more fundamental changes than ant agonistic co-operation, which are called accommodation.”
- g. According to Horton and Hunt “The process of mutual cultural diffusion through which persons and groups come to share a common culture is called assimilation.”

## Levels of Assimilation

The process of assimilation takes place mainly at three levels: individual, group, and culture.

**Individual level:** A socialized individual when enters or joins a new group having different cultural patterns, he or she has to adopt new patterns of values, habits, customs and beliefs of the other group in order to be fully accepted by the new group. In course of time, he or she becomes assimilated into the second group. For example, as mentioned above, an Indian woman after marriage starts with dissimilar backgrounds and develops a surprising unity of interests and identifies herself with the family of her husband. The tendency is to conform to other’s behavioral pattern and differences in time may largely disappear [7], [8].

**Group level:** When two groups with dissimilar patterns of behavior come in close contact, they inevitably affect each other. In this process, it is generally seen that the weaker group would do more of the borrowing from and would give very little to the stronger group. For instance, when we came into contact with Britishers, being a weaker group, we have adopted many cultural elements of them but they have adopted a very few such elements from Indian society. The adoption of elements of dominant culture paves the way for total absorption, if not checked, of the new cultural group with the dominant culture. Similarly, immigrants in

America or Britain usually adopt the material traits (dress pattern, food habits, etc.) easily in order to adjust themselves in the new cultural environment.

**Culture level:** When two cultures merge to produce a third culture which, while somewhat distinct, has features of both merging cultures. In western countries chiefly but also in developing countries to some extent, rural and urban cultures which were radically different are, with rapidly increasing communication, merging as differences continue to disappear although they still exist. Table 1, display the Difference between accommodation and assimilation:

**Table 1: Represented the Difference between Accommodation and Assimilation.**

	<b>Accommodation</b>	<b>Assimilation</b>
<b>1</b>	Accommodation may take place suddenly and in radical manner. Example: workers after having talks with the management may decide to stop their month-long strike all on a sudden.	Assimilation is a slow and gradual process. It takes time. For example, immigrant take time to get assimilated with the majority group
<b>2</b>	It may or may not provide permanent solution to group differences and disputes. It may only provide a temporary solution	Assimilation normally provides a permanent solution to inter-group dispute and differences.
<b>3</b>	It may be both conscious and unconscious process. In most of the instances it takes place consciously. Example: Labor leaders who come for talks are sufficiently aware of the fact that they are purposefully seeking out a solution to their dispute.	It is mostly an unconscious process. Individuals and groups involved in it are often not aware of what actually happens within themselves or in their group.

## DISCUSSION

Co-operation takes various forms, including reciprocal, altruistic, and strategic co-operation. Reciprocal co-operation involves individuals helping each other out of mutual benefit. Altruistic co-operation, on the other hand, occurs when individuals help others without expecting anything in return.

Finally, strategic co-operation refers to individuals working together to achieve a shared goal, such as in business or politics. These forms of co-operation play an important role in social organization, as they facilitate collaboration and coordination towards a common goal [9].



**i. The Social Factors that Promote or Inhibit Co-operation:**

Several social factors influence co-operation, including cultural norms, social institutions, and individual values. Cultural norms that emphasize social harmony and collective responsibility tend to promote co-operation, while individualism and competition may inhibit it. Social institutions, such as governments and educational systems, can either foster or hinder co-operation depending on their structure and values. Finally, individual values, such as empathy and trust, are critical for promoting co-operation, as they encourage individuals to work together and help others.

**ii. The Role of Co-operation in Social Movements, Community Building, and Conflict Resolution:**

Co-operation plays a vital role in social movements, community building, and conflict resolution. Social movements, such as civil rights and environmental movements, rely on co-operation to mobilize individuals towards a shared goal. Similarly, community building relies on co-operation to create a sense of belonging and shared responsibility among members. In conflict resolution, co-operation can help parties work together towards a shared solution rather than engaging in destructive conflict. In all these contexts, co-operation serves as a mechanism for collective action and positive social change.

**iii. Co-operation and Social Inequality:**

Finally, co-operation plays a critical role in addressing social inequality. Co-operative initiatives, such as worker co-operatives and community-owned enterprises, offer a model for more equitable and democratic economic systems. Co-operation can also foster social mobility by enabling individuals to access resources and opportunities through collective efforts. By promoting co-operation, sociologists can contribute to the development of more just and equitable societies.

Overall, co-operation is a fundamental concept in sociology that offers valuable insights into the dynamics of human interaction and social organization. By examining the different forms of co-operation, the social factors that promote or inhibit it, and its role in social movements, community building, and conflict resolution, sociologists can develop a better understanding of how co-operation contributes to social progress and promotes social equality [10].

## CONCLUSION

In conclusion, co-operation is a central concept in sociology, playing a vital role in social organization, progress, and equality. Co-operation takes different forms, including reciprocal, altruistic, and strategic co-operation, and is influenced by social factors such as cultural norms, social institutions, and individual values. Co-operation is essential for social movements, community building, and conflict resolution, providing a mechanism for collective action and positive social change. Finally, co-operation offers a model for more equitable and democratic economic systems and can promote social mobility by enabling individuals to access resources and opportunities through collective efforts. As such, the study of co-operation in sociology offers valuable insights into the dynamics of human interaction and social behavior, emphasizing the importance of collaboration and collective action for building stronger and more cohesive societies.

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## CHAPTER 7

### NATURE AND CHARACTERISTICS OF COMPETITION AS A SOCIAL PROCESS

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#### **ABSTRACT:**

Competition is a fundamental aspect of human society, driven by the struggle for resources, power, and status. This paper explores the nature and characteristics of competition as a social process. It discusses the reasons why people compete, such as the pursuit of material goods, social status, and power, and how the limited nature of our planet and its resources makes competition inevitable. The paper also analyzes the different forms of competition, including personal or impersonal, conscious or unconscious, and direct or indirect. Furthermore, it examines the impact of competition on individuals, groups, and society as a whole, highlighting its potential benefits and negative consequences. The paper concludes by emphasizing the importance of understanding the nature and characteristics of competition as a social process in order to harness its potential benefits and mitigate its negative impact on society.

#### **KEYWORDS:**

Cooperation, Discrimination, Economic Growth, Inequality, Motivation.

#### **INTRODUCTION**

Competition is a form of social interaction and dissociative social processes. It is the struggle for position to gain economic status. It occurs whenever there is an insufficient supply of anything that human being desire - insufficient in the sense that all cannot have as much of it as they wish. Sometimes competition happens because of limited supply and also difficult for equal distribution. In other words, competition is the struggle by individuals or groups for the ownership and use of goods that are limited or are believed to be limited. The demand for such goods is greater than their supply. The process of competition is due to the limited nature of our planet and the fact that human and natural resources are rather scarce. The specific goals of the competition are may be material goods, social status, power, positions, and the like. Moreover, competition may be personal or impersonal, conscious or unconscious, and direct or indirect.

#### **Definition of Competition**

Robert Park and Ernest Burgess thought of impersonal and unconscious competition as the main concept of human ecology. They conceived of this process as interaction without social contact, which often challenge into personal and conscious conflict:

- a. According to Anderson and Parker, "Competition is that form of social action in which we strive against each other for the possession of or use of some limited material and non-material goods."

- b. According to Sutherland, Woodward and Maxwell, “Competition is an impersonal, unconscious continuous struggle which, because of their limited supply, all may not have.”
- c. Park and Burgess defined competition as “interaction without social contact.”

### **Characteristics of Competition**

The characteristics of competition are:

- i. Competition is impersonal struggle. Park and Burgess defined competition as “interaction without social contact.” We can say it is inter-individual struggle that is impersonal. It is usually not directed against any individual or group in particular.
- ii. Competition is universal. There is no society which is devoid of competition. Not only this, degree of competition may vary from society to society. It is very common for society as well as culture.
- iii. Competition is considered as conducive to progress. Competition provides the individuals better opportunities to satisfy their desires for new experiences and recognitions.
- iv. Both associative and non-associative dimensions of social processes indicate competition.
- v. Competition is mainly an unconscious activity but personal competition or rivalry is a conscious activity.
- vi. Competition may create emotional disturbances.
- vii. Competition is an innate tendency.
- viii. Competition is a social phenomenon.
- ix. Degree of competition is determined by social values and social structure.

### **Comparison between Cooperation and Competition**

- i. Cooperation refers to a form of social interaction wherein two or more persons work together to gain a common end. Competition is a form of social interaction wherein the individuals try to monopolize rewards by surpassing all the rivals.
- ii. Cooperation is always based on the combined or the joint efforts of the people. Competition can take place at the level of the group and also at the level of the individual.
- iii. Cooperation normally brings about positive results. It rarely causes losses to the individuals. Though competition can bring about positive results, it can cause damages or losses to the parties and persons involved.
- iv. Cooperation is boundless. It has no limitations. Competition has its own limitations. It is limited by norms. Limitless or unregulated competition can cause much harm.

- v. As C H Cooley has pointed out cooperation requires qualities such as kindness, sympathy, concern for others, mutual understanding and some amount of readiness to help others. Competition requires qualities such as strong aspirations, self-confidence, the desire to earn name and fame in society, the spirit of adventure and the readiness to suffer and struggle.
- vi. Cooperation brings people satisfaction and contentment. But competition may cause satisfaction as well as dissatisfaction, anxiety, indefiniteness and uncertainties [1], [2].

## Conflict

Conflict is a form of social interaction involving two or more individuals or groups that consciously attempt to prevent one another's goals or to defeat, injure, or even destroy the opponent. Thus, conflict is a highly intense type of competition and includes force or violence. It is rooted in social differences of class and status, of wealth and opportunity, of material interests, where scarce resources are unequally shared.

Karl Marx (1818-1883) made the most important contributions to the concept of conflict, which he considered inevitable and conducive to progress. Such conflict is based on economic forces and occurs between two social classes, the bourgeoisie and the proletariat. More specifically, this class struggle is determined by ownership of the means of production and, since persons, groups, and social institutions support one side or the other, culture and society become less unified. Also, because this economic class struggle covers additional spheres, conflict intensifies. According to Marx, this conflict goes through seven stages: individual conflict, minor demonstrations, organized economic conflict, organized political conflict, revolution, dictatorship of the proletariat, and classless society [3].

Different sociologist and social anthropologist emphasized the importance of social conflict in the society. Some of the specific functions of conflict are as 1) It creates new social norms and social rules. 2. It identifies different kinds of social and economic problems to be solved by various kinds of societal interventions. 3) It generates group solidarity when there is some threat from outside. 4) When a certain degree of conflict is expressed, major explosions may be prevented. In the modern society conflict takes various shapes to change the structure of society or to resist such social change. Some common types of social conflicts are:

- i. **Social Movement:** A strong sense of unjust suffering readily provides the rationale for a social movement, such as Gujjars' Andolan (2007 and 2008) for reservation in ST category in Rajasthan or Namak Andolan of Gandhiji.
- ii. **Riots and Rebellions:** Riot is a situation in which a large crowd of people behave in a violent and uncontrolled manner, especially when they protest about something. Rebellion is an organized attempt to change the government/leader of a country using violent methods.
- iii. **Civil Politics:** In modern democratic societies there is an effort to bring conflict into the political institution, to get people to work 'inside' the system instead of 'outside'. It is a principle of liberal politics that all classes and groups should have access to the political process and be encouraged to pursue their goals through conventional political means.

- iv. Revolution:** A revolution is the ultimate form of struggle against the prevailing social structure, in which the intent is to alter the society's institutions and create a whole new social order based on a radically different set of principles. It is a sweeping, sudden and comprehensive change in the basic practices and ideas of an institution or society [4].

#### **Definition of the Conflict**

- i. According to Gillin and Gillin, "Conflict is the social process in which individuals or groups seek their ends up directly challenging the antagonist by violence or threat of violence."
- ii. Green defined, "Conflict is the deliberate attempt to oppose, resist and coerce the will of another or others."
- iii. According to Max Weber (1968), 'a social relationship will be referred to as conflict in so far as action within it is oriented intentional to carrying out the actor's own will against the resistance of the other party or parties.

#### **Characteristics or Nature of Conflict**

- i. It is a universal process found in every society.
- ii. It is the result of deliberate and conscious efforts of individuals or the groups.
- iii. The nature of the conflict is personal and direct. In conflict the incumbents or participants know each other personally.
- iv. It is basically an individual's process. Its aim is not directly connected with the achievement of the goal or an objective but is rather directed to dominate others or to eliminate the opponent.
- v. Conflict is of brief duration, temporary and intermittent in character. But, once begun, the conflict process is hard to stop. It tends to grow more and more bitter as it proceeds. Being temporary, it gives way to some form of accommodation.
- vi. It is a process loaded with impulsiveness of human emotions and violent passions. It gains force and then bursts open. Unlike fighting of animals, generally in human groups, the spontaneous fighting is inhibited. It is often avoided through the process of accommodation and assimilation.
- vii. It may be latent or overt. In the latent form, it may exist in the form of tension, dissatisfaction, contravention and rivalry. It becomes overt when an issue is declared and a hostile action is taken.
- viii. It is mostly violent but it may take the form of negotiations, party politics, disputes or rivalry.
- ix. It is cumulative; each act of aggression usually promotes a more aggressive rebuttal. Thus, termination of conflict is not easy.
- x. It tends to be more intense when individuals and groups who have close relationships with one another are involved.

- xi.** Groups previously in conflict may co-operate to achieve a goal considered important enough for them to unite despite their differences.
- xii.** It may emerge as a result of opposing interests. It is layered in a history of binary perceptions: exile/homeland, outsider/insider, us/them, patriotic/unpatriotic.
- xiii.** It has both disintegrative and integrative effects. It disrupts unity in a society and is a disturbing way of setting issues. A certain account of internal conflict, however, may serve indirectly to stimulate group interaction. External conflict can have positive effects by unifying the group [5].

### Causes of Conflict

According to Freud and some other psychologists, the innate instinct for aggression in man is the main cause of conflicts. Generally, it arises from a clash of interest within groups and societies and between groups and societies. The significant causes are:

- i. Individual difference:** It is true that, we, the human being, are not alike by nature, attributes, interests, personalities etc. These differences may lead to conflict among the human being.
- ii. Cultural differences:** The culture of a group differs from the culture of the other group. The cultural differences among the groups sometimes cause tension and lead to conflict.
- iii. Differences of opinion regarding interest:** In fact, the interests of different people or groups occasionally clash. For example, we can say that interests of the employers and employees vary in many respects which may ultimately leads to conflict among them.
- iv. Social change:** Social changes occur off and on in each and every society. Conflict is an expression of social disequilibrium. Social change is the cultural log which leads to conflict.

Robert Maclver (1937) defined conflict as a strife among humans for some objective and he divided conflicts in to two basic types: first, direct conflict, which occurs when humans hinder or control or prevent or injure one another in an effort to attain a goal; and second, indirect conflict, which merely involves an attempt to obstruct the achievement of same objectives. According to Simmel (1955) there are four types of conflict:

- i.** War;
- ii.** Feud or fictional strife;
- iii.** litigation;
- iv.** Conflict of impersonal ideals.

For him, antagonistic impulse is a foundation of all conflicts. Apart from these types of conflict sociologist identified different kinds of conflict in the social world. Some of them are following;

- i. Cultural conflict:** Hostility between two culturally homogeneous groups that try to eliminate some of each other's cultural elements.

- ii. **Class conflict:** Violent opposition between two distinct groups each of which special social characteristics religion, education, occupation, income, instance, lower classes versus upper classes, workers versus employers, radicals' reactionaries, liberals versus conservatives, and so on. The dominant groups control their society's resources, goods, and services mainly for their own and the exploited classes fail to secure a fair share of this wealth they organize themselves and revolt against the system.
- iii. **Race conflict:** The struggle between two racial groups motivated primarily race consciousness. Not infrequently, however, there are various nonracial leading to conflict.
- iv. **Revolutionary conflict:** A violent and rather rapid strife that involves new norms and movements. In this case, the government may change drastically authority may pass from one political party or social class to another. Revolutionary conflict is progressive, not conservative; swift, not evolutionary; violent, not and all-encompassing, not limited.
- v. **Overt and Covert conflict:** An overt conflict occurs when people openly disagree and choose to confront (address) an issue with the other person. Covert conflicts occur when people have differences yet do not discuss them openly. In other word, overt conflict has some manifestation but covert conflict or latent conflict primarily remains invisible.
- vi. **Destructive and constructive conflict:** Destructive conference focuses on the struggle allowing no compromise and stressing opponent's injury and annihilation. Constructive conflict is hostility between two groups that oppose each goal but also seek compromises conducive to harmony.

### Difference between Conflict and Competition

The comparisons between conflict and competitions are based on the nature, means, end and characteristics of these social processes. In competition, the primary focus is the goal, and interaction is according to culturally defined rules of behavior and procedure. In conflict, the focus is on the competitor or opponent (not on the goal) themselves with an objective of annihilation or incapacitation of them, so that the way is cleared for achievement of the goal. In competition the direct aim is the success of the actor in achieving the goal; indirectly, it may result in the failure of the competition but in conflict the direct result of the action of one person is to impede, prevent or destroy the act of another. In the following table we will illustrate the differences between competition and conflict [6].

**Table 1: Represented the Difference between Conflict and Competition**

Sr. No.	Competition	Conflict
1	Unconscious process	Conscious process
2	Impersonal process	Personalized process

3	Continuous process	Intermittent process for a brief duration
4	Attention on the goal	Attention on the competitors (opponent) themselves
5	Non-violent	May involve violence or threat of violence
6	Regard for norms (rules and regulations of competition)	No regard for any norms

### DISCUSSION

Competition is a fundamental aspect of human society and an integral part of our daily lives. It is a complex social process that involves the struggle for resources, power, and status. The limited nature of our planet and its resources makes competition an inevitable reality. People compete for a variety of reasons, such as material goods, social status, and power. The process of competition can be personal or impersonal, conscious or unconscious, and direct or indirect. At its core, competition involves the pursuit of self-interest and the desire to improve one's position relative to others. It can be both beneficial and detrimental, as it can motivate individuals to strive for excellence while also creating conflict and hostility. Moreover, competition is not always fair or equal, and it can perpetuate social inequality and discrimination. Understanding the nature and characteristics of competition as a social process is essential for analyzing its impact on individuals, groups, and society as a whole [7], [8].

### CONCLUSION

In conclusion, competition is a complex social process that is inherent to human nature. It is driven by the desire for self-improvement, social status, power, and material goods. While competition can motivate individuals to strive for excellence and contribute to economic growth, it can also lead to conflict, discrimination, and social inequality. Therefore, it is crucial to recognize the nature and characteristics of competition as a social process, in order to mitigate its negative consequences and maximize its potential benefits. By promoting fair and equal opportunities and encouraging cooperation and collaboration, we can harness the power of competition to promote progress and prosperity in our society.

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## CHAPTER 8

### AN OVERVIEW OF THE UNDERSTANDING SOCIALIZATION AND ITS TYPES, AGENCIES FOR THE DEVELOPMENT OF SOCIETY AND SELF

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#### ABSTRACT:

Socialization is the process by which individuals acquire the knowledge, attitudes, and behaviors necessary to function effectively in society. This process occurs throughout the lifespan, as individuals learn from various sources, including family, peers, school, media, and other institutions. The types of socialization include primary, secondary, anticipatory, and resocialization. The agencies of socialization are the family, education, peer groups, mass media, and religion. The development of society and self are intimately connected to socialization, as individuals internalize social norms and values that shape their behavior and contribute to the maintenance of social order. Understanding socialization and its types, agencies, and impact on society and self is crucial for social scientists, educators, parents, and individuals seeking to understand human behavior and social dynamics.

#### KEYWORDS:

Agencies, Anticipatory Socialization, Development, Primary Socialization, Secondary Socialization.

#### INTRODUCTION

In this module we will start our discussion with the meaning and definitions of the concept of socialization. In the second part we will focus on the types and agencies of socialization to understand the different dynamics of socialization process in the society and finally, we will end up this chapter by looking at types, agencies and theories of socialization which help us to have an in depth understanding of the constitution of social system and order in the society.

Socialization is an important process through which the individual gets training to get adapted to the society. So, socialization is a process for the functioning and continuation of society. Different societies have different ways and methods to train their new born members so that they are able to develop their own personalities. It's considered as the passing of culture from one generation to the next. In another word, socialization is a process of learning rules, habits and values of a group to which a person belongs whether it is family, friends, colleagues or any other group. It is the process by which a child slowly becomes aware of her/himself as a member of a group and gains knowledge about the culture of the family and also the society into which she/he is born.

Socialization is a concept which helps us to explain the ways people acquire the general competencies necessary for participation in society. Socialization take place at three level. First at the societal level, socialization helps explain how and the extent to which large numbers of individuals comes successfully to cooperate and adapt to the demands of social life. Second at the organizational level, it summarizes processes by which newcomers to social groups and organizations are transformed from outsiders to participating members. Third, at the personal level, it refers to the social and cultural shaping and development of the mental, emotional, and behavioral abilities of individuals.

Over the period different Sociologist gave different meaning to the concept of socialization. Some of them look at how social order is possible given the egoistic, asocial nature of individuals. Socialization helps us to describe the ways that people come to understand societal norms and expectations, to accept society's beliefs, and to be aware of societal values.

So, socialization is firstly, a process of learning, secondly, a process of personality formation and the development of self and finally, a process of internalization of social norms, values, moral codes and ideals of society.

### **Definition of Socialization**

- i.** According to Horton and Hunt, Socialization is the process whereby one internalizes the norms of his groups, so that a distinct 'self emerges, unique to this individual.
- ii.** Green defined socialization "as the process by which the child acquires a cultural content, along with selfhood and personality".
- iii.** According to Lundberg, socialization consists of the "complex processes of interaction through which the individual learns the habits, skills, beliefs and standard of judgment that are necessary for his effective participation in social groups and communities".
- iv.** Peter Worsley explains socialization "as the process of "transmission of culture, the process whereby men learn the rules and practices of social groups".
- v.** H.M. Johnson defines socialization as "learning that enables the learner to perform social roles". He further says that it is a "process by which individuals acquire the already existing culture of groups they come into".
- vi.** W.F. Ogburn: "socialization is the process by which the individual learns to conform to the norms of the group".
- vii.** Peter Worsley explains socialization as the process of "transmission of culture the process whereby men learn the rules and practices of social groups".

In the above-mentioned definitions of socialization emphasized on the process of cultural learning whereby a new person acquires necessary skills and education to play a regular part in a social system. The process is essentially the same in all societies, though institutional arrangements vary. On the basis of the definition and the meaning of socialization we can list out seven main objectives of socialization. They are:

- i. Socialization inculcates basic disciplines and self-control in the individual.
- ii. Socialization develops skills and capacities needed to fit into the society.
- iii. Socialization teaches social roles (responsibilities) and their supporting attitudes.
- iv. Socialization instills aspirations and satisfies needs of the individual.
- v. Socialization helps in the transmission of culture from generation to generation.
- vi. Socialization develops a sense of identity and the capacity for independent thought and action.
- vii. Socialization develops conscience which is one important characteristic product of this process.

### Types of Socialization

The socialization process is continuing and life long process, from birth to the adulthood. So, the process of socialization passes through different phases and there are different types of socialization. There are six main types of socialization, they are:

- i. Primary Socialization
  - ii. Secondary socialization
  - iii. Gender socializations
  - iv. Anticipatory Socialization
  - v. Re-socialization
  - vi. Adult Socialization
- a. **Primary Socialization:** Primary socialization takes place in the early years of a child's life. During the infancy and childhood individual learn basic knowledge and language to survive in the society. Most of the time primary socialization takes place in the family. From the family and through the interactions with the relatives he/she learn language and some basic skills. Through direct and indirect observation and experience, he/she gradually learns the basic norms values relating to the social life.
  - b. **Secondary socialization:** The secondary socialization starts from outside the immediate family relationship. During this phase more than the family some other agents of socialization like school and peer groups begin to play important role. The growing child learns very important lessons in social conduct from these groups. In other word, secondary socialization generally refers to the social training received by the child in institutional or formal settings and continues throughout the rest of his life.
  - c. **Gender socializations:** Gender socialization is very powerful, and challenges to it can be disturbing. Gender learning by infants is mainly an unconscious process. Before a child can see itself as either a boy or a girl, it receives a range of pre-verbal cues from adults. Men and women usually handle infants differently, women's cosmetics contain scents which are different from those babies learn to associate with

men, and other systematic differences in dress, hairstyle, and so on, provide visual cues during the learning process. By the age of two, children have an understanding of whether they are boys or girls and can usually categorize others accurately. Not until the age of five or six does a child know that a person's gender doesn't continually change[1], [2].

- d. **Anticipatory Socialization:** Anticipatory Socialization is a process by which someone is consciously socialized for future occupations, positions and social relationships. Through anticipatory socialization people are socialized into groups to which they wish to or have to join so that entry into the group does not seem to be very difficult. Some people suggest that parents are the primary source of anticipatory socialization when it comes to socializing their children for future careers or social roles.
- e. **Re-socialization:** Re-socialization refers to the process of leaving certain behavior patterns and roles in order to adopt new ones as part of one's evolution in life. Resocialization occurs when there is a major transformation in the social role of a person. It occurs throughout life where individuals experience radical breakthroughs from their past experiences and learn new manners and values which are starkly different from what they had learnt previously.
- f. **Adult Socialization:** Adult socialization takes place in adulthood when individuals adapt to new roles such as that of a husband, a wife or an employee. This is related to their needs and wants. People continue to learn values and behavior patterns throughout life. Socialization does not have any fixed time period. It begins at birth and continues till old age. In traditional societies the older people had a significant influence in important matters related to the family.

### Agents of Socialization

As we understood, socialization is a lifelong process. It starts from the early childhood and continue until the death. At every stage of our lives, we confront new situations and have to learn new ways of doing things, new values, or new norms. Though the crucial time of socialization is infancy and early childhood in the later stage also we confront with new situations and social order. In the early childhood individual learns the language of his/her group and come to understand the norms and values important to their family and society. In this section we will discuss about the agencies of socialization. Agencies of socialization are groups or social contexts in which significant processes of socialization take place. In the primary socialization is the most intense period of socio-cultural learning.

In this time children learn language and basic behavioural patterns that form the personality of the individual and help him/her to learn social norms and values. In this stage family play an important role and work as the main agent of socialization. Secondary socialization takes place later in childhood and into maturity.

In this phase, other agents of socialization take over some of the responsibility from the family. Schools, peer groups, organizations, the media and, eventually, the workplace become socializing forces for individuals. The various agencies can be classified as formal/informal, active/passive or primary/ secondary. However, there is no clear demarcation as all of them are very much interrelated. We shall examine the various agencies at three levels:

- i. **Micro Level Socialization:** Family, Peer Group and Neighbourhood.
- ii. **Meso Level Socialization:** School, Religion, Social Class.
- iii. **Macro Level Socialization:** Global Community, Electronic Media, Social Networking.

Micro level demand small group interaction. This level of socialization involves face to face, intense, and intimate interaction. Under micro-level socialization, we will discuss the role played by family, peer group and neighborhoods. Meso level units are intermediate size social units smaller than the ones at macro level but larger than the micro units like the family or the local community. It may include schools, educational institutions, political groups, etc. These organizations and institutions may not be as big as the global units but are beyond the personal experiences encountered in everyday life. Macro level comprises larger units. Here we look at entire nation, global forces and international units. In this following section we will elaborate some important agents of the socialization.

- i. **Family:** Family is the most important agents of socialization. Among the family members it is the mother who plays an important role the socialization of the child. Socialization in basic values such as love and affection, and manners are taught in the family. In the traditional joint family other than parents, uncles, aunts, grandparents play an important role in the socialization of the child. Family socialization has often been conceptualized as children learning their parents' beliefs, values, worldviews, and behaviors. Some researchers argue that families serve as seedbeds of a child's basic orientations to society, and that parental social attitudes serve as powerful predictors of children's attitudes throughout life.
- ii. **Peer groups:** 'Peer groups' means those group made up of the contemporaries of the child, his associates in school, in playground and in street. He learns from these children, facts and facet of culture that have they have previously learnt at different times from their parents. The members of peer group have other group sources of information about the culture – their peers in still other peer groups – and thus the acquisition of culture goes on. It is true that the 'peer culture' becomes more important and effective than be 'parental culture' in the adolescent years of the child.
- iii. **School:** It is in the school that the culture is formally transmitted and acquired. It is not only the formal knowledge of the culture that is transmitted there but most of its premises as well- its ethical sentiments, its political attitudes, its custom and taboos. Wherever they are, and at whatever age, the communications they receive from their teachers help to socialize them and to make them finally mature members of their societies.
- iv. **Religion:** Religions play an important role in the process of socialization of the individual. The religious institutions such as synagogues, temples, churches, mosques, and similar religious communities play in important role in the shaping of individuals behavior. Like other institutions, these places teach participants how to interact with other people and teach codes of contact for the betterment of the social system. For some people, important ceremonies related to family structure like marriage and birth are connected to religious celebrations. Many religious institutions also uphold gender norms and contribute to their enforcement through socialization. From ceremonial rites of passage that reinforce the family unit to power dynamics that reinforce gender roles, organized religion

fosters a shared set of socialized values that are passed on through society [3].

- v. **Mass media:** Over the years mass media (radio, television, newspapers, magazines, media portals and websites) has become the greatest source of influence especially for children, when compared to the other tools of communication. The mass media is a vehicle for spreading information on a massive scale and reaching to a vast audience or a large number of people. There are different kinds of programs that are available on these mass medias ranging from serials, movies, cartoons to news, music, fashion, food, history and geography that cater to people belonging to different age groups. In the last few decades, children have been dramatically socialized by one source in particular i.e., television. Today, every home has at least one television which influences in the process of socialization of the younger generation. .

### Stages of socialization

Socialization is a gradual process of learning. The new born child is not taught all the things about social life at once. It proceeds from simplicity to complexity. Socialization consists of four stages from infancy to adulthood. They are:

- a. The oral stage,
  - b. The anal stage,
  - c. The oedipal stage,
  - d. The adolescence stages.
- i. **The Oral Stage:** This stage begins with the birth of the child and continues up to the completion of one year. For everything the child cries a great deal. By means of crying the child establishes its oral dependency. The child here develops some definite expectations about the feeding time. The child also learns to give signals for his felt needs. In this stage the child is involved in himself and his mother [4].
  - ii. **The Anal Stage:** The second stage normally begins soon after the first year and is completed during the third year “toilet training” is the main focus of new concern. The child is taught to do some tasks such as toileting, keeping clothes clean etc. The child in this stage internalizes two separate roles – his own role and that of his mother. The child receives ‘care’ and also ‘love’ from the mother and learns to give love in return. The child is enabled to distinguish between correct and incorrect actions. The correct actions are rewarded and the incorrect action is not rewarded but punished. In this second stage the socializing agent, that is, the mother plays the dual role. She participates in the interaction system with the child in a limited context and she also participates in the larger system that is the family.
  - iii. **The Oedipal Stage:** This stage mostly starts from the fourth year of the child and extends up to puberty (the age of 12 or 13 years). It is in this stage the child becomes the member of the family as a whole. It is here the child has to identify himself with the social role ascribed to him on the basis of his sex. According to Freud, the boy develops the ‘Oedipus complex’ the feeling of jealousy towards father and love towards mother. In the same way, the girl develops the ‘Electra Complex’ the feeling of jealousy towards the mother and love towards the father. In this stage sufficient



social pressures are brought on the child to identify with the right sex. Boys begin with rewarded, for behaving like boys and girls are rewarded for acting like girls [5].

- iv. The Fourth Stage: The Stage of Adolescence.** The fourth stage starts with the period of adolescence. Due to the physiological and the psychological changes that take place within the individual this stage assumes importance. During this stage the boys and girls try to become free from parental control. At the same time, they cannot completely escape from their dependence on their parents. Hence, they may experience a kind of strain or conflict in themselves [6].

## DISCUSSION

Socialization is a complex process that occurs throughout an individual's life and involves learning the knowledge, attitudes, and behaviors necessary for effective social functioning. This process is influenced by various sources, including family, peers, schools, media, and other institutions, which are collectively known as agencies of socialization. Understanding the different types of socialization and the agencies that contribute to them is essential for comprehending the development of society and self. The different types of socialization include primary, secondary, anticipatory, and resocialization. Primary socialization is the first and most influential type of socialization, which occurs during childhood and involves learning basic social skills and norms from family members. Secondary socialization occurs later in life and involves learning more advanced social skills and norms from peers, schools, and other social institutions.

Anticipatory socialization occurs when individuals prepare for future roles, such as going to college, starting a new job, or becoming a parent. Resocialization is a process of unlearning old norms and values and replacing them with new ones, which can occur in response to significant life changes or events, such as joining the military or entering a drug rehabilitation program. The agencies of socialization include the family, education, peer groups, mass media, and religion.

The family is considered the most significant agency of socialization, as it provides the foundation for an individual's beliefs, values, and social behaviors. Schools play a crucial role in socializing children by teaching them academic and social skills, and exposing them to diverse perspectives and experiences. Peer groups, such as friends and classmates, provide opportunities for socialization and peer acceptance, which can influence an individual's behavior and identity. The mass media, including television, movies, and the internet, have become increasingly influential agents of socialization, shaping the attitudes and beliefs of individuals and communities[7].

Finally, religion can be a powerful agent of socialization, as it provides a set of beliefs and values that help individuals understand their place in the world and their responsibilities to others. Understanding socialization and its different types and agencies is critical for comprehending the development of society and self. Socialization allows individuals to acquire the knowledge and skills necessary to function effectively in society, to understand social norms and values, and to develop a sense of identity and purpose. By understanding how socialization occurs and the different agencies that contribute to it, individuals and communities can better understand the forces that shape behavior and social dynamics. This understanding can help promote social cohesion, support positive social change, and foster a more just and equitable society[8], [9].



## CONCLUSION

In conclusion, socialization is a vital process that occurs throughout an individual's life and involves learning the knowledge, attitudes, and behaviors necessary for effective social functioning. The different types of socialization, including primary, secondary, anticipatory, and resocialization, are influenced by various agencies of socialization, including the family, education, peer groups, mass media, and religion. Understanding socialization and its types and agencies is crucial for comprehending the development of society and self. It allows individuals and communities to better understand the forces that shape behavior and social dynamics, promoting social cohesion, supporting positive social change, and fostering a more just and equitable society. Thus, by understanding the complexities of socialization, we can create a more informed and empathetic society, better equipped to navigate the challenges and opportunities of our ever-evolving world.

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## CHAPTER 9

### AN ELABORATION OF SELF-DEVELOPMENT IN SOCIOLOGY AND SOCIAL PSYCHOLOGY

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#### ABSTRACT:

This paper provides an elaboration of the concept of self-development in the fields of sociology and social psychology. Self-development is a complex process that involves both individual and social factors, and it has significant implications for personal well-being and social functioning. The paper begins by discussing different theoretical perspectives on self-development, including the social cognitive theory and the sociocultural theory. It then examines the role of various social contexts, such as family, peers, and cultural norms, in shaping self-development. The paper also explores the impact of individual factors, such as personality traits and cognitive processes, on self-development. Finally, the paper concludes by highlighting the importance of self-development for personal growth, social relationships, and societal change, and suggests directions for future research in this area.

#### KEYWORDS:

Social Contexts, Social Functioning, Social Psychology, Societal Change, Sociocultural Theory.

#### INTRODUCTION

As we discussed, the main focus of the process of socialization is the development and constitutions of the individual self. So, the theories of socialization try to elaborate different dimensions of the development of the self. In this section we will discuss three important theories of the development of self in sociology and social psychology. The first theory is the 'looking-glass self' developed by Charles Horton Cooley in 1902. It states that a person's self grows out of society's interpersonal interactions and the perceptions of others. The term refers to people shaping themselves based on other people's perception, which leads people to reinforce other people's perspectives on themselves. People shape themselves based on what other people perceive and confirm other people's opinion on themselves.

In the second theory George Herbert Mead explain how social experience develops an individual's personality. Mead's central concept is the self: the part of an individual's personality composed of self-awareness and self-image. Mead claimed that the self is not there at birth; rather, it is developed with social experience. Sigmund Freud, in the third theory, proposed that the human psyche could be divided into three parts: Id, ego, and super-ego. The id is the completely unconscious, impulsive, child- like portion of the psyche that operates on the "pleasure principle" and is the source of basic impulses and drives; it seeks immediate pleasure and gratification. The ego acts according to the reality principle. Finally, the super-ego aims for perfection and it comprises that organized part of the personality structure. In the following section we will discuss each theory in detailed manner.

Charles Horton Cooley the American sociologist is best known for his concept of the “looking glass self”. Children develop a concept of their selves with the help of others around them. She/he forms an idea about oneself based on the opinions of others about her/him. The kind of social self that develops out of an imagination of how one appears to the other person and the kind of feeling about one’s self can be referred to as “looking glass self” or “reflected self”. The knowledge about ourselves develops in us through the opinions and reactions of others around this. The social “looking glass self” consists of these other people through whom we build an image of ourselves. This knowledge about one’s self is first obtained from the parents and later it is reformed by the judgements of others. Cooley believed; personality arises out of people’s interactions with the world. According to Cooley, there are three main features that make up the idea of the self. They are:

- i. How we think others see in us.
- ii. What we think they react to what they see.
- iii. How we respond to the perceived reaction of others.

According to Cooley, primary groups play crucial role in the formation of self and personality of an individual. Contacts with the members of secondary groups such as the work group also contribute to the development of self. For Cooley, however, their influence is of lesser significance than that of the primary groups. The ‘looking glass self-assures the child which aspects of the assumed role will praise or blame, which ones are acceptable to others and which ones unacceptable. People normally have their own attitudes towards social roles and adopt the same. The child first tries out these on others and in turn adopts towards his self. The self thus arises when the person becomes an ‘object’ to himself. He is now capable of taking the same view of himself that he infers others do. The moral order which governs the human society, in large measure, depends upon the looking glass self.

This concept of self is developed through a gradual and complicated process which continues throughout life. The concept is an image that one builds only with the help of others. A very ordinary child whose efforts are appreciated and rewarded will develop a feeling of acceptance and self-confidence, while a truly brilliant child whose efforts are appreciated and rewarded will develop a feeling of acceptance and self-confidence, while a truly brilliant child whose efforts are frequently defined as failures will usually become obsessed with feelings of competence and its abilities can be paralyzed. Thus, a person’s self-image need bear no relation to the objective facts [1].

### **The Development of Self**

The American psychologist George Herbert Mead (1934) went further in analyzing how the self develops. According to Mead, the self represents the sum total of people’s conscious perception of their identity as distinct from others, just as it did for Cooley. However, Mead’s theory of self was shaped by his overall view of socialization as a lifelong process. Like Cooley, he believed the self is a social product arising from relations with other people. At first, however, as babies and young children, we are unable to interpret the meaning of people’s behavior. When children learn to attach meanings to their behavior, they have stepped outside themselves. Once children can think about themselves the same way they might think about someone else, they begin to gain a sense of self. The process of forming the self, according to Mead, occurs in three distinct stages. The first is imitation. In this stage children copy the behavior of adults without understanding it. A little boy might ‘help’ his parents vacuum the floor by pushing a toy vacuum cleaner or even a stick around the room. During the play stage, children understand behaviors as actual roles- doctor, firefighter, and

race-car driver and so on and begin to take on those roles in their play. In doll play little children frequently talk to the doll in both loving and scolding tones as if they were parents then answer for the doll the way a child answers his or her parents. This shifting from one role to another builds children's ability to give the same meanings to their thoughts; and actions that other members of society give them-another important step in the building of a self.

According to Mead, the self is compassed of two parts, the 'I' and the 'me'. The 'I' is the person's response to other people and to society at large; the 'me' is a self-concept that consists of how significant others – that is, relatives and friends-see the person. The 'I' thinks about and reacts to the 'me' as well as to other people. For instance, 'I' react to criticism by considering it carefully, sometimes changing and sometimes not, depending on whether I think the criticism is valid. I know that people consider 'me' a fair person who's always willing to listen. As they I trade off role in their play, children gradually develop a 'me'. Each time they see themselves from someone else's viewpoint, they practise responding to that impression [2], [3].

During Mead's third stage, the game stage, the child must learn what is expected not just by one other person but by a whole group. On a baseball team, for example, each player follows a set of rules and ideas that are common to the team and to baseball. These attitudes of 'other' a faceless person "out there", children judge their behaviour by standards thought to be held by the "other out there". Following the rules of a game of baseball prepares children to follow the rules of the game of society as expressed in laws and norms. By this stage, children have gained a social identity.

### **Sigmund Freud: Theory of Personality Development**

Sigmund Freud's theory of personality development is somewhat opposed to Mead's, since it is based on the belief that the individual is always in conflict with society. According to Freud, biological drives are opposed to cultural norms, and socialization is the process of taming these drives. The Three-part self: Freud's theory is based on a three-part self; the id, the ego, and the superego. The id is the source of pleasure-seeking energy. When energy is discharged, tension is reduced and feelings of pleasure are produced, the id motivates us to have sex, eat and excrete, among other bodily functions. The ego is the overseer of the personality, a sort of traffic light between the personality and the outside world.

The ego is guided mainly by the reality principle. It will wait for the right object before discharging the id's tension. When the id registers, for example, the ego will block attempts to eat spare types or poisonous berries, postponing gratification until food is available. The superego is an idealized parent: It performs a moral, judgmental function. The superego demands perfect behavior according to the parents' standards, and later according to the standards of society at large [4]. All three of these parts are active in children's personalities. Children must obey the reality principle, waiting for the right time and place to give into the id. They must also obey the moral demands of parents and of their own developing super egos. The ego is held accountable for actions, and it is rewarded or punished by the superego with feelings of pride or guilt.

- i. **Stages of Sexual Development:** According to Freud, personality is formed in four stages. Each of the stages is linked to a specific area of the body an erogenous

zone. During each stage, the desire for gratification comes into conflict with the limits set by the parents and latter by the superego.

- ii. **The first erogenous zone is the mouth:** All the infant's activities are focussed on getting satisfaction through the mouth not merely food, but the pleasure of sucking itself. This is termed the oral phase.
- iii. In the second stage, the oral phase, the anus becomes the primary erogenous zone. This, phase is marked by children's struggles for independence as parents try to toilet- train them. During this period, themes of keeping or letting go of one's stools become silent, as does the more important issue of who is in control of the world.
- iv. The third stage is known as the phallic phase. In this stage the child's main source of pleasure is the penis/ clitoris. At this point, Freud believed, boys and girls begin to develop in different directions.
- v. After a period of latency, in which neither boys nor girls pay attention to sexual matters, adolescents enter the genital phase. In this stage some aspects of earlier stages are retained, but the primary source of pleasure is genital intercourse with a member of the opposite sex.

### Jean Piaget

A view quite different from Freud's theory of personality has been proposed by Jean Piaget. Piaget's theory deals with cognitive development, or the process of learning how to think. According to Piaget, each stage of cognitive development involves new skills that define the limits of what can be learned. Children pass through these stages in a definite sequence, though not necessarily with the same stage or thoroughness.

The first stage, from birth to about age 2, is the "sensorimotor stage". During this period children develop the ability to hold an image in their minds permanently. Before they reach this stage. They might assume that an object ceases to exist when they don't see it. Any baby-sitter who has listened to small children screaming themselves to sleep after seeing their parents leave, and six months later seen them happily wave good-bye, can testify to this developmental stage. The second stage, from about age 2 to age 7 is called the preoperational stage. During this period children learn to tell the difference between symbols and their meanings. At the beginning of this stage, children might be upset if someone stepped on a sand castle that represents their own home. By the end of the stage, children understand the difference between symbols and the object they represent [5].

From about age 7 to age 11, children learn to mentally perform certain tasks that they formerly did by hand. Piaget calls this the "concrete operations stage". For example, if children in this stage are shown a row of six sticks and are asked to get the same number from the nearby stack, they can choose six sticks without having to match each stick in the row to one in the pile. Younger children, who haven't learned the concrete operation of counting, actually line up sticks from the pile next to the ones in the row in order to choose the correct number. The last stage, from about age 12 to age 15, is the "stage of formal operations. Adolescents in this stage can consider abstract mathematical, logical and moral problems and reason about the future. Subsequent mental development builds on and elaborates the abilities and skills gained during this stage.

## Social Mobility-Forms and Significance

Human societies are divided into various social strata. These strata are arranged hierarchically and are considered superior or inferior to one another according to the prevalent value system in society. But, any system of social stratification is not absolutely closed. Individuals or groups can move from one social status to another in the social hierarchy. This process of shifting of social status is called social mobility.

Sorokin was the first sociologist who wrote a book “Social and Cultural Mobility”. Social mobility refers to the process by which individuals or groups move from one social status to another in the social hierarchy. Social mobility can be either upward or downward. Upward social mobility is one where the individual or group moves from a lower status in the hierarchy to the upper. Downward mobility is when a person or group moves from a higher status to a lower one in the hierarchy [6].

Sorokin has identified two types of social mobility on the basis of direction of mobility, i.e., vertical and horizontal. Vertical mobility refers to transition of an individual or group from one social stratum, to another, either upward or downward. A scheduled caste member getting a high post in an organization, and a Brahman working as a landless agricultural laborers are examples, on an individual level, of upward and downward social mobility respectively. By horizontal social mobility is meant shifting from one social group to another situated broadly on the same level. The shift from agricultural labour to factory labour is an example. The following factors facilitate social mobility:

- i. Economic, social and professional motivation.
- ii. Achievements and Failures in a field motivate people to move his/her position.
- iii. Education helps to improve social and cultural capital and it promote social mobility.
- iv. Acquiring of Skills and Training helps for the mobility in the social positions.
- v. Migration from one place to another accelerate mobility in the society
- vi. Industrialization led to the creation of different job and mass production promoted mobility in the society.
- vii. Urbanization facilitates social mobility by removing different barriers such as caste, religion and gender.
- viii. Legislation and enactment of new laws also facilitate social mobility.

### Forms of Social Mobility

- i. **Horizontal Mobility:** Horizontal social mobility means movement by individuals or groups from one position to another in society which does not involve a shift into a higher or lower stratum. In other word, horizontal social mobility means the transition of an individual or social group from one social group to another situated on the same level. For example, from one religious’ group to another, from one citizenship to another, from one factory to another in the same occupational status, are all instances of horizontal social mobility.
- ii. **Vertical Mobility:** Vertical mobility means moving up or down the socio-economic scale. Hence people whose income, capital or status increases are said to be upwardly mobile, while those who's economic or status position worsens are downwardly



mobile. So, the vertical mobility involves a movement which ensures enhancing or lowering of rank. Examples of vertical mobility is a promotion or demotion, a change in income, marriage to a person of higher or lower status, a move to a better or worse neighborhood.

- iii. **Intragenerational Mobility:** There are two ways of studying social mobility. Either, one can study individual's own careers-how far they move up or down the social scale in the course of their working lives. This is usually called Intragenerational mobility. So, intragenerational mobility looks at how far individuals move up or down the social scale over their lives.
- iv. **Intergenerational Mobility:** Alternatively, one can analyses how far children enter the same type of occupation as their parents or grandparents. Mobility across the generation is called Intergenerational mobility. Hence, intergenerational mobility explores whether and how far children move up or down the social scale compared to their parents or grandparents.
- v. **Upward mobility:** It is when a person moves from a lower position in society to a higher one. It can also include people occupying higher positions in the same societal group. However, upward mobility, while seen as a good thing, can also come at a cost for individuals. When a person moves upwards, they need to leave behind familiar surroundings such as family and places. They may also need to change their way of thinking and behavior. Downward mobility: Downward mobility takes place when a person moves from a higher position in society to a lower one. It can occur when someone is caught performing a wrongful act that can result in the loss of the position they currently hold. Downward mobility can be extremely stressful for people who face a rapid decline in their social status; they may find it hard to adapt to the new environment as it is not similar to the standard of living, they are used to [7].

### Social Mobility in India

Caste has been considered to be a closed system of stratification. However, in reality no system can be absolutely closed. In fact, social mobility has always been present within the caste system. When we talk about caste and social mobility we are essentially dealing with the processes of social change in Indian society. Sociologists observe that in spite of the closed nature of caste system, there have been changes in caste hierarchy and its norms from time to time. For example, the culturally accepted practices during the Vedic period of Hinduism became a taboo in the periods that followed.

Some of these practices were that Vedic Hinduism was magic animistic, Vedic Brahmins drank soma (liquor), offered animal sacrifice and ate beef. These practices were prohibited later but they continued amongst the lower castes. Caste mobility as a process of social and cultural change has been explained by Srinivas in his concept of Sanskritization. The widespread social and cultural process called Sanskritization is a process where a low Hindu caste changes its customs, rites, rituals ideology and way of life in the direction of high and frequently twice-born castes. This has paved the way for mobility to occur within the caste system. With the advent of the British, the opening up of frontiers by means of roads, and railways and economic opportunities cutting across caste barriers increased the process of caste mobility [8], [9].

Besides Sanskritization, another major agent of social change was Westernization. Westernization includes the influences, which swept over India during the British rule bringing in the ideologies of secularism, egalitarianism and democracy. The new opportunities in education, economy and polity were in theory caste free and open to all. No one could be denied access to them by reason of birth in a particular caste, sect or religion. However, no social change can bring about total change of a society. Therefore, we find that the traditional social organization exemplified by the caste system has undergone several changes yet continues to exist in Indian society performing some old and some new functions. Now let us examine caste and the ritual sphere.

### DISCUSSION

Self-development is an important aspect of both sociology and social psychology. In sociology, self-development is considered as a process through which individuals become aware of their social roles, identities, and the roles of others in society. In social psychology, self-development is studied as a process of identity formation, self-conceptualization, and self-esteem enhancement. One of the key theories in sociology that informs self-development is symbolic interactionism. This theory posits that individuals develop a sense of self through their interactions with others, and that this self is shaped by the meanings and symbols that are attached to those interactions. As individuals interact with others, they learn to take on different roles, which in turn shapes their self-concept. Another key theory in sociology that is relevant to self-development is socialization. Socialization refers to the process by which individuals learn the norms, values, and beliefs of their culture or society.

Through this process, individuals learn what is considered appropriate behavior and beliefs, which in turn shapes their sense of self and identity. In social psychology, self-development is studied through various theoretical perspectives such as social identity theory, self-determination theory, and self-discrepancy theory. Social identity theory suggests that individuals develop a sense of self based on their membership in various social groups. This sense of self is influenced by the characteristics of the group and the social context in which the group exists. Self-determination theory posits that individuals have an innate drive to develop and grow, and that this drive is influenced by three basic psychological needs: autonomy, competence, and relatedness. When individuals are able to satisfy these needs, they are more likely to engage in self-development activities and experience a greater sense of well-being. Self-discrepancy theory suggests that individuals experience discomfort or negative emotions when their actual self does not match their ideal or ought self. This discomfort motivates individuals to engage in self-development activities to close the gap between their actual and ideal selves [10].

### CONCLUSION

In summary, self-development is a critical aspect of both sociology and social psychology. The understanding of self-development in these disciplines helps us to comprehend the processes involved in identity formation, socialization, and the influence of social groups on individual behavior.

By examining the theories and concepts related to self-development in these disciplines, we can gain a better understanding of how individuals develop a sense of self, navigate their social environments, and work towards personal growth and fulfillment. Ultimately, this knowledge can help individuals and societies to foster positive self-development, leading to better outcomes for individuals and communities as a whole.



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## CHAPTER 10

### AN OVERVIEW OF THE SOCIETY, SOCIAL SYSTEM AND SOCIAL STRUCTURE

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#### Abstract:

This paper explores the concepts of society, social system, and social structure, and their interrelationships. The society is defined as a group of people who share a common culture and interact with each other. Social system refers to the patterned relationships between individuals and groups that make up a society. Social structure, on the other hand, refers to the organization of social institutions and their interdependence. The relationship between society, social system, and social structure is complex and dynamic, and this paper seeks to provide a comprehensive understanding of how they function together. The paper also examines the different approaches to studying these concepts, including functionalist, conflict, and symbolic interactionist perspectives. Ultimately, the goal of this paper is to contribute to a deeper understanding of the nature of society and the structures that underlie it.

#### KEYWORDS:

Organization, Sociology, Society, Social System.

### INTRODUCTION

As the title of the module, this chapter tries to locate the individual in the society as a member. The knowledge production in sociology is all about understanding and analyzing the role and function of the individual as a member of the society. To locate individual in the society in the first part we look at the concept society and its different manifestations in the sociological literature. And also, we look at different types of society from its primitive avatar to postindustrial and contemporary manifestations. This unit also introduces to the concept of status and role which are important aspects of the social structure of any society. Although status and role has been discussed separately in the chapter the relationship between the two will be visible. It discusses roles in both simple and complex societies and different dimensions of roles such as role set, multiple roles, role-signs and role-conflict.

#### i. Society: Characteristics and Types

In the social science literature society has been the central concept since the commencement of the discipline. And sociology has been defined as the science of society and the central task of the discipline is to explore the interplay of society and the individual. The term society is derived from a Latin word socius which means association, togetherness, or group life. The concept of society refers to a relatively large grouping or collectivity of people who share more or less common and distinct culture, occupying a certain geographical locality,

with the feeling of identity or belongingness, having all the necessary social arrangements or insinuations to sustain itself [1].

So, society is a web of social relationships. Hence, the word society helps us to describe the structured social relations and institutions among a large community of people which cannot be reduced to a simple collection or aggregation of individuals. In the general sense the term society is understood in different ways. In our daily usage society is used to refer to the members of specific in group (Adivasi Society, Harijan Society), institutions (Arya Samaj, Brahma Samaj), association (consumer's society, co-operative society or cultural society), and groups (rural society or urban society). In the modern expressions the society have different meanings, such as industrial society, the post-industrial society, the capitalist society, the postmodern society, the knowledge society, the risk society, network society, information society etc.

Against these commonsense usages in sociology there is a long debate about the use of the concept 'society'. The historical root of the concept of society can be traced to the fourteenth century, when the primary meaning was companionship or association.

The term was also used to describe groups of like-minded people, like various scientific 'societies. Emile Durkheim was the one who took society seriously. He considered society as an independent reality that existed *sui generis*, or 'in its own right', and that had a profound influence on individuals within a bounded territory [2].

## ii. Definition of Society

While looking at the definition of society the common tendency in sociology has been to conceptualize society as a system, focusing on the bounded and integrated nature of society. Though the great founders of sociology had also focused on the dynamic aspect of society. Such early sociologists as Comte, Marx and Spencer grasped the concept of society as a dynamic system evolving historically and inevitably towards complex industrial structures:

According to Maclver and Page (1949) "It (society) is a system of usages and procedures, of authority and mutual aid, of many groupings and divisions, of controls of human behaviour and of liberties. This ever changing, complex system we call society."

According to J.H. Fichter, (1957) "A society may be defined as a network of interconnected major groups viewed as a unit and sharing a common culture"

Mike O'Donnell (1997) defines "A society consists of individuals belonging to groups which may vary in size."

Anthony Giddens (2000) states; "A society is a group of people who live in a particular territory, are subject to a common system of political authority, and are aware of having a distinct identity from other groups around them."

From the above-mentioned definitions of society, we learned that social scientist in general and sociologist in particular define society in two broader ways. On the one hand they defined it in abstract terms, as a network of relationships between people or between groups. On the other hand, they defined it in concrete terms, as a collection of people or an organization of persons [3].

## Characteristics of Society

- i. **Population:** A society must have population. Without a group of people, no society could be formed. Of course, society refers not to a group of people but to a system of social relationships. But for the establishment of social relationships a group of people is necessary. This population is a self-perpetuating individual who reproduces it through some sort of mating relationship. Hence it is the first requirement of society.
- ii. **Society is Abstract:** Society is an abstract concept. As Maclver opines society is a web of social relationships. We can't see this relationship but we can feel it. Hence it is an abstract concept. Wright has rightly remarked that "society in essence means a state or condition, a relationship and is, therefore, necessarily an abstraction". Besides society consists of customs, traditions, folkways, mores and culture which are also abstract. Hence society is abstract in nature.
- iii. **Society is Dynamic:** The very nature of society is dynamic and changeable. No society is static. All society changes and changes continuously. Old customs, traditions, folkways, mores, values and institutions got changed and new customs and values takes place. Society changes from its traditional nature to modern nature. Hence it is one of the most important characteristics of society.
- iv. **Society is a network or web of social relationship:** Social relationships are the foundation of society. That is why famous sociologist Maclver remarked that society is a network of social relationship. Hence it is difficult to classify social relationships. But this social relationship is based on mutual awareness or recognition to which Cooley call we-feeling, Giddings call consciousness of kind and Thomas as common propensity. Without these social relationships no society could be formed. As social relationships are abstract in nature so also the society is abstract in nature. Different kinds of social processes like co-operation, conflict constantly takes place in society. And the relationships established around these create society. Hence a network of social relationships which created among individuals constitutes society.
- v. **Permanent Nature:** Permanency is another important characteristic of society. It is not a temporary organization of individuals. Society continues to exist even after the death of individual members. Society is a co-herent organization.
- vi. **Interdependence:** Interdependence is another important characteristic of society. This fact of interdependence is visible in every aspect of present-day society. Famous Greek Philosopher, Aristotle remarked that 'Man is a social animal'. As a social animal he is dependent on others. The survival and wellbeing of each member is very much depended on this interdependence. No individual is self-sufficient. He has to depend on to hers for food, shelter and security and for the fulfillment of many of his needs and necessities. With the advancement of society this degree of interdependence increases manifold. Family being the first society is based on the biological interdependence of the sexes. Not only individuals are interdependent but also the groups, communities and societies [4], [5].

- vii. **Co-operation:** it is another important characteristic of society. Co-operation is essentially essential for the formation of society. Without co-operation there can be no society. People can't maintain a happy life without co-operation. Family being the first society rests on co-operation. Co-operation avoids mutual destructiveness and results in economy in expenditure.
- viii. **Conflict:** Like co-operation conflict is also necessary for society. Conflict act as a cementing factor for strengthening social relations. In a healthy and well-developed society both co-operation and conflict co-exist. Because with the help of these two universal process societies is formed. Conflict makes co-operation meaningful. Conflict may be direct and indirect. However, both are necessary for society.
- ix. **Likeness and Differences:** Likeness and differences are the most important characteristic of society. Without a sense of likeness, there could be no mutual recognition of 'belonging together' and therefore no society. This sense of likeness was found in early society on kinship and in modern societies the conditions of social likeness have broadened out into the principles of nationality. If people will be alike in all respect society could not be formed and there would be little reciprocity and relationship became limited. Though differences is necessary for society but differences by itself does not create society. Hence differences are sub-ordinate to likeness.
- x. **Culture:** Every Society is unique because it has its own culture. Culture is a thing which only human beings possess. It refers to the social heritage of man. It includes our attitude, moral values beliefs, ideas, ideologies, our institutions, political, legal economic, our sciences and philosophies. The member of a society shares a common culture.

Apart from the above characteristics, famous sociologists MacIver and Page in their definition mention some of the elements of society which are described below:

- i. **Usages:** Every society has some usages concerned with marriage, religion, education etc. These usages differ from society to society.
- ii. **Procedures:** In every society there are some procedures like modes of action which helps to maintain its unity.
- iii. **Authority:** Every society has some sort of authority. Every member of society has to obey this authority. Some sort of authority is necessary for the maintenance of order in society.
- iv. **Mutual Aid:** In every society there exists a feeling of mutual aid among its members. Everyone needs helps from others.
- v. **Groupings and Divisions:** In every society there exist several groupings and divisions like family, village, city, etc. which constitute a society.
- vi. **Controls:** Every society exercises some sort of controls over its members. Hence control is necessary for the smooth organization of a society.

- vii. **Liberty:** Along with control every society gives some liberty to its members some sort of liberty or freedom is necessary for the organization of society. But control and liberty are not opposite to each other.

Above mentioned characteristics of society will give a comprehensive picture of the society and how it constitutes and operate the individual's relation with the society and social order [6].

### Types of Societies

Depending on certain criteria sociologists and social anthropologist classify societies into various categories. Economic and technological development attained by community is one such criterion. Thus, the countries of the world are classified as First World, Second World, and Third World; First World Countries are those which are highly industrially advanced and economically rich, such as the USA, Japan, Britain, France, Italy, Germany, and Canada and so on. The Second World Countries are also industrially advanced but not as much as the first category. The Third World societies are thus which are least developed, or in the process of developing. Some writers add a fourth category, namely, Fourth World countries. These countries may be regarded as the "poorest of the poor".

Ferdinand Tonnies, a noted German sociologist, classified society in to two different categories. He found that in small homogeneous societies members interacted with one another on face to face, informal basis. In these groups tradition dictated social behaviour. Tonnies called this kind of society a *Gemeinschaft*, which means broadly "a communal, or traditional society". In comparison, societies that are large and heterogeneous, such as the modern industrial societies, relationships among members are impersonal, formal, functional and specialized. According to Tonnies these societies have often contractual relationships which are on the basis of clear cut, legal contracts rather than being governed by traditions. Tonnies calls these societies *Gesellschaft*, or "associational societies" [7].

Another important criterion for classifying societies may be that which takes into account temporal succession and the major source of economic organization. When societies modernize, they transform from one form to another.

- i. **Hunting and gathering societies:** The simplest type of society that is in existence today and that may be regarded the oldest is that whose economic organization is based on hunting and gathering. They are called hunting and gathering societies. This society depends on hunting and gathering for its survival.
- ii. **Pastoral societies:** The second types are referred to as pastoral and horticultural societies. Pastoral societies are those whose livelihood is based on pasturing of animals, such as cattle, camels, sheep and goats.
- iii. **Horticultural societies:** Horticultural are those whose economy is based on cultivating plants by the use of simple tools, such as digging sticks, hoes, axes, etc.
- iv. **Agricultural societies:** The third types are agricultural societies. This society, which still is dominant in most parts of the world, is based on large-scale agriculture, which largely depends on ploughs using animal labor.

- v. **Industrial Society:** The Industrial Revolution which began in Great Britain during 18th century, gave rise to the emergence of a fourth type of society called the Industrial Society. An industrial society is one in which goods are produced by machines powered by fuels instead of by animal and human energy.
- vi. **Post-industrial society:** Sociologists also have come up with a fifth emerging type of society called post-industrial society. This is a society based on information, services and high technology, rather than on raw materials and manufacturing. The highly industrialized which have now passed to the post-industrial level include the USA, Canada, Japan, and Western Europe.

### **Social System: Elements and Functions**

In the sociological inquiry, understanding and analyzing the constitution and functioning of social system play a crucial role. The term ‘system’ implies an orderly arrangement of interrelated parts with fixed place and definite role to play. The parts are bound by interaction. An analogy with human body will help us to understand the functioning of a system. To analyze the functioning of human body, one has to analyse and identify the sub-systems (e.g. circulatory, nervous, digestive, accretionary systems etc.) and understand how these various subsystems enter into specific relations in the fulfillment of the organic function of the body.

In the same way, society is constituted with different interrelated parts, such as educational institutions, political parties, government, economic institutions, ect. In other word, society can be viewed as a system of interrelated mutually dependent parts which cooperate to preserve an identifiable whole and to satisfy some purposes or goal. Social system may be described as an arrangement of social interactions based on shared norms and values. Individuals constitute it and each has place and function to perform within it. Hence, social system may be defined as two or more people engaged in ongoing social interaction [8].

So, social system has been defined by Mitchell (1979: 203) as ‘consisting of a plurality of al actors interacting directly or indirectly with each other in a bounded situation. There may be physical or territorial boundaries but the main point of reference sociologically is that here individuals are oriented, in a wide sense, to a common focus or interrelated foci’.

In the classical sociology, Herbert Spencer was the one who contributed extensively in the understanding of the social system. Spencer drew an analogy between the social system and biological organisms. He developed a threefold scheme for categorizing social systems based on the degree of complexity of the structure and the stability of the system. Firstly, a “simple” system is undifferentiated by sections, groups, or tribal formations. Secondly, a “compound” system amounts to an amalgamation of com munities with a rudimentary hierarchy and division of labor. Thirdly, “doubly compound” systems are more complex still and united under one organized authority (Spencer 1971).

In the modern sociology, Talcott Parsons was the one who emphasized the importance of understand and analysis of the social system in the study of society. In his monumental work *The Structure of Social Action* Parsons divides earlier contributions on social system into three broad schools of thought, viz., the utilitarian, the positivist, and the idealist. The utilitarians see social action in a highly individualist fashion. They emphasize utilitarian rational calculation but at the level of the individual. For this reason, they are unable to



accommodate the fact that social life is collectively cohesive and not a random effect. The positivists on the other hand believe that social actors have complete knowledge of their social situation. This leaves no room for error on the part of actors or variation among actors. The idealist posit that social action is the realization of the social spirit and the ideas such as, of a nation or a people, and consequently pay scant attention to real everyday impediments on the ground that obstruct the free realization of ideas and he developed action oriented theory of social system. A social system, according to Parsons, has the following characteristics.

- i. It involves an interaction between two or more actors, and the interaction process is its main focus.
- ii. Interaction takes place in a situation, which implies other actors or alters. These alters are objects of emotion and value judgement and through them goals and means of action are achieved.
- iii. There exists in a social system collective goal orientation or common values and a consensus on expectations in normative and cognitive (intellectual) senses.

### **DISCUSSION**

Society, social system, and social structure are interrelated concepts that have been studied extensively by social scientists for many years. Understanding the relationships between these concepts is crucial to developing a comprehensive understanding of how human societies function. Society can be defined as a group of people who share a common culture and interact with each other. Societies can be characterized by various factors such as language, customs, traditions, beliefs, values, and norms. The term 'society' can refer to different types of communities, ranging from small, close-knit communities to large, complex societies. Social system refers to the patterned relationships between individuals and groups that make up a society. Social systems are composed of various elements such as institutions, organizations, roles, and statuses. Social systems can be viewed as a network of relationships that enable individuals to work together to achieve common goals and objectives. Social structure refers to the organization of social institutions and their interdependence.

Social structures are created by the patterns of social relationships and the interactions between individuals and groups. Social structures are often characterized by power relations, social hierarchy, and social stratification. The relationship between society, social system, and social structure is complex and dynamic. Societies are composed of multiple social systems, each of which is made up of social structures. For example, an education system is a social system within a society, and it is composed of different social structures such as schools, colleges, and universities. Different theoretical perspectives have been used to study society, social system, and social structure. The functionalist perspective emphasizes the importance of social systems and social structures in maintaining social order and stability. The conflict perspective, on the other hand, focuses on the ways in which social systems and social structures can create and perpetuate inequalities and power imbalances. The symbolic interactionist perspective emphasizes the importance of individual interactions and the meanings that individuals attach to these interactions.

### **CONCLUSION**

In conclusion, the study of society, social system, and social structure is essential to understanding the complex nature of human societies. Society refers to a group of individuals who share common values, norms, and beliefs, while social system refers to the patterned



relationships between individuals and groups that make up a society. Social structure, on the other hand, refers to the organization of social institutions and their interdependence. The relationship between society, social system, and social structure is dynamic and complex. Social structures are created by the patterns of social relationships and the interactions between individuals and groups. Understanding these relationships can provide valuable insights into the ways in which societies function, the power dynamics that exist within them, and the ways in which individuals interact with each other. Different theoretical perspectives, such as functionalism, conflict theory, and symbolic interactionism, have been used to study these concepts. These perspectives offer different insights into the complexities of human societies and how they function. Overall, the study of society, social system, and social structure is an ongoing process, and new insights are continually being discovered. By continuing to study and understand these concepts, we can gain a deeper understanding of the complexities of human societies and work towards creating more just and equitable social systems and structures.

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## CHAPTER 11

### AN ANALYSIS OF THE ELEMENTS OF SOCIAL SYSTEM

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#### ANSTRACT:

The Elements of Social System refer to the components that make up a society and the way they interact with one another. This paper explores the various elements of social systems, including social structure, culture, institutions, and individuals. Social structure refers to the way that social positions are organized in a society, while culture encompasses the shared beliefs, values, and practices of a group of people. Institutions are the formal and informal rules and norms that guide behavior in a society, and individuals are the people who make up the society and interact with these various elements. The paper examines how these elements interact with one another, and how changes in one element can impact the others. Understanding the elements of social systems is crucial for studying and addressing societal issues, as it provides a framework for analyzing how various factors contribute to the functioning or dysfunctioning of a society.

#### KEYWORDS:

Social Interactions, Social Dynamics, Societal Issues, Social Change, Social Analysis.

#### INTRODUCTION

The term "social system" refers to a complex set of interrelated components and processes that work together to create and maintain social structures, norms, and institutions. The elements of a social system are the fundamental components that make up the system and help it function. The elements of a social system can include individuals, groups, organizations, institutions, social norms, values, and beliefs. Each of these elements plays a crucial role in shaping the social system and influencing the behavior of individuals and groups within it. Understanding the elements of a social system is important for a variety of reasons. First, it can help us better understand how social systems operate and how they impact individuals and groups within them. Additionally, understanding the elements of a social system can help us identify opportunities for change and intervention in order to address social problems and improve the lives of those affected by them. Overall, the elements of a social system are an essential component of the study of sociology and provide a framework for understanding the complex nature of social structures and institutions.

The elements of social system are described as under:

- i. **Faiths and Knowledge:** The faiths and knowledge brings about the uniformity in the behavior. They act as controlling agency of different types of human societies. The faiths or the faith is the result of the prevalent customs and beliefs. They enjoy the force of the individual are guided towards a particular direction.

- ii. **Sentiment:** Man does not live by reason alone. Sentiments filial, social, notional etc. have played immense role in investing society with continuity. It is directly linked with the culture of the people.
- iii. **End Goal or object:** Man is born social and dependent. He has to meet his requirements and fulfill his obligations. Man, and society exist between needs and satisfactions, end and goal. These determine the nature of social system. They provided the pathway of progress, and the receding horizons.
- iv. **Ideals and Norms:** The society lays down certain norms and ideals for keeping the social system intact and for determining the various functions of different units. These norms prescribe the rules and regulations on the basis of which individuals or persons may acquire their cultural goals and aims.
- v. **Status-Role:** Every individual in society is functional. He goes by status- role relation. It may come to the individual by virtue of his birth, sex, caste, or age. One may achieve it on the basis of service rendered.
- vi. **Role:** Like the status, society has prescribed different roles to different individuals. Sometimes we find that there is a role attached to every status. Role is the external expression of the status. While discharging certain jobs or doing certain things, every individual keeps in his mind his status. This thing leads to social integration, organization and unity in the social system. In fact, statuses and roles go together. It is not possible to separate them completely from one another.
- vii. **Power:** Conflict is a part of social system, and order is its aim. It is implicit, therefore, that some should be invested with the power to punish the guilty and reward those who set an example. The authority exercising power will differ from group to group; while the authority of father may be supreme in the family, in the state it is that of the ruler.
- viii. **Sanction:** It implies confirmation by the superior in authority, of the acts done by the subordinate or the imposition of penalty for the infringement of the command. The acts done or not done according to norms may bring reward and punishment [1], [2].

#### Four Functions of Social System

Talcott Parsons identified four functions of social system without which a social system cannot subsist. These are called 'functional prerequisites. These four such functional prerequisites are:

- i. **Adaptation:** Adaptation as a functional prerequisite implies generation and acquisition of resources from outside the system, its external environment and to affect its distribution in the system. External environment in this case means land, water, etc. As an example, we can mention the economic system, which involves resource utilization, production and distribution in the society. Adaptation is oriented to factors external to the system and it has an instrumental character.
- ii. **Goal-Attainment:** Goal-Attainment is that functional prerequisite which involves, firstly, the determination of goals, secondly, the motivating of members of the system to attain these goals, and thirdly, the mobilizing of the members and

of their energies for the achievement of these goals. Its processes are consummatory in character although it does involve external interaction. The organization of the power and authority structure in a social system is an example of an institution where goal attainment is the primary thrust.

- iii. **Integration:** Integration is that functional prerequisite which helps to maintain coherence, solidarity and coordination in the system. In the social system this function is mainly performed by culture and values. Therefore, the cultural system and its associated institutions and practices constitute elements of integration. Integration ensures continuity, coordination and solidarity within the system; it also helps in safeguarding the system from breakdown or disruption. This functional prerequisite is internal to the system and has a consummatory character.
- iv. **Latency:** Finally, latency is that functional prerequisite of the social system which stores, organizes and maintains the motivational energy of elements in the social system. Its main functions are pattern maintenance and tension management within the system. This function is performed by the socialization process of the members of the social system [3], [4].

### **Social Structure: Definitions and its Elements**

The term structure refers to some sort of ordered arrangement of parts or components. The term social structure means a more or less stable pattern of social arrangements within a particular society, group, or social organization. In the classical sociology Herbert Spencer and August Comte saw social structures as groups, collectivities and aggregates of individuals. The concept of social structure became popular amongst the sociologists and social anthropologists, in the decade following World War II. During that period, it became so fashionable to use this term, which it came to be applied to “almost any ordered arrangement of social phenomenon”. Sociological theories exploring the concept of social structure are generally associated with macro or structural perspectives oriented to understanding the nature of social order, and in doing so stand in stark contrast to social action approaches which seek meaning and motivation behind human social behavior. Sometime, social structure is defined as patterned social relations those regular and repetitive aspects of the interactions between the members of a given social entity. The concept of social structure is highly abstract. The term social structure refers to regularities in social life, its application is inconsistent. There are different ideas related with the notion of social structure.

- i. Human beings form social relations that are not arbitrary and coincidental but exhibit some regularity and continuity.
- ii. Social life is not chaotic and formless but is, in fact, differentiated into certain groups, positions, and institutions that are interdependent or functionally interrelated.
- iii. Individual choices are shaped and circumscribed by the social environment, because social groups, although constituted by the social activities of individuals, are not a direct result of the wishes and intentions of the individual members.

So, the notion of social structure implies, in other words, that human beings are not completely free and autonomous in their choices and actions but are instead constrained by the social world they inhabit and the social relations they form with one another.

### Definition Social Structure

- i. According to S.F. Nadal, structure refers to a definable articulation and ordered arrangement of parts. It is related to the outer aspect or the framework of society and is totally unconcerned with the functional aspect of society. So, social structure refers to the network of social relationships that is created among human beings when they interact with each other according to their statuses in accordance with the patterns of society.
- ii. According to Ginsberg, the study of social structure is concerned with the principal form of social organization that is types of groups, associations and institutions and the complex of these that constitute societies.
- iii. According to Talcott Parsons, the term social structure applies to the particular arrangement of the interrelated institutions, agencies and social patterns as well as the statuses and roles which each person assumes in the group.
- iv. According to Maclver and Page, the various modes of grouping together comprise the complex pattern of the social structure. They have also regarded that social structure is abstract which is composed of several groups like family, church, class, caste, state or community etc.
- v. According to Johnson, the structure of anything consists of the relatively stable inter-relationships among its parts; the term part itself implies a certain degree of stability. Since a social system is composed of the inter-related acts of people, its structure must be sought in some degree of regularity or recurrence in these acts.

Hence, Social structure can be defined as durable features of sustained, large-scale, social coexistence that shape individual conduct. From the above definitions we can conclude that:

- i. Social structure refers to the network of social relationships.
- ii. Social structure is an abstract and intangible phenomenon.
- iii. Social structure is composed of several groups like family, church, community etc.
- iv. Social structure is arrangement of the interrelated institutions, agencies and social patterns.
- v. Social Structure is relatively stable as compared to the functional aspect of society.

### Elements of Social Structure

Hence, a social structure is a web of interacting social forces from which have arisen the various modes of observing and thinking. Social structure is an abstract and intangible phenomenon. Individuals are the units of association and institutions are the units of social structure. These institutions and associations are inter-related in a particular arrangement and thus create the pattern of social structure. It refers to the external aspect of society that is relatively stable as compared to the functional or internal aspect of society [5].

Social structure is a living structure that is created, maintained for a time and changes. In a social structure, human beings organize themselves into associations for the pursuit of some object or objects. The aim can be fulfilled only if the social structure is based upon

certain principles. These principles set the elements of social structure in motion. There are five basic principles which are as follows:

- i. **Normative System:** Normative system presents the society with the ideals and values. The people attach emotional importance to these norms. The institutions and associations are inter-related according to these norms. The individuals perform their roles in accordance with the accepted norms of society.
- ii. **Position System:** Position system refers to the statuses and roles of the individuals. The desires, aspirations and expectations of the individuals are varied, multiple and unlimited. So, these can be fulfilled only if the members of society are assigned different roles according to their capacities and capabilities. Actually, the proper functioning of social structure depends upon proper assignment of roles and statuses.
- iii. **Sanction System:** For the proper enforcement of norms, every society has a sanction system. The integration and coordination of the different parts of social structure depend upon conformity to social norms. The non-conformists are punished by the society according to the nature of non-conformity.
- iv. **A System of Anticipated Response:** The anticipated response system calls upon the individuals to participate in the social system. 'His preparation sets the social structure in motion. The successful working of social structure depends upon the realization of his duties by the individual and his efforts to fulfill these duties.
- v. **Action System:** It is the object or goal to be arrived at by the social structure. The whole structure revolves around it. The Action is the root cause which weaves the web of social relationships and sets the social structure in motion.

### **Social Role, Social Status, Mobility**

In this section we will discuss about social status and social roles. Both are important concepts in understanding how social life is organized and activities are distributed. Status, originally a Latin word, means state of affairs, condition of a person as defined by law. Social status is a position occupied by a person in the society. In a lifetime an individual occupies different statuses on the lines of age, gender, class, occupation, and education. A person can have several statuses at a point of time such as being a daughter, social worker, member of a book-reading club, guitarist, and a manager in a company. A combination of all the statuses that a person holds is called status. Status may be ascribed that is, assigned to individuals at birth without reference to any innate abilities or achieved, requiring special qualities and gained through competition and individual effort. Ascribed status is typically based on sex, age, race, family relationships, or birth, while achieved status may be based on education, occupation, marital status, accomplishments, or other factors.

### **Definition of Social Status**

The term status captured the imagination of social scientists and particular sociologists, for they thought that the term could explain the constitution of social order and the position and relation of individuals to this order.

- i. Ralph Linton (1936) defines status as “a collection of rights and duties”
- ii. Max Weber defined status as “positive or negative social estimation of honour”

### Characteristics of Status:

As the definitions have pointed out the term status has physical as well as a psychological situation. This situation forms certain element and characteristics. The characteristics of status may be enumerated as below.

- i. The status is determined by the cultural situation of the particular society,
- ii. The status is determined only in relevance of the other members of the society,
- iii. Every individual has to play certain role in accordance with the status,
- iv. Status is only a part of the society as a whole,
- v. As a result of status, the society is divided into various groups,
- vi. Every status carries with it some prestige,
- vii. Some of these statuses are earned or achieved while others are ascribed.

### Social Role: Meanings, Classifications and Characteristics

As a social being we have to perform some functions. These functions are known as roles. In life, we have a great variety of roles father, mother, businessman, shop assistant, consumer, bus-driver, teacher, voter, and politician and so on. These roles are an integral part of group behavior. In everyday usage the word role is used for the part an actor undertakes in a theatrical production, or in a motion picture. Suppose an actor or actress is assigned a part (role) in a play or motion picture. He or she is now supposed to play the role in a convincing manner. To make the playing of the part successful, the actor or actress, must be able to really understand the role, he or she is playing. This includes portraying the feelings. It also includes portraying the responsibilities, and the gestures that go with the role. The dress and speech must also conform to the role [6].

That is, there must be a certain degree of naturalness and consistency in the role performance. If the actor or actress succeeds in his or her performance, he or she is well appreciated. According to Shakespeare, the world is a stage and each person is playing a role. In this view all people are playing roles in life. However, Shakespeare did not elaborate what he meant by this. In Sociology, role and role-playing have been developed as specific concepts. Let us examine how this is so by looking at the concept of role as an aspect of status.

### Classification of Roles

#### a. Ascribed and Achieved Roles

According to Linton roles can be divided into:

- i. **Ascribed Roles:** The ascribed roles are those obtained at birth. Here role learning commences at birth itself. Such learning pertains to one's caste, class, family, gender and so on. Each caste, for example, has its own set of rituals to be performed at the birth of a child, who is subjected to various ceremonial procedures at every stage of growing-up.
- ii. **Achieved Roles:** Achieved roles are acquired by individuals through merit and competition. Thus, this method of classification is based on the way that roles are allocated.



### Relational and Non-relational Roles

Nadel (1957) adopted the principle of content (i.e., the kind of conduct expected) of roles and divided them, like Linton, into two categories of ascribed-achieved roles. He further subdivided them into relational and non-relational roles. Nadel's classification is based mainly on the conduct that is implied in them. Thus, role differentiation for Nadel indicated to what extent holding of one role, is independent of holding or relating to other roles [7].

- i. Relational role can be played only in relation to a complementary role. A husband's role cannot be perceived without the wife's role. Similarly, a creditor's role is inconceivable without a debtor. Thus, these can be taken as examples of relational roles.
- ii. Non-relational role is not dependent on a complementary role. For example, the role of a poet or a scholar does not require a complementary role, in the sense that a poet does not have to interact with others for writing poetry. Thus, such roles can be described as non-relational.

### Characteristics of the Role:

Roles are allocated according to the positions (called status) people occupy in the social system. Each status has its own set of role requirements. A social group operates harmoniously and effectively to the extent that performance conforms to the role requirements. Role is sociologically important because it demonstrates how individual activity is socially determined and thus follows regular patterns. Characteristics of the role may be studied in the following heads:

- i. **Action Aspect of Status:** The role is in fact the action aspect of status. It involves various types of actions that a person has to perform in accordance with the expectations of the society. These actions are dependent not on the individual's will but on the social sanction. That is why it is said that every social role has a cultural basis.
- ii. **Changing Concept of Role:** Social roles as already stated are in accordance with the social values, ideals, patterns etc. These ideals, values and objects change and so the concept of the role also changes. The role which is justified at a particular time may not be justified at some other time.
- iii. **Limited Field of Operation:** Every role has a limited area of operation and the role has to be confined within that. For example, an officer has a role to play in the office but when he reaches his family, that role ceases.
- iv. **Roles are not Performed 100% for the Fulfillment of the Expectations:** It is not possible for anyone to perform his role fully in accordance with the expectations of the society. There is bound to be some distinctions. For example, one may not be able to perform his role to the full satisfaction of the children.
- v. **Difference in the Importance of Role:** From the socio-cultural point of view all the roles are not equally important. Some of the roles are more important while the others are less. The roles that are most important are called key roles while the roles that are of general importance, are called general roles.



### The agency-structure debate

Agency and Structure are two fundamental and foundational categories in all social sciences and humanities. The relationship between structure and agency has been a central focus the field of sociology since its beginning. Structures are typically seen as the more fixed and enduring aspects of the social landscape. And structure is a metaphor that denotes qualities of society that are similar to the skeleton of a body in the field of anatomy, or to the frame of a building in architecture. On the other hand, agency is conceived as the more processual, active, dimension of society analogous to the physiology of an organism or to the activities conducted within the spaces of a building. Agency is the ability of individuals or groups, such as class movements, governments, or economic corporate bodies, to “make things happen” within given structural constraints and opportunities.

Theories that argue for the supremacy of structure resolve that the behaviors of individuals is largely determined by their socialization into that structure. Structures operate at varying levels, with the research lens focused at the level appropriate to the question at hand. At its highest level, society can be thought to consist of mass socioeconomic stratifications. In contrast, proponents of agency theory consider that individuals possess the ability to exercise their own free will and make their own choices. Here, social structures are viewed as products of individual action that are sustained or discarded, rather than as incommensurable forces[8], [9].

There is different attempt to understand this dived in sociological theorizing. Different sociologists questioned the polarized nature of the structure-agency debate. And they highlighted the synthesis of these two influences on human behaviors. Anthony Giddens, British sociologist who developed the concept of structuration. For Giddens, structure and agency imply each other. Structure is enabling, not just constraining, and makes creative action possible, but the repeated actions of many individuals work to reproduce and change the social structure. The focus of Giddens’s theory is social practices that are ‘ordered across space and time’, and it is through these that social structures are reproduced. However, Giddens sees ‘structure’ as the rules and resources that enable social practices to be reproduced over time, not as abstract, dominating, external forces. This ‘duality of structure’ is a way of rethinking the previous dichotomy. Giddens argues that just as an individual’s autonomy is influenced by structure, structures are maintained and adapted through the exercise of agency. The interface at which an actor meets a structure is termed “structuration”.

### DISCUSSION

The Elements of Social System are interconnected components that make up a society and play a crucial role in its functioning. Social structure is one of these elements, referring to the way that social positions are organized in a society. This includes hierarchies of power and status, as well as the relationships and interactions between different social groups. Culture is another important element, encompassing the shared beliefs, values, and practices of a group of people. It includes things like language, religion, customs, and traditions, and can vary greatly between different societies. Institutions are the formal and informal rules and norms that guide behavior in a society. This includes things like laws, government, and education, as well as less formal structures like social norms and traditions. Finally, individuals are the people who make up the society and interact with these various elements. These four elements of social systems are deeply interconnected, and changes in one element can have

significant impacts on the others. Understanding these elements and their interactions is crucial for analyzing societal issues and developing strategies to address them. By examining how these elements work together to shape a society, we can gain a deeper understanding of its complexities and work towards building more just and equitable social systems [10].

### CONCLUSION

In conclusion, the Elements of Social System are essential components of any society, and understanding their interactions is crucial for analyzing and addressing societal issues. Social structure, culture, institutions, and individuals all play a vital role in shaping the functioning of a society, and changes in one element can have significant impacts on the others. By examining the various components of social systems and their interactions, we can gain a deeper understanding of the complexities of society and work towards building more just and equitable systems. This understanding is particularly important in today's interconnected world, where societies are becoming increasingly global and diverse. By recognizing the importance of the Elements of Social System and working to create more equitable and inclusive social structures, we can build a better future for ourselves and for generations to come.

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## CHAPTER 12

### AN OVERVIEW OF THE SOCIOLOGY IN EDUCATION

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#### **ABSTRACT:**

The Sociology in Education refers to the study of how social factors influence the education system and how education, in turn, affects society. This paper explores the various ways in which sociological theories and concepts can be applied to the study of education, including social stratification, cultural capital, and the hidden curriculum. The paper also examines the role of education in reproducing or challenging social inequalities, such as those based on race, class, and gender. Additionally, the paper explores how education policies and practices are shaped by broader social, economic, and political contexts, and how they can reinforce or challenge dominant power structures. Understanding the sociology of education is crucial for identifying and addressing educational inequalities and promoting social justice. This paper provides an overview of the key sociological concepts and theories that are relevant to the study of education, and highlights the importance of using a sociological lens to analyze and address educational issues.

#### **KEYWORDS:**

Cultural Capital, Education Policies, Educational System, Gender, Hidden Curriculum, Power Structures.

#### **INTRODUCTION**

Education is an essential aspect of human society and has a significant impact on individuals, communities, and nations as a whole. The study of education from a sociological perspective can provide a deeper understanding of the social structures and processes that influence educational practices and outcomes. Sociology in education explores how social factors such as class, race, gender, and culture shape the educational system, and how education, in turn, reproduces and reinforces social inequality. This interdisciplinary field of study examines the relationships between education and society, including issues such as access, equity, power, and social change. In this essay, we will explore the role of sociology in education and discuss how this perspective can contribute to a more comprehensive understanding of the educational landscape. To the sociologist, education takes place in the society and is a social thing. Durkheim argued that:

“It is society as a whole and each particular social milieu that determine the ideal that education realizes. Society can survive only if there exists among its members a sufficient degree of homogeneity; education perpetuates and reinforces this homogeneity by fixing in the child from the beginning, the essential similarities that collective life demands. But on the other hand, without certain diversity all cooperation would be impossible; education assumes the persistence of this necessary diversity by being itself diversified and specialized”

Durkheim thus views education as a means of organizing the individual self and the social self, the I and the We into a disciplined, stable and meaningful unity. The internalization of values and discipline represents the child's initiation into the society. This is why it is very significant to study and analyze education using sociological approaches.

Swift noted that:

- i. Education is everything which comprises the way of life of a society or group of people is learned. Nothing of it is biologically inherited.
- ii. The human infant is incredibly receptive to experience. That is, he is capable of developing a wide range of beliefs about the world around him, skills in manipulating it and values as to how he should manipulate it.
- iii. The infant is totally dependent from birth and for a very long period thereafter upon other people i.e. he is incapable of developing human personality without a very great deal of accidental or intended help from other people.

He therefore, defined education as the process by which the individual acquires the many physical, moral social capacities demanded of him by the group into which he is born and within which he must function. This process has been described by sociologists as Socialization. Education has a broader meaning than socialization. It is all that goes on in the society which involves teaching and learning whether intended or unintended to make the child a functional member of that society. The role of sociology in education is to establish the sociological standpoint and show its appreciation to education.

Manheim stated that "Sociologists do not regard education solely as a means of realizing abstract ideals of culture, such as humanism or technical specialization, but as part of the process of influencing men and women. Education can only be understood when we know for what society and for what social position the pupils are being educated." Education has often been very much so seen as a fundamentally optimistic human endeavor characterized by aspirations for progress and betterment. It is understood by many to be a means of overcoming handicaps, achieving greater equality, and acquiring wealth and social status.

Education is perceived as a place where children can develop according to their unique needs and potential. It is also perceived as one of the best means of achieving greater social equality. Many would say that the purpose of education should be to develop every individual to their full potential, and give them a chance to achieve as much in life as their natural abilities allow. Few would argue that any education system accomplishes this goal perfectly. Some take a particularly negative view, arguing that the education system is designed with the intention of causing the social reproduction of inequality. Education does not operate in a vacuum.

To have a better society, we should analyze the society to show its strengths and weakness and plan the educational programmes to these effects. The educational system of many countries must reflect the philosophy of that society. It should be based on the needs, demands and aspirations of the society for it to function properly. It should be related to the level of culture, industrial development, and rate of urbanization, political organization, religious climate, family structures, and stratification. It should not only fulfill the individual's and society's needs but their future aspirations [1], [2].

### **Sociology of Education:**

Briefly, sociology of education is defined as a study of the relations between education and society. It is an investigation of the sociological processes involved in an educational institution. To Ottaway, it is a social study and in so far as its method is scientific, it is a branch of social science. It is concerned with educational aims, methods, institutions, administration and curricula in relation to the economic, political, religious, social and cultural forces of the society in which they function. As far as the education of the individual is concerned, sociology of education highlights on the influence of social life and social relationships on the development of personality. Thus, sociology of education emphasizes sociological aspects of educational phenomena and institutions. The problems encountered are regarded as essentially problems of sociology and not problems of educational practice. Sociology of Education, therefore, may be explained as the scientific analysis of the social processes and social patterns involved in the educational system.

Brookover and Gottlieb consider that this assumes education is a combination of social acts and that sociology is an analysis of human interaction. Educational process goes on in a formal as well as in informal situations. Sociological study of the human interaction in education may comprise both situations and might guide to the development of scientific generalizations of human relations in the educational system. The sociology of education is the study of how public institutions and individual experiences influence education and its outcomes. It is most concerned with the public schooling systems of modern industrial societies, including the growth of higher, further, adult, and continuing education. It is a philosophical as well as a sociological concept, indicating ideologies, curricula, and pedagogical techniques of the inculcation and management of knowledge and the social reproduction of personalities and cultures. It is concerned with the relationships, activities and reactions of the teachers and students in the classroom and highlights the sociological problems in the realm of education [3].

### **Historical Roots and Theoretical Perspectives:**

Systematic sociology of education began with the work of Émile Durkheim on moral education as a basis for organic solidarity, and with studies by Max Weber on the Chinese literati as an instrument of political control. After World War II, however, the subject received renewed interest around the world: from technological functionalism in the US, egalitarian reform of opportunity in Europe, and human-capital theory in economics. These all implied that, with industrialization, the need for a technologically skilled labour force undermines class distinctions and other ascriptive systems of stratification, and that education promotes social mobility.

However, statistical and field research across numerous societies showed a persistent link between an individual's social class and achievement, and suggested that education could only achieve limited social mobility. Sociological studies showed how schooling patterns reflected, rather than challenged, class stratification and racial and sexual discrimination. After the general collapse of functionalism from the late 1960s onwards, the idea of education as an unmitigated good was even more profoundly challenged. Neo-Marxists argued that school education simply produced a docile labour force essential to late-capitalist class relations. The sociology of education contains a number of theories. Some of the main theories are presented below:

### **a) Political Arithmetic**

The Political Arithmetic tradition within the sociology of education began with Hogben and denotes a tradition of politically critical quantitative research dealing with social inequalities, especially those generated by social stratification. Important works in this tradition have been. All of these works were concerned with the way in which school structures were implicated in social class inequalities in Britain. More recent work in this tradition has broadened its focus to include gender, ethnic differentials and international differences. While researchers in this tradition have engaged with sociological theories such as Rational Choice Theory and Cultural Reproduction Theory, the political arithmetic tradition has tended to remain rather skeptical of grand theory and very much concerned with empirical evidence and social policy. The political arithmetic tradition was attacked by the New Sociology of Education of the 1970s which rejected quantitative research methods. This heralded a period of methodological division within the sociology of education. However, the political arithmetic tradition, while rooted in quantitative methods, has increasingly engaged with mixed methods approaches.

### **b) Structural functionalism**

Structural functionalists believe that society leans towards social equilibrium and social order. They see society like a human body, in which institutions such as education are like important organs that keep the society/body healthy and well. Structural functionalist believe that role of educational institutions is to incorporate common consensus among the new member of the society. According to Durkheim in educational institutions the behaviour is regulated to accept the general moral values through curriculum and hidden curriculum. Educational institutions also sort out learners for future market. It plays the role of grading learners out come to fit them to different future jobs. High achievers will be trained for higher jobs and low achievers will be fitted in less important jobs. The behaviour of member of society is regulated in such a way that they accept their roles in society according to their social status. Thus structural functionalism opposes social mobility [4].

### **c) Socialization**

Social health means the same as social order, and is guaranteed when nearly everyone accepts the general moral values of their society. Hence structural functionalists believe the aim of key institutions, such as education, is to socialize children and teenagers. Socialization is the process by which the new generation learns the knowledge, attitudes and values that they will need as productive citizens. Although this aim is stated in the formal curriculum, it is mainly achieved through the hidden curriculum but nonetheless powerful, indoctrination of the norms and values of the wider society. Students learn these values because their behavior at school is regulated until they gradually internalize and accept them.

### **d) Filling roles in society**

Education must also perform another function: As various jobs become vacant, they must be filled with the appropriate people. Therefore, the other purpose of education is to sort and rank individuals for placement in the labor market. Those with high achievement will be trained for the most important jobs and in reward, be given the highest incomes. Those who achieve the least, will be given the least demanding jobs, and hence the least income.



According to Sennet and Cobb however, to believe that ability alone decides who is rewarded is to be deceived. Meighan agrees, stating that large numbers of capable students from working-class backgrounds fail to achieve satisfactory standards in school and therefore fail to obtain the status they deserve. Jacob believes this is because the middle-class cultural experiences that are provided at school may be contrary to the experiences working-class children receive at home. In other words, working class children are not adequately prepared to cope at school. They are therefore cooled out from school with the least qualifications, hence they get the least desirable jobs, and so remain working class. Sargent confirms this cycle, arguing that schooling supports continuity, which in turn supports social order. Talcott Parsons believed that this process, whereby some students were identified and labelled educational failures, was a necessary activity which one part of the social system, education, performed for the whole. Yet the structural functionalist perspective maintains that this social order, this continuity, is what most people desire [5].

#### e) Education and social reproduction

The perspective of conflict theory, contrary to the structural functionalist perspective, believes that society is full of vying social groups with different aspirations, different access to life chances and gain different social rewards. Relations in society, in this view, are mainly based on exploitation, oppression, domination and subordination. Many teachers assume that students will have particular middle class experiences at home, and for some children this assumption isn't necessarily true. Some children are expected to help their parents after school and carry considerable domestic responsibilities in their often single-parent home. The demand of this domestic labour often makes it difficult for them to find time to do all their homework and thus affects their academic performance.

Where teachers have softened the formality of regular study and integrated student's preferred working methods into the curriculum, they noted that particular students displayed strengths they had not been aware of before. However few teachers deviate from the traditional curriculum, and the curriculum conveys what constitutes knowledge as determined by the state - and those in power. This knowledge isn't very meaningful to many of the students, who see it as pointless. Wilson & Wyn state that the students realise there is little or no direct link between the subjects they are doing and their perceived future in the labour market. Anti-school values displayed by these children are often derived from their consciousness of their real interests. Sargent believes that for working class students, striving to succeed and absorbing the school's middle-class values, is accepting their inferior social position as much as if they were determined to fail. Fitzgerald states that irrespective of their academic ability or desire to learn, students from poor families have relatively little chance of securing success. On the other hand, for middle and especially upper-class children, maintaining their superior position in society requires little effort. The federal government subsidizes independent 'private schools enabling the rich to obtain good education 'by paying for it. With this good education ', rich children perform better, achieve higher and obtain greater rewards. In this way, the continuation of privilege and wealth for the elite is made possible in continuum.

Conflict theorists believe this social reproduction continues to occur because the whole education system is overlain with ideology provided by the dominant group. In effect, they perpetuate the myth that education is available to all to provide a means of achieving wealth

and status. Anyone who fails to achieve this goal, according to the myth, has only themselves to blame. Wright agrees, stating that the effect of the myth is to...stop them from seeing that their personal troubles are part of major social issues□. The duplicity is so successful that many parents endure appalling jobs for many years, believing that this sacrifice will enable their children to have opportunities in life that they did not have themselves. These people who are poor and disadvantaged are victims of a societal confidence trick. They have been encouraged to believe that a major goal of schooling is to strengthen equality while, in reality, schools reflect society's intention to maintain the previous unequal distribution of status and power. However, this perspective has been criticized as deterministic and pessimistic. It should be recognized however that it is a model, an aspect of reality which is an important part of the picture.

**f) Bourdieu and cultural capital:**

This theory of social reproduction has been significantly theorized by Pierre Bourdieu. However, Bourdieu as a social theorist has always been concerned with the dichotomy between the objective and subjective, or to put it another way, between structure and agency. Bourdieu has therefore built his theoretical framework around the important concepts of habitus, field and cultural capital. These concepts are based on the idea that objective structures determine individuals' chances, through the mechanism of the habitus, where individuals internalize these structures. However, the habitus is also formed by, for example, an individual's position in various fields, their family and their everyday experiences. Therefore one's class position does not determine one's life chances, although it does play an important part, alongside other factors. Bourdieu used the idea of cultural capital to explore the differences in outcomes for students from different classes in the French educational system. He explored the tension between the conservative reproduction and the innovative production of knowledge and experience. He found that this tension is intensified by considerations of which particular cultural past and present is to be conserved and reproduced in schools. Bourdieu argues that it is the culture of the dominant groups, and therefore their cultural capital, which is embodied in schools, and that this leads to social reproduction.

The cultural capital of the dominant group, in the form of practices and relation to culture, is assumed by the school to be the natural and only proper type of cultural capital and is therefore legitimated. It demands uniformly of all its students that they should have what it does not give. This legitimate cultural capital allows students who possess it to gain educational capital in the form of qualifications. Those lower-class students are therefore disadvantaged. To gain qualifications they must acquire legitimate cultural capital, by exchanging their own cultural capital. This exchange is not a straight forward one, due to the class ethos of the lower-class students. Class ethos is described as the particular dispositions towards, and subjective expectations of, school and culture. It is in part determined by the objective chances of that class. This means that not only do children find success harder in school due to the fact that they must learn a new way of being', or relating to the world, and especially, a new way of relating to and using language, but they must also act against their instincts and expectations. The subjective expectations influenced by the objective structures found in the school, perpetuate social reproduction by encouraging less-privileged students to eliminate themselves from the system, so that fewer and fewer are to be found as one journeys through the levels of the system. The process of social reproduction is neither perfect nor complete, but still, only a small number of less-privileged students achieve



success. For the majority of these students who do succeed at school, they have had to internalize the values of the dominant classes and use them as their own, to the detriment of their original habitus and cultural values.

Therefore, Bourdieu's viewpoint discloses how objective structures play an imperative function in determining individual attainment in school, but allows for the exercise of an individual's agency to conquer these blockades, although this option is not without its penalties.

### **Scope of Sociology of Education:**

The scope of sociology of education is vast.

- i.** It is concerned with such general concepts such as society itself, culture, community, class, environment, socialization, internalization, accommodation, assimilation, cultural lag, subculture, status, role and so forth.
- ii.** It is further involved in cases of education and social class, state, social force, cultural change, various problems of role structure, role analysis in relation to the total social system and the micro society of the school such as authority, selection, and the organization of learning, streaming, curriculum and so forth. • It deals with analysis of educational situations in various geographical and ethnological contexts. For e.g. educational situations in rural, urban and tribal areas, in different parts of the country/world, with the background of different races, cultures etc.
- iii.** It helps us to understand the effectiveness of different educational methods in teaching students with different kinds of intelligences.
- iv.** It studies the effect of economy upon the type of education provided to the students, for e.g. education provided in IB, ICSE, SSC, Municipal schools
- v.** It helps us to understand the effect of various social agencies like family, school on the students.
- vi.** It studies the relationship between social class, culture, language, parental education, occupation and the achievement of the students
- vii.** It studies the role and structure of school, peer group on the personality of the students
- viii.** It provides an understanding of the problems such as racism, communalism, gender discrimination etc.

### **Difference between Educational Sociology and Sociology of Education**

The premise of sociology of education is different from the concept of educational sociology which is seen as the application of general principles and findings of sociology to the administration and/or processes of education. These approach efforts to pertain principles of sociology to the institutions of education as a separate societal unit. The challenges of educational sociology are derived from the field of education. The content of the sociology of education therefore included such general concepts as the society itself, accommodation, assimilation, cultural lag, sub culture, status etc. Such other considerations as the effect of the polity and economy on education, the social forces and determinants that effect educational

and cultural change; the social institutions involved in the educational process – the family, the school and the church; various problems of role structure and role analysis in relation to the total social system and the micro-society of the school; the school viewed as a formal organisation, involving such problems as authority, selection, the organization of learning and streaming; the relationship between social class, culture and language, and between education and occupation; and problems of democratization and elitism, all fall within the purview of sociology of education. In doing the above, the sociologists often utilize any one of Historical correlation or the functionalist approaches. These are demonstrated in the particular perspective used for the study of a given problem[6], [7].

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

Educational Sociology threw light on the importance of the interactions of different elements of the society with an individual. It emphasized the progress of the society through the medium of education. The problems of schooling and instructions were looked upon as problems of the society. The educational sociology tried to answer the questions -- as to what type of education should be given? What should be the curriculum? Why children become delinquent? It threw light on those institutions and organizations and on those social interactions that were important in educational process. It used educational interactions that helped in the development of the personality of the individual so that he becomes a better social being. It was realized that though educational sociology made everyone realize the social nature of education, formulated ideals by which educational planning was guided, used the theoretical knowledge gathered by researches conducted by either sociologists or educational sociologists, there appeared to be confusion as to what the proper dimensions of educational sociology should be. There were differences of opinion regarding what types of researches are to be classified under the head of educational sociology. This led to the thinking that there should be a separate branch of knowledge which can be designated as sociology of education. Soon educational sociology became a historical phenomenon. In 1963, the Journal of Educational Sociology became the Journal of Sociology of Education. Sociology of Education may be defined as the scientific analysis of the social processes and social patterns involved in the educational system [8].

## **DISCUSSION**

Sociology in Education is a crucial field of study that explores the various ways in which social factors influence the education system and how education, in turn, affects society. One of the primary areas of focus in the sociology of education is social stratification, or how

social inequalities based on factors like race, class, and gender are reproduced or challenged through education. Research has shown that students from marginalized backgrounds often face barriers to educational opportunities, and that schools can either reinforce or challenge these inequalities. Another important concept in the sociology of education is cultural capital, or the cultural knowledge and experiences that students bring to the classroom. Students from different backgrounds often have different levels of cultural capital, and this can impact their educational outcomes. For example, students from wealthier families may have more exposure to educational resources and experiences, giving them an advantage in the classroom. The hidden curriculum is another key concept in the sociology of education, referring to the unwritten rules and expectations that are taught in schools alongside the official curriculum. The hidden curriculum can reinforce societal norms and values, and can impact students' beliefs and attitudes. Additionally, it is important to consider the broader social, economic, and political contexts that shape education policies and practices. Education policies and practices can either reinforce or challenge dominant power structures, and sociologists of education examine how these policies and practices impact different groups of students. The sociology of education provides a critical lens for understanding educational inequalities and working towards more equitable and just educational systems. By applying sociological concepts and theories to the study of education, we can gain a deeper understanding of the complexities of the education system and work towards promoting social justice in education.

### CONCLUSION

In conclusion, the sociology of education is a vital field of study that examines the complex ways in which social factors impact the education system and how education, in turn, affects society. Through exploring concepts such as social stratification, cultural capital, and the hidden curriculum, sociologists of education can gain a deeper understanding of the ways in which education can either reinforce or challenge societal inequalities. Moreover, education policies and practices are shaped by broader social, economic, and political contexts, which have significant impacts on different groups of students. Therefore, understanding the sociology of education is essential for identifying and addressing educational inequalities and promoting social justice in education. By applying sociological concepts and theories to the study of education, we can gain a more comprehensive understanding of the education system's complexities and work towards creating more equitable and just educational systems. Overall, the sociology of education is an important lens through which we can analyze and address educational issues and work towards promoting social justice in education.

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## CHAPTER 13

### AN ANALYSIS OF THE FUNCTIONS OF EDUCATION IN SOCIETY

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#### ABSTRACT:

Education is a fundamental aspect of society that serves a variety of functions. This paper examines the various roles that education plays in modern society. Education not only provides individuals with the knowledge and skills necessary to succeed in the workforce, but it also helps to develop critical thinking, socialization, and cultural awareness. Education also serves as a means of social mobility, allowing individuals from disadvantaged backgrounds to improve their economic status. In addition, education is essential for the formation of a democratic society, as it promotes the development of informed citizens who are capable of making sound decisions. This paper argues that education is a cornerstone of modern society, and that its functions are essential to the maintenance and development of a healthy and prosperous society.

#### KEYWORDS:

Critical Thinking, Cultural Awareness, Democracy, Economic Status, Knowledge.

#### INTRODUCTION

Education is a vital component of modern society, serving various functions that contribute to individual and societal development. Education is not merely a process of acquiring knowledge and skills; it is also a means of socialization, critical thinking, and cultural awareness. Education plays a significant role in shaping the values and beliefs of individuals, communities, and nations. It is a powerful tool for promoting social mobility, enabling individuals from disadvantaged backgrounds to improve their economic status and create better lives for themselves and their families. Furthermore, education is essential for the formation of a democratic society, as it provides individuals with the knowledge and skills necessary to make informed decisions and participate fully in civic life. This paper examines the various functions of education in modern society and highlights its importance in shaping the future of individuals and society as a whole. Acquisition of knowledge and development of the personality of an individual is no longer presumed to be the main function of education. Functions are assumed to occur without directed effort. From the sociological point of view, education has the following functions:

#### Assimilation and transmission of culture/traditions:

This needs to be done consciously and selectively because traditions need to be selected for transmission as well as omission depending on their value and desirability in today 's democratic set-up. For example, one needs to propagate the idea of Sarva Dharma Samabhav' meaning all Dharmas are equal to or harmonious with each other'. In recent times this statement has been taken as meaning "all religions are the same" that all religions are merely

different paths to God or the same spiritual goal. It emphasizes moral responsibilities in society that people should have towards each other. At the same time education should encourage people to do away with the custom of child marriage, untouchability etc. Education should help in:

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

**Development of new social patterns:**

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

- a) Citizens rooted in their own cultures and yet open to other cultures are produced.
- b) Global outlook is fostered.
- c) Knowledge is advanced in such a way that economic development goes hand in hand with responsible management of the physical and human environment.
- d) Citizens who understand their social responsibilities are produced.
- e) Citizens who can evaluate information and predict future outcomes are developed in short who can take part in decision-making
- f) Who have the capacity/ability to seek out alternative solutions and evaluate them are trained those who are trained in problem solving

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

- a) It should Ensure capacity/ability to earn a living: career education Develop mental and physical skills: motor, thinking, communication, social, aesthetic
- b) Produce citizens who can adapt, adjust according to social environment,
- c) Produce citizens who can contribute towards the progress of society,
- d) Produce citizens who will live democratically,

- e) Create individuals who will make proper use of leisure time,
- f) Train individuals to adapt to change or prepare for change, better still initiate change in the society,
- g) Develop individuals who are open to others and mutual understanding and the values of peace,
- h) Promote knowledge of moral practices and ethical standards acceptable by society/culture
- i) Develop capacity/ability to recognize and evaluate different points of view
- j) Develop understanding of human relations and motivations

### **Need to Study Sociology of Education:**

Every society has its own changing socio – cultural needs and requires an education to meet these needs. Today’s needs are conservation of resources, environmental protection, global citizenship etc. Therefore education caters towards meeting of these different needs. Since the needs of the society change education also changes. Hence there is need for studying sociology of education. It helps in understanding:

- a) Work of School and Teachers and its relation to society, social progress and development
- b) Effect of Social Elements on the working of school and society
- c) Effect of Social Elements on the life of individuals
- d) Construction of Curriculum in relation to the cultural and economic needs of the society
- e) Democratic ideologies present in different countries
- f) Need for understanding and promoting international culture
- g) Development of Society through the formulation of various rules and regulations and understanding of culture and traditions
- h) Need for Promotion of Social Adjustment
- i) The effect of social groups, their interrelation and dynamics on individuals

### **Education and Development:**

Granted that education has an assured value of its own, it must be still asked what role it could be assigned in national development. Educational systems are costly and must be weighed against other possible development projects in drawing up a list of priorities for developing countries. It is necessary, therefore, to set up clearly the relationship between education and development [1].

During the past two decades there have been at least four major shifts in the way this relationship has been perceived by development theorists and economists. An understanding of these shifts is vital if anyone wishes to understand the alterations in development policy all



through the Third World in the last twenty years and, more particularly, the educational decisions that were made. It should be noted that there was an era when development was generally identified with economic development. This is borne out by the fact that the most common indices of "development" during the 1960s and before were:

- a) Growth of Gross National Product,
- b) Technological advance and rate of industrialization,
- c) Improved living standards.

Present-day philosophy, however, is less willing to regard development as only a condensed form of economic development. The meaning of development has been widening to hold more than merely economic growth. While this may be an enhancement of a term, the task of defining a changing relationship is none the easier when the meaning of one of the terms of the relationship is itself shifting [2].

### **Disregard of Education**

In the post-War years, education was generally neglected as a factor in the economic development of what later came to be called the Third World countries. While education was always regarded as humanizing and popular for all people, it was seen as something of a luxury for those countries struggling to produce enough to feed their populations. The real imperative for these countries was an augment in productivity, and this meant modernization of productive methods-factories, utilization of resources, and so forth. The principal means of achieving this was the formation of sufficient capital in the country to permit industrialization and development of the infrastructure. Accumulation of savings from within the country, or adequate inflow of foreign aid from abroad, was the prerequisites for economic development. Several studies supposed to demonstrate the close correlation between capital formation and economic growth in the industrialized nations of the West. This was assumed to hold equally true for non- industrialized, more traditional countries elsewhere.

### **Investment in Man**

During the early 1960s an amazing turnaround of development theory took place. More rigorous studies of economic growth revealed that only a part of it could be explained by the amount of capital investment. Other factors seemed to be at least as important in development. One correlation that loomed large in the studies by economists at this time was that between the level of education and economic growth. Some found a close relationship between elementary education and Gross National Product; others maintained that higher education was the decisive factor; still others argued that general literacy was the important element. Assuming that the level of education bore a causal relationship to economic growth, economists tended to see "investment in human resources" as the essential condition for economic development. This meant, in practice, that foreign aid to developing countries was to be allocated primarily for hospitals and schools rather than for factories [3].

The explanation for this reversal of development theory went thus: No economic development can take place in a society until the people embrace values favorable to modernization and progress and until they are trained in the basic skills needed in a transitional society. The "crust of custom" needed to be broken before change could occur. Traditional attitudes which discouraged development had to be properly shaken, and there

was no better way to do this than to sharpen the material appetites of the people. This would lead them in time to turn to Western patterns of production and use of resources. For other theorists, the primary place of education in development was more a matter of recognizing the value of capital investment in human beings. Gunnar Myrdal, whose *Asian Drama* reflects in great part the thinking of this period, quotes a representative statement: "Countries are underdeveloped because most of their people are underdeveloped, having had no opportunity of expanding their potential capital in the service of society."

The thinking on economic development had undergone this shift: the cause of economic growth was seen as the "capacity to create wealth rather than the creation of wealth itself." Thus, every graduate of a school in a developing country was regarded as a valuable resource capable of making a significant contribution to economic development. In time, the investment in his education would be returned to the country many times over [4].

### **Rejection of the Panacea**

By the late 1960s it had become clear that investment in education and health did not in itself assure development any more than capital formation did. Education, which had once been abandoned in development, had thereafter been given the leading place in aid programs to developing countries. Neither approach proved a impressive success. Critics soon warned of taking education out of the context of the multiple and complex forces at work in a society and assigning it too great an importance in development. They cautioned that something more than insecticides, tractors, and education were needed for increasing agricultural productivity. Other sorts of institutional reforms—for example, land reform programs—were recognized as a necessary ingredient of development. If education was a prerequisite for economic growth, it was by no means the only one and perhaps not even the most important.

Critics of the "Investment in Man" theory of development pointed out that education could hinder rather than promote economic growth. A case study of Kerala, one of the states of India, showed how educational expansion could lead to political instability, social unrest, and retardation of economic growth in certain circumstances. The older idea governing educational acceleration in developing countries. There can never be too much of a good thing was now under fire from many quarters. In its place came the idea of "controlled education" for developing countries. Educational expansion must take place within the limits imposed by capital formation in the country. It must not outpace the ability of the economy to absorb its products. This led to another question being raised. If education could actually set back economic development, when allowed to run wild, might not it also retard social development in certain instances? A balance was required between the educational thrust and the development of other institutions in the Third World. Otherwise, education might well be counterproductive in terms of over-all development. Education, therefore, was no longer seen as an unqualified good.

### **Education as Barrier to Development**

By the beginning of this decade a small but growing number of social critics were heard to proclaim that formal education was not a mixed blessing at all for Third World countries; it was a real obstacle to development. For Ivan Illich, Paulo Freire and others who were at the vanguard of this movement, "development" had acquired a new definition. The measure of development was no longer an increased productivity and more dollars. National and

individual wealth was now seen as secondary to a sense of power—the ability to make real choices and shape one's own future. A certain level of national affluence is the condition for achieving this power, provided it does not lead to domination by the wealthy world powers. Just as development means freedom from national impotence, it also implies liberation from powerlessness for all social groups within the country. The elimination of social inequality takes on special prominence in this concept of development. And here is where formal education, as embodied in the Western school, comes under severe attack. By sorting people out into categories of its own making, it leads to class stratification and actually promotes social inequality. Formal education systems, the critics charge, produce a sense of dependence and helplessness among those whom they purport to help. People learn to mistrust their own power to engage in meaningful learning outside of a school. The Western school, Illich maintains, is as much the product of an industrialized society—and therefore just as inappropriate to many developing countries—as the skyscraper and the fast express train. His quarrel is not with education as such, but with the costly types of formal education that devour a large chunk of the national budget for the benefit of elite representing only a tiny fraction of the national population. Others contend that the supposed economic gains from education are largely illusory. The consumption of the educated eventually outstrips their productivity, education being not the least expensive of the commodities they learn to consume. The result is a society outdoing itself to keep up with educational demands. In the last analysis, the system of formal education transplanted in developing countries from foreign shores is self-defeating as a means of achieving development [5].

It would be hard to conceive of a greater fluctuation in theories than that which has taken place within the past twenty years. Education, which was at first ignored as a force in development, then became the magic key to attaining economic growth. Not long afterwards it was demystified, although still accorded an important place in national development. Now, as the disenchantment with the results of development during the 1960s grows, education is, in the eyes of some, a real obstacle to a more broadly defined development. One of the purposes of studying history is to assist us in relativizing the dogmas of a particular age so that we can discern what is of lasting value. This is particularly important for us as we attempt to focus on the meaning of education in overall development. Our schools in Micronesia were built on the limited theoretical foundations of the early 1960s, and they are being attacked from other limited premises that we work from today. It is impossible for educators to ignore the critical question of the relationship between education and overall development, and unwise for us to see only a little bit of the question. Perhaps this survey will help us gain a larger perspective.

### **Let us Sum Up:**

- i. The sociology of education is the study of how public institutions and individual experiences affect education and its outcomes. It is mostly concerned with the public schooling systems of modern industrial societies, including the expansion of higher, further, adult, and continuing education.
- ii. The scope of sociology of education is vast. It is concerned with such general concepts such as society itself, culture, community, class, environment, socialization, internalization, accommodation, assimilation, cultural lag, subculture, status, role and so forth.

- iii. Every society has its own changing socio-cultural needs and requires an education to meet these needs. Today 's needs are conservation of resources, environmental protection, global citizenship etc. Therefore, education caters towards meeting of these different needs. Since the needs of the society change education also changes
- iv. The premise of sociology of education is different from the concept of educational sociology which is seen as the application of general principles and findings of sociology to the administration and/or processes of education [6].

### DISCUSSION

Education is an essential part of any society, and it plays a vital role in shaping the individuals and the community. It is not merely a process of acquiring knowledge or skills, but it also involves the transmission of values, culture, and traditions. In this discussion, we will explore the various functions of education in society.

- i. **Socialization:** One of the primary functions of education is socialization. It is the process of learning the norms, values, beliefs, and customs of the society. Through education, individuals learn how to interact with others, how to behave in society, and how to contribute to the welfare of the community. Education also helps in developing a sense of belongingness and identity with the community.
- ii. **Cultural preservation:** Education also plays a crucial role in preserving the culture and heritage of a society. It is through education that individuals learn about their history, traditions, and customs. Education helps in passing on the cultural values and practices from one generation to another. It also helps in promoting cultural diversity and tolerance.
- iii. **Human resource development:** Education is essential for the development of human resources in society. It helps in developing the necessary skills and knowledge that are required for various professions. Education also helps in improving the productivity and efficiency of the workforce. It is through education that individuals can contribute to the economic development of the society.
- iv. **Social mobility:** Education is often seen as a means of social mobility. It provides individuals with opportunities to improve their social status and achieve their goals. Education helps in breaking the cycle of poverty and discrimination by providing equal opportunities for all.

Personal development: Education is also essential for personal development. It helps individuals in developing critical thinking skills, problem-solving skills, and decision-making skills. Education also helps in improving communication skills and building self-confidence. It is through education that individuals can realize their full potential and achieve their personal goals[7], [8].

### CONCLUSION

In conclusion, education serves multiple functions in society. It not only provides individuals with knowledge and skills but also helps in socialization, cultural preservation, human resource development, social mobility, and personal development. Education is essential for

the growth and development of any society, and it plays a vital role in shaping the individuals and the community. It is through education that individuals can realize their full potential, contribute to the welfare of the society, and achieve their personal goals. Therefore, it is crucial to recognize the importance of education and invest in it for the betterment of society.

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## CHAPTER 14

### AN OVERVIEW OF THE SOCIALIZATION AND EDUCATION

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#### ABSTRACT:

This abstract explores the relationship between socialization and education, examining the ways in which individuals learn to adapt to the norms and values of their societies through formal and informal educational processes. Drawing from a range of theoretical perspectives and empirical research, the paper highlights the complex interplay between individual agency and structural constraints in shaping educational outcomes and socialization processes. Key themes include the role of socialization in reproducing social inequalities, the impact of technological advancements on educational practices, and the potential for education to promote critical thinking and civic engagement. Ultimately, the paper argues that a more holistic and integrated approach to socialization and education is needed in order to support individuals in navigating the challenges of a rapidly changing global society.

#### KEYWORDS:

Peer Pressure, School, Social Norms, Social Skills, Socialization.

#### INTRODUCTION

Differences between education and socialization has been in several ways and these concepts have also been treated by some people more or less as synonyms. Generally, the distinctions hold socialization to be the process of preparing an individual to be a proficient social agent in society, and education to be something in addition to this, which might include being able to reflect critically on one's particular society or might include a range of more or less refined cultural attainments whose value to the individual might seem clear but whose value to society at large is less clear. Underlying most of the distinction is an inference though it has not perhaps been put so starkly that anything which may reasonably be called socializing has implicit in it the desire and tendency to make people more alike, and the contrasting impulse and tendency in education is to make people more distinct.

If one's idea of society is so encompassing that all aspects of all members of society's lives and their meanings are included within it, then education will likely be seen as only a part of a more general socializing process or as a synonym for socialization. If one's idea of society includes mainly a set of economic, industrial, legal, political, commercial transactions and a set of relationships determined by them, yet holds distinct a cultural world of knowledge, understanding, and appreciation that provides particular pleasures which transcend the relationships and transactions of particular societies at particular times, then one will likely want to distinguish initiation into "society" by "socialization" and initiation into the cultural realm by "education." One may say perhaps that the importance or otherwise of the



distinction turns on one's response to what has been called the "problem of the culture-boundedness of meaning. This chapter explores why some people consider it important to make the distinction and why others think it unimportant, and why others again think it important not to make it. It also considers whether it is proper to make such a distinction and, if so, what is the proper way to make it.

## **Durkheim, Dewey, and Socialization**

### **i. Views of Durkheim:**

One of the contributions of sociology has been to show the degree to which we become recognizably human by being initiated into a society. As Durkheim puts it, "Man is man, in fact, only because he lives in a society". Becoming socialized is the process of being fitted into a complex social environment and in this process a certain limited set from the indeterminately large range of human potentialities is evoked and actualized. The limited set is those which are shared by other members of the society into which the child is being initiated: "Society can survive only if there exists among its members a sufficient degree of homogeneity; education perpetuates and reinforces this homogeneity by fixing in the child, from the beginning, the essential similarities that collective life demands". Social life is not merely concerned with the basic necessities of physical existence and the regulating mores of the group, but also with what we call our culture. "Of what an animal has been able to learn in the course of his individual existence, almost nothing can survive him" but human beings accumulate knowledge, skills, records of many kinds, and "this accumulation is possible only in and through society". Nor is it merely basic information that is passed on in socializing, but also how that knowledge and those skills and understandings are to be interpreted: "society frequently finds it necessary that we should see things from a certain angle and feel them in a certain way". The initiation of children by adults into society, in this general sense, is what Durkheim calls education: "education consists of a methodical socialization of the young generation".

To conclude, Durkheim appears, not to make any difference between socializing and educating: they serve as synonyms for him. He seems not to confess of anything that is of human value that is outside of society, and so any initiation into any aspect of human life must be socialization. In stressing the absolute importance of a society to human beings and the role of education in initiating the young into particular societies, he is, incidentally, trying to expose the shallowness of notions of education such as James Mill's which focus on the cultivation of the individual as though people had free choices about what characteristics they would encourage in the young: "even the qualities which appear at first glance so spontaneously desirable, the individual seeks only when society invites him to, and he seeks them in the fashion that it prescribes for him". But this is not to say that society hinders the development of the individual; society both makes it possible and, given man's social nature, it is only within the collectivity that the individual can develop properly: Whereas we showed society fashioning individuals according to its needs, it could seem, from this fact, that the individuals were submitting to an intolerable oppression. But in reality, they are themselves interested in this compliance; for the new being that collective influence, through education, thus builds up in each of us, represents what is best in us". Sometimes those who see education as utterly an instrument of social initiation and who thus classify individual cultivation entirely within a social context, tend towards conclusions about "society's" rights and duties in governing individuals' education that can make others distinctly bumpy.



Thus, since education is an essentially social function, the state cannot be indifferent to it. On the contrary, everything that is related to education must in some degree be submitted to its influence". Even in private schools; "the education given in them must remain under (the State's) control." The alternative to this all enveloping state control of education, according to Durkheim, is disaster: If (the State) were not always there to assurance that pedagogical influence be exercised in a social way, the latter would necessarily be put to the service of private beliefs, and the whole nation would be divided and would break down into an jumbled massive amounts of little fragments in conflict with one another.

One way of viewing the history of schooling over the past century and a half in the West is as a generally successful struggle waged by the centralized states against church, family, locality, and class interests for control of the schools. Prominent among the weapons of the State have been the slogan "equality of opportunity" and arguments such as Durkheim's. We might be wary, however, of Durkheim's easy move from his general, normative concept of society to seeing particular centralized nation-states as instantiations of that normative concept. The problem with that move is summed up by Dewey (though not referring especially to Durkheim): "The social aim of education and its national aim were identified, and the result was a marked obscuring of the meaning of a social aim".

## ii. Views of Dewey

Some might think that a lot of confusion might be avoided if Durkheim and Dewey used a distinction between education and socialization. The preceding quotation might then be written something like this: "Education was confused with socialization and the result was a marked obscuring of the meaning of education." But Dewey no less than Durkheim uses "education" for the process of growth into social life. Those who want to distinguish education from socialization need to define the two terms. But for Dewey the "conception of education as a social process and function has no definite meaning until we define the kind of society we have in mind". For the person who wishes to distinguish between education and socialization, Dewey's claim might well be true for socialization, but not for education. Those philosophers of education who labor to elucidate their "concept of education" without steady reference to the particular social context in which it is to be embedded are, in Dewey's view, engaged in a futile scholastic exercise. His aim in *Democracy and Education* was to show that education was not the kind of process that could be defined apart from social experience and to show that if it was allowed to become untied from that experience one was left with "an unduly scholastic and formal notion of education". In this view, then, a society in which a distinction could readily be drawn between educating and socializing is a society in which elite will be educated and the rest socialized. The result is that which we see about us everywhere the division into 'cultured' people and 'workers'. Rather, what we have to do is so describe the qualities of a truly democratic society such that socialization to such a society would encompass all that anyone might wish to include in a proper concept of education. Not only is social life identical with communication, but all communication is educative [1].

Given such a vision of a constantly educating social experience, the desire to distinguish socializing from educating threatens to drive apart aspects of social initiation which Dewey was most concerned to hold together. The idea of a distinct process of education involves "the standing danger that the material of formal instruction will be merely the subject matter of the schools, isolated from the subject-matter of life-experience". The idea of a distinct

process of socialization leads to the danger of a narrowly conceived scheme of vocational education to perpetuate the division between rich and poor. The means of overcoming these dangers was to tie both formal instruction and vocational education to the living reality of present social experience. Thus there pursue those pedagogical recommendations for preserving the social character of all learning which became, or were perverted in, the program of progressivism.

In the literature of progressivism, then, there is no form of the conventional difference between education and socialization because education is seen as having an essentially social character. Its role is seen as preparing people to be at home in the social world that is constantly coming into being, in order "to naturalize, to humanize, each new social and technical development". To pay no attention to that social reality and to try to "educate" children into a dead or dying culture is to pledge the conservation of ignorance and helplessness for the many and a dehumanized exploitativeness for the few. Similarly the institution which is chiefly charged with the more or less formal part of this initiation needs to be closely integrated with society's experience; it is not to be a place apart where students undergo an artificial and difficult initiation to a culture not alive in the society at large. The society must constantly raid the school so that children may grow effortlessly into that social experience by directly doing things which are a part of its reality.

### **iii. Education as Distinct from Socialization**

Above, then, is an effort to outline in universal terms why some people do not differentiate between educating and socializing. It may be helpful here to try to sketch in a likewise general way how and why others do make the distinction. Socializing and educating have been differentiated in many ways, sometimes quite casually and hazily. To attempt to expose the major basis for the difference it may be helpful to start with the strong distinction suggested above: socializing activities are those whose aim is to make people more alike; educating aims to make people more distinct. The first great socializer, then, is learning a language. Those who share a language share a substantial fraction of their view of the world, which is programmed at a level of assumption in the terms, distinctions, grammatical structure given in that language. Teaching people to be functionally literate is, in this form of the distinction, to socialize, in that it teaches conventions which are shared by everyone who aims to communicate by writing. Teaching to write with style, talk with eloquence, and read with critical awareness is, then, to educate. Such things stress individual distinctness from the basic conformities which make communication possible; they stress distinctness from the current cliché and conformist forms.

Homogeneity in conventional forms of expression doles out social utility; there is less complexity, less ambiguity, less likelihood of misunderstandings, and also less richness and diversity. Writing with elegance and reading with favoritism is not a matter of social utility. It is, however, a matter of educational importance. Eccentricity is a kind of disease of education; it focuses on the formal characteristics of distinctness at the expense of the content which might make one distinguished.

In schools, then, we might foresee all activities to have both socializing and educating aspects the degree of which will differ from activity to activity. In carpentry or metalwork, for instance, learning to use tools is a matter of socializing. Learning to use them with grace, with individual style, and seeking there through an aesthetic quality in one's work above and

beyond what utility requires, is an educational matter. In learning, say, French there is a level of learning conventions of letters and basic expression which involve a socialization to that language, but the aim of ease and refinement in understanding a different view of life and the world is an educational matter. Usually in schools the distinction can be made more easily and clearly. Those activities which are engaged in so that people can get on more easily in society at large can get jobs, can fulfill the basic responsibilities of citizenship, parenthood, and so on will tend to be mainly a matter of socialization. Those activities which lead to individual development will be liable to be largely educational. We may also differentiate between educating and socializing activities by the grounds on which we justify their place in the curriculum. Socializing activities are justified on grounds of social utility; educational activities on the grounds of cultivation of individuals. Both are worthwhile: the former are worthwhile because they are the homogenizing activities which Durkheim pointed out were essential to keep a society working; the latter are worthwhile for the refined pleasures they provide us individually.

The distinction is significant to hold, in the sight of those who hold it, because we need to be able to refer to separate criterion in judging whether curriculum time be allowed for any particular socializing or educating activity. Thus, if we face a conflict between some who want to add a course in, say, driver training and some who want to add a course in, say, Sanskrit or music appreciation, we need to be clear that we do not make a decision which to include and which to exclude by reference solely to a socializing criterion. We do not ask which is more pertinent to students' capability to get by in the daily adult world. Rather we need to know that schools both socialize and educate, and a conflict between learning driving and Sanskrit cannot sensibly be settled by applying a criterion appropriate to deciding which among various socializing activities should be included. This sharp difference, then, is seen as a defence of education in schools; a defence deeply needed in light of the attrition of educational activities in schools in favor of increasing socialization. This erosion has been especially severe, in this view, in North America where the schools were willing instruments in the homogenizing of diverse immigrant populations and where the society at large is seen as suitably demanding that the schools pay increasing attention to socializing concerns[2].

**This perspective is expressed most boldly by Michael Oakeshott:**

The design to substitute 'socialization' for education has gone far enough to be recognized as the most momentous occurrence of this century, the greatest of the adversities to have overtaken our culture, the beginning of a dark age devoted to barbaric affluence. It emerged from a project, embarked upon about three centuries ago which was neither stupid nor itself menacing to the educational engagement to provide an alternative to education for those who, for whatever reason, fell outside the educational engagement. Since those times this alternative has been adjusted to respond to changing circumstance, it has been improved and extended to compose an apprenticeship to adult domestic, industrial and commercial life, it has generated a variety of versions of itself, and for the most part it has submitted to the direction of governments. Indeed, it has become what the world it has helped to create can recognize as a 'service industry'. It was designed as a contribution to the well-being of 'the nation'; it has been welcomed or endured on account of the affluence it is alleged to be about to procure, and attempts have been made to calculate its product in terms of costs and benefits; and it has been defended on the ground of what it is designed to produce and upon the more questionable plea that it is the most appropriate apprenticeship for certain sorts of

children. This makeshift for education, however, was permitted to corrupt the educational engagement of European peoples; and it is now proclaimed as its desirable successor. The usurpation has everywhere been set on foot. But the victim of this enterprise is not merely an historic educational engagement (with all its faults and shortcomings); it is also the idea of education as an initiation into the inheritance of human understandings in virtue of which a man might be released from the 'fact of life' and recognize himself in terms of a 'quality of life'. The calamity of the enterprise is matched by the intellectual corruption of the enterprisers '.

The reason for holding fast to an obvious division between socializing and educating, as may be seen from Oakeshott's words, is that it is the only way of making clear that human beings may engage a refined culture which transcends the relationships and transactions of any particular society. To use another of Oakeshott's images, this culture is like a conversation: it began long ago in the primeval forests and was elaborated in the earliest towns and in the city-states and empires around the Mediterranean; it has continued to grow and be enriched through the centuries, some parts of it are in poems, plays, music, painting, sculpture, until in the present we have around us this enormously rich cultural conversation continuing, in which we can engage. Education is learning the language of this great civilized and civilizing conversation. We can of course live and die without engaging it, as animals do. For a human being to live and die without engaging in this conversation, however, is to miss the best that life has to offer.

In North America there has prevailed an authoritative confrontation to seeing the schools merely as socializing institutions. A strong statement of this view from the earlier part of this century runs. The fundamental theory of liberty upon which all governments in this Union repose excludes any general power of the state to standardize its children by forcing them to accept instruction from public teachers only. The child is not the mere creature of the state; those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations [3].

#### **iv. Progressive Responses**

Everybody understands a distinction between learning in a utilitarian fashion to use a tool and learning to use the tool to produce an aesthetically satisfying product. What has been wrong with some parts of the traditional form of education is that this distinction has been complacently accepted and built into practice, such that it is seen as perfectly proper for the masses to be taught in a utilitarian fashion if indeed an acceptable proportion can be taught to use tools, read, compute, and so on, adequately for the demands of their job and social role and proper for others to be educated. The traditionalist might well say that it would of course be desirable if everybody could learn the more refined uses of tools, more sophisticated literacy, and so on, but, unfortunately, these higher abilities are accessible only to a small proportion of citizens. What is wrong with all this from the progressive point of view is the acceptance of the division between utilitarian skill and cultural achievement. The progressive program is designed to prevent precisely that traditional theoretical distinction becoming realized in social life. No one is to be trained simply to utilitarian skills with no sense of the intrinsic value of their functions; no one is to be allowed to develop a frivolous, effete aesthetic sensitivity with no sense of social functions and utility.

There is an obvious ambivalence in progressivism thinking, which will be explored later, about traditional High Culture. There is a strain of progressivism which sees this elite pleasure as properly the legacy of everyone, and among the intricate blend of programs that are recognized as progressivism is a set of methodological reforms which will make high culture available to everyone. Another strain of progressivism is antagonistic to high culture, seeing it as mis- education and a deception. Both distinguish that a product of high culture is social division; the former considers this a contingent matter, a historical coincidence that can be rectified by proper democratic procedures. In the process, the artificial aesthetic that creates for traditionalists a hierarchy of cultural objects "out there," which have to be internalized in appropriate hierarchies inside, will become purified; the artificial crud, associated with unreflective snobbery, will be wiped away, and the new democratically educated person will be able to see the contents of this high culture afresh and with a purer aesthetic make appropriate genuine responses [4].

#### v. **Conditioning and Determining**

It would be possible to give an account of the conflicting positions about the appropriateness or otherwise of a distinction between socializing and educating in historical terms. In such an account the distinction between those who see knowledge, culture, and aesthetic responses as being socially conditioned and those who see them as being socially determined would come only recently into the story with any sharpness. The conflict is prefigured in Dewey, of course, in that he seems to hold both positions, each at different points. But the arguments are all contemporary, the traditionalists have not gone away nor have the progressives conceded defeat with "back to basics." What is more significant of late is the harder progressive position sketched above the position which, to put it starkly, holds that High Culture is a political commitment, and that any institution which seeks to preserve it is necessarily reactionary and hostile to the interests and proper education of the working class. It is a necessary connection because knowledge, culture, and aesthetic responses are socially determined.

Pursuing what in other, connected, arguments is called a synchronic rather than a diachronic approach, we may lay out a continuum with two apparent discontinuities along its length. On the right is the wish to differentiate sharply between educating and socializing, because in the distinction lies a defense of High Culture, civilization, and what makes life most worth living. In the middle is a weak form of progressivism which tends to recognize some kind of distinction between cultural initiation and utilitarian training in job skills, and whose adherents believe that High Culture can be incorporated into present social life and provide its pleasures to the working classes, as long as schools are careful in tying it always to present experience. There is some discomfort about all this, however, and there is no promise to initiate children into High Culture, only the unclear sense that working class, and other, children should be "exposed" to it, and if it takes so much the better, and if not, it doesn't much matter. On the left, there is the belief that the distinction between socializing and educating is a political tool to preserve an unequal, divisive, and exploitative social system. It would be useful to consider this left position in more detail. Perhaps we might usefully call this group radical as distinct from progressive though their position has been now and then articulated within what has traditionally been called progressivism. The radicals consider, most radically, that "Every society has its specific way of defining and perceiving reality".

There is no such thing as an objective reality; objectivity and reality are created by each society and they are what they are believed to be by each social group[5], [6].

This perspective allows its user to see why the progressives were unsuccessful in changing, in any serious approach, the traditional educational system and the class-based social system which it supported: the progressives failed to see that knowledge and objectivity and reality were not simply conditioned by social experience but were indeed created in it and determined by it. In accepting the traditional epistemology with its assumptions about scientific method establishing an objective view of the world, about how one can secure certain "facts," about the very tenets of rationality, the progressives lost the ability to do anything but reform and so strengthen the social system they worked to reconstruct. The more radical perception that social life determines what counts as a fact, as objectivity, as rationality, leaves the way open for rejecting the grounds on which the traditionalists have so far preserved the dominance of their social view. Thus, one may also see, from this position, why the traditionalists were able to continue their control of education and extend their view of reality under the slogan "equality of opportunity." This did nothing towards breaking down class-based society, but became simply an instrument for co-opting cleverer children from the working class into the traditional view of reality through initiation into its culture.

Equality of educational opportunity, while seen by many socialists as a tool in their kit, became a more effective way of preserving the social status quo. The radical challenge is to deny all the grounds which have been accepted as common by traditionalists and progressives: the belief in the "accepted" (by whom and for what purpose?) canons of rationality, what counts as a fact and how is it established, the ideal of objectivity, and so on. Similarly, the radicals have serious doubts about whether one can hope to use the schools to transform our sense of social reality, because the public schools are at heart middle-class institutions. They have only been good for the middle-classes and their interests; they have always been hopeless institutions for the working classes. Thus, the radicals are driven towards a program of de-schooling and finding new ways of bringing children to be at home in a better social reality[7], [8].

In debate with traditionalists the radical responds: "While agreeing that our educational dilemmas are about culture and meanings, these are not separable from the political and economic struggles of which such meanings is an expression". That means that for the radical "the curriculum is a social construction". Thus, traditional philosophers of education who have uncomplicatedly pursued the task of clarifying and elaborating their conceptions of education find themselves engaged by what seem entirely irrelevant questions about their political motives, their ideological commitments, their very way of life in which their relationships with wife and children, the kind of car they like to drive, and so on and voraciously on, are inserted into what they thought was to be a traditional academic debate conducted by the old ground rules which the progressives, to their cost, accepted. A typical response of traditionalists at this point is to throw up the hands. This is fine by most radicals as they see their job not to argue with traditionalists, they know all those arguments but to elaborate their newly perceived social reality and destroy the institutions which preserve the unjust and inhumane traditional social reality.

In general, the traditionalists' response to the radicals is not altogether satisfactory. It is not enough to show the radicals hoist by own relativist petard; the traditionalists must show that



they are not also hoist by it. The challenge of relativism, and the degree to which social conditioning affects what counts as knowledge, seems to me underestimated by traditionalists, who too complacently seem to adopt remnants of nineteenth century positivist epistemology. The next moves for this paper would be to outline the traditionalist response to the progressivists and then the radical response to the above traditionalist 's arguments. The former argument is on-going and its constraints are spelled out above; the radicals' responses to the above points are not spelled out here, however sketchily, because I don't know what they are. One does not find responses to such arguments in the radical literature, merely repetitions of the basic set of assertions and a refusal to accept the terms in which the arguments have traditionally been conducted. Should we distinguish between educating and socializing, and, if so, how? Yes; carefully. Yes, because no one will gain if we sacrifice civilization to justice; and carefully, because civilization will be rotten if we sacrifice justice to culture.

#### **vi. Agencies of Socialization:**

In general, it may be said that the total society is the agency for socialization and that each person with whom one comes into contact and interact is in some way an agent of socialization. Socialization is found in all interactions but the most influential interaction occurs in particular groups which are referred to as agencies of socialization. The oblivious beginning of the process for the new-born child is-his immediate family group, but this is soon extended to many other groups. Other than the family, the most important are the schools, the peer groups (friends circle) and the mass media.

### **DISCUSSION**

The child 's first world is that of his family. It is a world in itself, in which the child learns to live, to move and to have his being. Within it, not only the biological tasks of birth, protection and feeding take place, but also develop those first and intimate associations with persons of different ages and sexes which form the basis of the child 's personality development. The family is the primary agency of socialization. It is here that the child develops an initial sense of self and habit-training eating, sleeping etc. To a very large extent, the indoctrination of the child, whether in primitive or modern complex society, occurs within the circle of the primary family group. The child's first human relationships are with the immediate members of his family mother or nurse, siblings, father and other close relatives. Here, he experiences love, cooperation, authority, direction and protection. Language is also learnt from family in childhood. People's perceptions of behavior appropriate of their sex are the result of socialization and major part of this is learnt in the family. As the primary agents of childhood socialization, parents play a critical role in guiding children into their gender roles deemed appropriate in a society.

They continue to teach gender role behavior either consciously or unconsciously, throughout childhood. Families also teach children values they will hold throughout life. They frequently adopt their parents 'attitudes not only about work but also about the importance of education, patriotism and religion. After family the educational institutions take over the charge of socialization. In some societies, socialization takes place almost entirely within the family but in highly complex societies children are also socialized by the educational system. Schools not only teach reading, writing and other basic skills, they also teach students to develop themselves, to discipline themselves, to cooperate with others, to obey rules and to test their



achievements through competition. Schools teach sets of expectations about the work, profession or occupations they will follow when they mature. Schools have the formal responsibility of imparting knowledge in those disciplines which are most central to adult functioning in our society. It has been said that learning at home is on a personal, emotional level, whereas learning at school is basically intellectual [9], [10].

### CONCLUSION

Young people today spend considerable time with one another outside home and family. Young people living in cities or suburbs and who have access to automobiles spend a great deal of time together away from their families. Studies show that they create their own unique sub-cultures the college campus culture, the drug culture, motorcycle cults, athletic group culture etc. Peer groups serve a valuable function by assisting the transition to adult responsibilities. Teenagers imitate their friends in part because the peer group maintains a meaningful system of rewards and punishments. The group may encourage a young person to follow pursuits that society considers admirable. On the other hand, the group may encourage someone to violate the culture 's norms and values by driving recklessly, shoplifting, stealing automobiles, engaging in acts of vandalism and the like. Some studies of deviant behaviour show that the peer group influence to cultivate behavior patterns is more than the family. Why do some youths select peer groups which generally support the socially approved adult values while others choose peer groups which are at war with adult society? The choice seems to be related to self-image. Perhaps, this dictum works □seeing- is behaving□. How do we see ourselves is how we behave. The habitual delinquent sees himself as unloved, unworthy, unable, unaccepted and unappreciated. He joins with other such deprived youths in a delinquent peer group which reinforces and sanctions his resentful and aggressive behavior. The law-abiding youth sees himself as loved, worthy, able, accepted and appreciated. He joins with other such youths in a conforming peer group which reinforces socially approved behavior. From early forms of print technology to electronic communication, the media is playing a central role in shaping the personality of the individuals. Since the last century, technological innovations such as radio, motion pictures, recorded music and television have become important agents of socialization. Television, in particular, is a critical force in the socialization of children almost all over the new world.

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## CHAPTER 15

# AN OVERVIEW OF THE EDUCATION, INEQUALITIES, SOCIAL JUSTICE

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### ABSTRACT:

The issue of education and social justice has been a longstanding concern in society. Despite efforts to promote equal access and opportunities, inequalities in education persist, which can lead to wider social and economic disparities. This paper examines the relationship between education, inequalities, and social justice, with a focus on the various factors that contribute to educational disparities, including socioeconomic status, race, gender, and geographical location. Additionally, the paper explores the role of policies and interventions in promoting greater equity in education, as well as the challenges and limitations of such efforts. Ultimately, the paper argues that education is a crucial component of social justice, and that greater attention must be paid to reducing inequalities in educational access and outcomes in order to create a more just and equitable society.

### KEYWORDS:

Education, Inequalities, Educational Policies, Educational Interventions, Geographic Location, Social Justice.

### INTRODUCTION

Inequality in education is one of the most alarming social problems in the contemporary times. Because of the poor and deteriorating quality of the government schools, more and more parents are willing to send their children to private schools, in spite of exorbitant tuition fees. These schools generally generate better interest in learning because of smaller class size, higher academic standards, better teacher-student contacts and greater discipline. Family income plays a crucial reason affecting access to education. Government schools in tribal and remote areas of India are almost non-functional, making it difficult for students of SC and ST communities and of poor families to have equal access to quality education. This results in low literacy rates among the SCs and STs in comparison to national average.

In spite of various special affirmative programs by the government, a huge proportion of the students from SC and ST population have been unable to break out of the clutches of traditional occupation and the vicious circle of poverty. The socio-economic status of the children not only determines their access to quality schools, but even when they are in equal schools, the cultural resources they bring to these schools heavily influence their performance. Thus, inequality perpetuates and even increases existing social stratification system. Such, severe inequalities in education are prominent in the writings of Pierre Bourdieu 's theory of cultural production. He makes effective use of the term cultural capital

which refers to forms of knowledge, skills, education and any advantages a person has which give him a higher status in society. Parents provide children with cultural capital, the attitudes and knowledge that make the educational system a comfortable and familiar place in which they can succeed. Cultural reproduction highlights how prevailing disadvantages and inequalities are transmitted from one generation to another. This is especially due to the educational system. Capitalist societies depend on a stratified social system, where the working class receives an education suited to manual labour and leveling out such inequalities would breakdown the system. Thus, schools in the capitalist societies always remain stratified.

The inequality of performance at school of children from different social classes yielding success at school is basically due to the cultural capital that they bring to school, not the effect of their natural aptitude. Bourdieu 's work focused how social classes, especially the ruling and intellectual classes, reproduce themselves even under the pretence that society fosters social mobility, especially through education. According to him, the socio-cultural capital accumulated in the ranks of upper classes gets multiplied through the education system which, rather than level out the differences, enhances the inequalities of the stratified social system.

In a similar manner, the Brazilian educator, Paulo Freire (1970), talks about the way wealth gap stratifies children by access to quality education and school achievement. He has straightforwardly mentioned that schools provide pedagogy of the oppressed '. The oppressed are a social class unspecified by race, gender, ethnicity, language and culture. His work has stimulated over three decades of global dialogue on educational philosophy. Similarly, Ivan Illich's, DE schooling Society argues that students, especially those who are poor, are schooled by the educational system to confuse process and substance. The pupil is thereby schooled to confuse teaching with learning, grade achievement with education, a diploma with competence, and fluency with the ability to say something new. His imagination is schooled to accept service in place of value. The institutionalized system of education leads to physical pollution, social polarization and psychological impotence. According to Illich, it should be obvious that even with schools of equal quality a poor child can seldom catch up with a rich one. Even if they attend equal schools and begin at the same age, poor children lack most of the educational opportunities which are casually available to the middle-class child. These advantages range from conversation and books in the home to vacation travel and a different sense of oneself, and apply, for the child who enjoys them, both in and out of school for advancement or learning. The poor needs funds to enable them to learn, not to get certified for the treatment of their alleged disproportionate deficiencies.

In a technologically advanced nation, education has become a significant criterion of social stratification. In such a society, occupation is the determinant of income. It is also found that recruitment to various occupations in these societies is determined by the education levels of individuals. Also the status gradation is defined by the occupational and educational levels of education. Briefly, in view of the close relationship between education and occupation, and to extent that occupation is an important if not the only avenue, for income and social status, education acquires significance as a determinant of social placement and social stratification. It is noticeable that in the industrial societies the most prestigious jobs tend to be not only those that yield the highest incomes but also the ones that require the longest education. The more education people have, the more likely they are to obtain good jobs and to enjoy high

incomes. It is often found that education and social stratification are complicatedly related. Though, education acts as a generator of upward mobility, quite often it also acts as a deterrent for people who cannot afford or access education. In many countries, the facilities for higher education for occupations like medicine, astronomy, management etc are limited while there are many aspirants for the same. Since the financial costs are very high to get enrolled for such subjects, many students are debarred and few students from elite sections of the society get admission into such institutions. This section is, therefore, the privileged section of the society which remains at the apex position of the social ladder. Thus, education instead of being a facilitator of upward mobility is forced to function as an agency of stratification, to function as agency of status retention. Such kind of social stratification affects the lower levels of education especially in the remote areas and villages. In many of the countries dropout rates among the students is majorly found in the students belonging to the lower stratum of the society [1].

India has made progress in increasing enrolment and school completion over the past decades. Enrolment in primary schools has increased from 19.2 million in 1950- 51 to 113.6 million in 2001. Gross primary school enrolment is nearing 100%. Overall enrolment of children in all stages of education in India has improved over the years. Such increase in school participation has been also associated with a significant jump in the literacy rate which rose from 18% in 1951 to 65% in 2001.

On the one hand, the growth in enrolment has taken place in the backdrop of introduction of various centrally sponsored educational interventions. Examples of such schemes include Sarva Shiksha Abhiyan (SSA), the Non-formal Education Program (1979-90), Operation Blackboard for small rural schools (1986), Total Literacy Campaigns (1988), District Primary School Education Program (1994-2002) and more recently the mid-day meal schemes. Between 1950 and 1990, the number of schools increased more than three-fold, outpacing the growth of the school age population. School participation may have responded to these supply-side changes.

Social stratification in India along the lines of caste, ethnicity and religion is also reflected in educational attainment with a vast quantity of literature documenting inequalities therein. These inequalities have been a cause of concern to both the government and civil society. The government has put in place strong, affirmative action policies to redress many of the historical injustices. Some of these have received strong public support but others, particularly those regarding reservation of seats in colleges and universities; have led to resentment and protests from more privileged sections of the society. Nonetheless, after more than 60 years of implementing policies aimed at restoring this imbalance, and some decline in educational inequalities, the gap still remains wide [2].

Educational imbalances in India deserve particular attention because traditional social disparities based on notions of pollution and impurity that governed caste relations are rapidly being transformed into class inequalities through differential educational attainments. Although a number of studies describe various aspects of social distance and discrimination between different castes in diverse areas of life, economic disparities are perhaps the most pernicious, resulting in perpetuating the cycle of inequality across generations. While educational inequalities are not the sole determinants of economic status, they play an important role in creating disparities in earnings. Caste-based differences in education,

income and other aspects of wellbeing have long been recognised. In recent years, similar religion-based imbalances have also been observed where Muslims are particularly vulnerable when compared with other religious groups such as Jains, Zoroastrians, Hindus, etc.

Public policies attempt to address these inequalities in two ways:

- a) By providing scholarships and other incentives to reduce financial stress on the family and to increase the motivation to continue education;
- b) By providing preferential admission in colleges and advanced professional programs through reservations or quotas. While some attempts at setting up special schools or hostels for children from marginalized communities have also been made, these have relatively been limited in scope. Policy intervention, particularly in the case of the highly controversial reservations or quotas in college admissions, comes much too late in the educational path of students.

Drawing on data from the India Human Development Survey (IHDS) conducted in 2004–05 by researchers from the University of Maryland and the National Council of Applied Economic Research (NCAER), data shows the rate of leaving school/ college at a given education level for boys from different social backgrounds. These figures show that the largest differences between forward caste Hindus and disadvantaged groups like Dalits, Adivasis and Muslims appear to lie primarily in school entrance and before completion of Class X.

The differences decline on progression to the next level on completion of Class X. Most minority students who have been able to pass the early hurdles have developed skills and may have intelligence, fortitude and motivation far exceeding their more privileged peers, which increases their chances of success and reduces the inequalities in educational outcomes. They may also belong to the more privileged sections of the dalit, Adivasi, Other Backward Class (OBC), or Muslim communities and may be less likely to be subject to prejudices and disadvantages faced by their less-privileged brothers and sisters. These observations are consistent with the finding from international literature on comparative education, which also notes greater inequalities in education at early stages.

Unfortunately, public policies, when it comes to addressing educational inequalities, tend to focus more on higher education instead of on early education, possibly because they are easier to address. The picture of educational inequalities in India is not consistently miserable. Considerable narrowing in basic literacy rates has taken place. Statistics on basic literacy are naturally attained by asking individuals or their family members whether they can read and write a sentence. In this, the IHDS, like the Census of India and other surveys documents the convergence between various social groups. To some extent this convergence is attributable to rising school enrolment among all sections of society, and to some extent is a statistical artifact generated by the higher education groups, forward caste Hindus and smaller religious groups such as Christians, Sikhs and Jains reaching near 100 per cent literacy rates. More detailed studies also show that the gap is closing in some areas. An analysis of the National Sample Survey data between 1983 and 2000 states.

However, in spite of this limited success, disparities in educational experiences of children between social groups persist. Data shows differences in experiences of children aged 6 to 14

from various social groups documented by the IHDS. It is important to note that these data refer to the period before the Right to Education (RTE) Act was implemented and some of the parameters such as repeating or failing a class may be less relevant now. In addition, Dalit, Adivasi and Muslim children fare far worse on all the mentioned indicators when compared to forward caste Hindus and other religious groups with OBCs falling somewhere in the middle. The disadvantages of Muslims are particularly noteworthy since their economic status is often at par with the OBCs, but when it comes to education, they are far behind OBCs and closer to Dalits and Adivasis.

### **Public Policy Implications:**

It is well recognized by demographers that the largest improvements in life expectancy can be achieved by focusing on infant mortality rather than mortality reduction at older ages. Saving the life of one child adds about 70 years to his/ her life, saving that of a 60-year-old may only add another 15. Similarly, reduction in educational inequality at the primary education stage can have a long-lasting impact and could be the most leveraged investment a society can make.

However, Indian public policies are excessively focused on reducing inequalities in college education, possibly because interventions at younger ages are harder to identify and implement. Nonetheless, for a substantial reduction in educational inequality, we must focus on primary education. In order to do this, four types of activities are needed:

#### **i. Ensuring that Educational Policies do not Inadvertently Exacerbate Pre-existing Inequalities:**

It is important to ensure that the RTE is implemented in a way that reduces the reliance on parental inputs or resources and increases the role of schools in providing education. In systems where a great deal of reliance is placed on homework and/or private tuitions, children whose parents are unable to provide the required supervision are likely to be left behind. A couple of RTE provisions may well have such unintended effects. First, the RTE requires that newly-enrolled children be placed in classes appropriate to their age, regardless of their skill level. Second, children cannot be retained in Classes I–VIII. This places a tremendous burden on the teacher. When coupled with the fact that children who start school late are often from dalit, adivasi or Muslim backgrounds, this may lead to lower skill growth among those who start out later than their classmates. A number of studies have suggested that overambitious curricula without concomitant support to teachers lead to low levels of growth in learning outcomes and inappropriate placement is likely to place too high a burden on teachers. One of the ways of dealing with this challenge may be to have remedial training before or after school hours.

#### **ii. Special Programs for Children from Disadvantaged Groups:**

Research suggests that children often lose ground during school vacations, particularly if they come from families where reading materials are not available. Having special programs during summer vacations and other holidays for children who are in danger of falling behind or need remedial classes can help alleviate some of these problems. Rayat Schools, an interesting program in Maharashtra, has sub-schools attached to normal ones for children who have dropped out or fall behind. Additionally, programs designed to keep girls in school that involve cash payment to parents on completion of Class XII could be extended to dalit, adivasi and Muslim children [3].



### iii. Identifying Specific Problems Faced by Disadvantaged Children in School:

Many studies are underway to identify the specific reasons for lower learning of disadvantaged children at school. Recent studies have shown that:

- a) Teachers are being indifferent to teaching these children and checking their class/homework;
- b) In case of shortages and even otherwise these children do not receive free books and uniforms like other children;
- c) Other children in the class tease and trouble them discouraging them from attending school and teachers do not intervene most of the time;
- d) These children are often made to sit separately in class, drink water from separate vessels or play in separate areas.

Such discriminatory and exclusionary practices are highly demotivating and discouraging for the children and hence need to be identified and teachers and staff trained to not only be more sensitive but be pro-active in paying special attention to children from these groups.

### iv. Better Monitoring of Existing Programs:

A number of existing programs fail to deliver the intended benefits and services. The food distribution is found to be discriminatory with food not given or served in separate utensils or with separate seating arrangements. Increasing the involvement of non-governmental organizations (NGOs) that focus on dalit, adivasi or Muslim issues in program monitoring may ensure that benefits are appropriately distributed while raising the awareness level in the community about its educational needs.

### v. Research on School Performance and Teaching Techniques:

Very little attention has been directed towards classroom processes that put some students at a disadvantage, or effective teaching techniques that can reduce the gap. For example, we know little about whether schools for only children from minority communities can remedy the educational disparity. A number of innovative programmes already exist. For example, schools have been set up by Navsarjan in Gujarat with specially designed curricula for dalit children. Evaluation of these curricula and monitoring of outcome may help inform larger educational reforms.

Evidence suggests that there are clearly a set of factors specific to children from minority communities which unless explicitly understood, specified and made part of the educational reform process, would make this new initiative less effective in delivering to children from these groups and bridging the education, and eventually, income gap. In addition, the time and levels/standards at which these specific interventions are to be made is also important and need to be made part of the education reforms [4].

### Education for Equality Disparities: Excerpts from The Education Policy

The new Policy will lay special emphasis on the removal of disparities and to equalize educational opportunity by attending to the specific needs of those who have been denied equality so far.

**i. Education for Women's Equality:**

Education will be used as an agent of basic change in the status of woman. In order to neutralize 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. Women's studies will be promoted as a part of various courses and educational institutions encouraged taking up active programmes to further women's development. The removal of women's illiteracy and obstacles inhibiting their access to, and retention in, elementary education will receive overriding priority, through provision of special support services, setting of time targets, and effective monitoring. Major emphasis will be laid on women's participation in vocational, technical and professional education at different levels. The policy of non-discrimination will be pursued vigorously to eliminate sex stereo-typing in vocational and professional courses and to promote women's participation in non-traditional occupations, as well as in existing and emergent technologies.

**ii. Education of Scheduled Castes:**

The central focus in the SCs' educational development is their equalization with the non-SC population at all stages and levels of education, in all areas and in all the four dimensions – rural male, rural female, urban male and urban female. The measures contemplated for this purpose include:

- a) Incentives to indigent families to send their children to school regularly till they reach the age of 14.
- b) Pre-matric Scholarship scheme for children of families engaged in occupations such as scavenging, flaying and tanning to be made applicable from Class I onwards. All children of such families, regardless of incomes, will be covered by this scheme and time-bound programmes targeted on them will be undertaken.
- c) Constant micro-planning and verification to ensure that the enrolment, retention and successful completion of courses by SC students do not fall at any stage, and provision of remedial courses to improve their prospects for further education and employment.
- d) Recruitment of teachers from Scheduled Castes.
- e) Provision of facilities for SC students in students' hostels at district headquarters, according to a phased programme.
- f) Location of school buildings, Balwadis and Adult Education Centres in such a way as to facilitate full participation of the Scheduled Castes.
- g) The utilisation of Jawahar Rozgar Yojana resources so as to make substantial educational facilities available to the Scheduled Castes.
- h) Constant innovation in finding new methods to increase the participation of the Scheduled Castes in the educational process.

### iii. Education of Scheduled Tribes:

The following measures will be taken urgently to bring the Scheduled Tribes on par with others:

- a) Priority will be accorded to opening primary schools in tribal areas. The construction of school buildings will be undertaken in these areas on a priority basis under the normal funds for education, as well as under the Jawahar Rozgar Yojana, Tribal Welfare schemes, etc
- b) The socio-cultural milieu of the STs has 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.
- c) Educated and promising Scheduled Tribe youths will be encouraged and trained to take up teaching in tribal areas.
- d) Residential schools, including Ashram Schools, will be established on a large scale.
- e) Incentive schemes will be formulated for the Scheduled Tribes, keeping in view their special needs and life styles. Scholarships for higher education will emphasise technical, professional and para-professional courses. Special remedial courses and other programmes to remove psycho-social impediments will be provided to improve their performance in various courses.
- f) Anganwadis, Non-formal and Adult Education Centres will be opened on a priority basis in areas predominantly inhabited by the Scheduled Tribes.
- g) The curriculum at all stages of education will be designed to create an awareness of the rich cultural identity of the tribal people as also of their enormous creative talent.

### iv. Other Educationally Backward Sections and Areas:

Suitable incentives will be provided to all educationally backward sections of society, particularly in the rural areas. Hill and desert districts, remote and inaccessible areas and islands will be provided adequate institutional infrastructure.

#### a) Minorities:

Some minority groups are educationally deprived or backward. Greater attention will be paid to the education of these groups in the interests of equality and social justice. This will naturally include the Constitutional guarantees given to them to establish and administer their own educational institutions, and protection to their languages and culture. Simultaneously, objectivity will be reflected in the preparation of textbooks and in all school activities and all possible measures will be taken to promote an integration based on appreciation of common national goals and ideals, in conformity with the core curriculum.

#### b) Handicapped:

The objective should be to integrate the physically and mentally handicapped with the general community as equal partners, to prepare them for normal growth and to enable them to face life with courage and confidence. The following measures will be taken in this regard:

1. Wherever it is feasible, the education of children with motor handicaps and other mild handicaps will be common with that of others.
2. Special schools with hostels will be provided, as far as possible at district headquarters, for the severely handicapped children.
3. Adequate arrangements will be made to give vocational training to the disabled.
4. Teachers' training programmes will be reoriented, in particular for teachers of primary classes, to deal with the special difficulties of the handicapped children;
5. Voluntary effort for the education of the disabled, will be encouraged in every possible manner[5], [6].

**c) Adult Education:**

Our ancient scriptures define education as that which liberates i.e., provides the instruments for liberation from ignorance and oppression. In the modern world, it would naturally include the ability to read and write, since that is the main instrument of learning. Hence, there is a crucial importance of adult education, including adult literacy. The whole nation has pledged itself, through the National Literacy Mission, to the eradication of illiteracy, particularly in the 15-35 age group through various means, with special emphasis on total literacy campaigns. The Central and State Governments, political parties and their mass organizations, the mass media and educational institutions, teachers, students, youth, voluntary agencies, social activist groups, and employers, must reinforce their commitment to mass literacy campaigns, which include literacy and functional knowledge and skills, and awareness among learners about the socio-economic reality and the possibility to change it. Since involvement of the participants of the literacy campaigns in the development programmes is of crucial importance, the National Literacy Mission will be geared to the national goals such as alleviation of poverty, national integration, environmental conservation, observance of the small family norm, promotion of women's equality, universalization of primary education, basic health-care, etc. It will also facilitate energization of the cultural creativity of the people and their active participation in development processes. Comprehensive programmes of post-literacy and continuing education will be provided for neo-literates and youth who have received primary education with a view to enabling them to retain and upgrade their literacy skills, and to harness it for the improvement of their living and working condition. These programmes would include:

- a. Establishment of continuing education centers of diverse kind to enable adults to continue their education of their choice;
- b. Workers' education through the employers, trade unions and government;
- c. Wider promotion of books, libraries and reading rooms;
- d. Use of radio, TV and films as mass as well as group learning media;
- e. Creation of learners' groups and organizations;
- f. Programmes of distance learning

A critical development issue today is the continuous up gradation of skills so as to produce manpower resources of the kind and the number required by the society. Special emphasis will, therefore, be laid on organization of employment/self-employment oriented, and need and interest based vocational and skill training programmes[7], [8].

**d) Education and Social Mobility:**

The role of education in promoting social mobility is among the central issues in contemporary sociological and political debate. In modern societies, education has become an increasingly important factor in determining which jobs people enter and in determining their social class position. This has led some scholars to believe in the advent of open and meritocratic societies but the empirical evidence has cast doubts on this. In many countries the relationship between family background (ie social origins) and educational opportunity is still strong: people from more advantaged social classes have higher chances of embarking on a long educational career and gaining higher level qualifications than those from less advantaged classes. The acquisition of higher educational qualifications results in a clear advantage when they enter the labour market. Indeed, education has been found to be a crucial intervening link between the social background of individuals and their later class destination, and this may reinforce social inequalities and reduce social mobility.

Educational institutions and their admission, selection and certification processes may play a significant role in reducing or maintaining social inequalities. It has been often opined that lack of educational qualification restricts social mobility. In developed countries people wish to attain higher level of education to equip themselves to obtain more prestigious jobs. For doing so, people want to receive extra years of education even if it is not required for some of the jobs or occupations that they are seeking for. Evidences show that educational achievement has no consistent relationship to later job performance and productivity. What is more significant, however, is that the lack of educational qualifications restricts social mobility of those people who for one reason or another have been unable to obtain them.

**DISCUSSION**

The issue of education and social justice is a complex one, and it involves multiple factors that contribute to inequality. Education is often seen as the key to social mobility, and for many people, it is a means of escaping poverty and achieving a better life. However, in reality, access to quality education is not equal for everyone, and this contributes to a cycle of poverty and inequality. One of the key factors that contribute to educational inequality is socio-economic status. Students from low-income families are less likely to have access to quality education and resources that are essential for academic success, such as books, computers, and tutoring. In addition, they may face challenges such as hunger, unstable housing, and lack of access to healthcare, which can negatively impact their academic performance. Another factor that contributes to educational inequality is race. Students of color are more likely to attend underfunded schools and receive a lower quality of education than their white counterparts. They are also more likely to be disciplined more harshly and receive fewer opportunities for advanced coursework or extracurricular activities.

In addition, gender can also play a role in educational inequality. Girls and women are often disadvantaged in education, particularly in areas where gender stereotypes and biases are prevalent. For example, girls may be discouraged from pursuing certain fields such as science, technology, engineering, and mathematics (STEM), while boys may receive more support and encouragement in these areas. To address educational inequality and promote social justice, it is essential to provide equal opportunities for all students regardless of their socio-economic status, race, gender, or any other factor. This can be achieved by increasing funding for schools in low-income areas, providing resources and support to students in need,

and creating policies and programs that promote equity in education. Additionally, it is important to address systemic issues such as institutionalized racism and gender biases in education. This can be achieved by implementing anti-bias training for teachers and staff, promoting diversity in curriculum and textbooks, and supporting initiatives that promote equity and social justice [9].

## CONCLUSION

In conclusion, the issue of educational inequality is a complex one that has significant implications for social justice. The unequal distribution of educational opportunities based on socio-economic status, race, gender, and other factors perpetuates a cycle of poverty and inequality. To promote social justice, it is essential to address these systemic issues and ensure that all students have access to quality education and resources. By creating policies and programs that promote equity and diversity, implementing anti-bias training, and increasing funding for underfunded schools, we can work towards a more just and equitable education system. Ultimately, investing in education is an investment in our future, and it is essential for creating a more just and equitable society.

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## CHAPTER 16

### AN OVERVIEW OF THE EDUCATION AND MOBILITY CONSTRAINTS IN SOCIOLOGY

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#### ABSTRACT:

The complex relationship between education and social mobility in the field of sociology. Despite the fact that education is widely recognized as a key factor in achieving upward mobility, it is not always the case that individuals with advanced degrees in sociology are able to translate their educational attainment into better job prospects or higher incomes. Drawing on sociological theories and empirical research, this paper explores the various structural, cultural, and individual-level barriers that can impede the upward mobility of sociology graduates, including issues related to occupational segregation, institutional discrimination, and social network ties. Ultimately, the paper argues that a more nuanced understanding of the interplay between education and social mobility in the context of sociology is essential for developing effective policies and programs that can help to alleviate these constraints and promote greater economic and social mobility for all individuals.

#### KEYWORDS:

Discrimination, Social Networks, Empirical Research, Structural Barriers, Cultural Barriers, Economic Mobility.

#### INTRODUCTION

Education has long been seen as a pathway to upward social mobility, providing individuals with the knowledge, skills, and credentials necessary to access better job opportunities and higher incomes. In the field of sociology, advanced degrees are often viewed as a means of achieving social and economic success. However, despite the fact that sociology graduates possess advanced education and analytical skills, they may still face significant challenges in securing stable employment and achieving upward mobility. This paper explores the complex relationship between education and social mobility in the field of sociology. Specifically, it investigates the various constraints that may hinder sociology graduates' upward mobility, including occupational segregation, institutional discrimination, and social network ties. Drawing on sociological theories and empirical research, the paper aims to provide a comprehensive understanding of the multiple barriers that may impede the ability of sociology graduates to translate their educational attainment into better job prospects and higher incomes.

The paper begins by defining key concepts related to education and social mobility and provides an overview of the current state of sociology as an academic discipline. It then delves into the various structural, cultural, and individual-level factors that can constrain the upward mobility of sociology graduates, including the role of gender, race, and class in shaping occupational opportunities and social networks. Finally, the paper concludes by arguing that a more nuanced understanding of the interplay between education and social



mobility in the context of sociology is necessary to develop effective policies and programs that can help to alleviate these constraints and promote greater economic and social mobility for all individuals. There are various factors which impede mobility of the individuals in a social structure, and such factors are referred to as constraints on mobility. The internal constraints may be classified as values, aspirations and personality patterns of the individuals. The external constraints are the opportunity structure of society with which the individual is influenced.

- i. **System of Belief and Values:** One of the primary constraints in the upward mobility is a system of beliefs and values existing in the society. Studies have found that lower socio-economic groups place less emphasis upon college education as necessary for progress and advancement and are less likely to allow college education for their children. In addition, opportunities for education to the lower classes are very limited, particularly in the rural areas. Thus, the prevalent value system governs their aspirations and actions. Hence, they may lag behind the upper classes in the regard.
- ii. **Family Influence:** Upward mobility is also restricted due to the family influences. It has been found that both occupational plans and aspirations are positively associated with the prestige ranking of father's occupation. If the family itself lacks initiative it is reflected in the child's desire for not moving out of family bonds. The child develops a tendency to take up a job that the family wants in the age-old hierarchical set up. The child also doesn't show much interest in education because the parents are least concerned with it, especially in the joint families.
- iii. **Individual Personality:** Traits ingrained in the individual's personality structure may also contribute to his mobility or immobility. Number of studies has found that achievement motivation, intelligence, aspirations and values are related with mobility. The person grows to attain new values in life and thereby shapes his performance. Those who gradually perform well they opt for better and higher education, thus a better job prospect and eventual upward social mobility.

Various findings have revealed that the strength of the achievement motive is clearly related to upward mobility. Often it could happen that the youth of the upper strata of the society may not need strong personal motivation for mobility. They get better advice and a conducive environment where looking upward in life is encouraged and where they are provided with wise decisions for setting up their careers.

### **Women and Education:**

Education's importance has been emphasized by a number of international conventions, including the Universal Declaration of Human Rights and the Program of Action of the 1994 International Conference on Population and Development.<sup>2</sup> The Fourth World Conference on Women, held in Beijing in 1995, recognized that women's literacy is key to empowering women's participation in decision making in society and to improving families' well-being. In addition, the United Nations has articulated the Millennium Development Goals (MDGs), which include goals for improved education, gender equality, and women's empowerment. The MDGs emphasize education's essential role in building democratic societies and creating a foundation for sustained economic growth. In the increasingly open global economy, countries with high rates of illiteracy and gender gaps in educational attainment tend to be less competitive, because foreign investors seek labor that is skilled as well as inexpensive. Various global trends pose special challenges to women who are illiterate or have limited

education. Economies' export orientation and the growing importance of small and medium-sized enterprises create opportunities for women, but women need the appropriate education and training to take full advantage of these opportunities. But great challenges remain. Many people especially girls are still excluded from education, and many more are enrolled in school but learning too little to prepare them for 21st century job markets. In some countries, access to the secondary and higher education that helps create a skilled and knowledgeable labor force continues to be limited; even where access is not a problem, the quality of the education provided is often low.

#### **i. Education: A Social Right and a Development Imperative**

Education's importance has been emphasized by a number of international conventions, including the Universal Declaration of Human Rights and the Programme of Action of the 1994 International Conference on Population and Development. The Fourth World Conference on Women, held in Beijing in 1995, recognized that women's literacy is key to empowering women's participation in decision-making in society and to improving families' well-being. In addition, the United Nations has articulated the Millennium Development Goals (MDGs), which include goals for improved education, gender equality, and women's empowerment. The MDGs emphasize education's essential role in building democratic societies and creating a foundation for sustained economic growth. Education contributes directly to the growth of national income by improving the productive capacities of the labor force. A recent study of 19 developing countries, including Egypt, Jordan, and Tunisia, concluded that a country's long-term economic growth increases by 3.7 percent for every year the adult population's average level of schooling rises.

Thus, education is a key strategy for reducing poverty where poverty is not as deep as in other developing regions. According to the United Nations Population Fund, countries that have made social investments in health, family planning, and education have slower population growth and faster economic growth than countries that have not made such investments. In the increasingly open global economy, countries with high rates of illiteracy and gender gaps in educational attainment tend to be less competitive, because foreign investors seek labor that is skilled as well as inexpensive. Various global trends pose special challenges to women who are illiterate or have limited education. Economies' export orientation and the growing importance of small and medium-sized enterprises create opportunities for women, but women need the appropriate education and training to take full advantage of these opportunities [1], [2].

In addition, the benefits of female education for women's empowerment and gender equality are broadly recognized:

- a) As female education rises, fertility, population growth, and infant and child mortality fall and family health improves
- b) Increases in girls' secondary school enrollment are associated with increases in women's participation in the labor force and their contributions to household and national income
- c) Women's increased earning capacity, in turn, has a positive effect on child nutrition.

- d) Children especially daughters of educated mothers are more likely to be enrolled in school and to have higher levels of educational attainment.
- e) Educated women are more politically active and better informed about their legal rights and how to exercise them.

#### ii. Low Educational Status of Women: Causes

- a) **Neglect of Female Education due to Gender Inequality:** In India, ever since the medieval period, female education has been totally neglected. Foreign rulers never took any interest in female education and even after independence things have not improved drastically. Girls are neglected often neglected in the patriarchal set up as there is always preference over sons. Girls were withdrawn from education once they attain puberty due to the conservative cultural values of the parents and society. Girl's education was also cut short due to early marriage.
- b) **Imposition of Domestic Responsibilities on Girls:** Unlike the boys' girls are made to assume domestic responsibility from an early age. They are expected to do domestic work in order to make free their mothers to go out of home for undertaking economically rewarding activities. Girls belonging to very poor families are also made to work in the houses of the affluent people as domestic maids.
- c) **Lack of Educational Facilities (especially in the villages):** For a substantial period of time, education had not reached to the rural areas in India. Till date, even after so many governmental initiatives, education in rural areas is a big challenge. Parents of girls were reluctant to send their daughters to faraway places in the villages. Acute shortage of female teachers working in the rural areas also prevented parents from sending their daughters to schools in absence of female teachers. Till now, parents of girls are unwilling to send them to the co-education schools and schools exclusively for girls are scarce in rural areas.
- d) **Historical factors:** For centuries together, female education in India was neglected and hence, tradition bound people came to believe that the education of women is unworthy of any serious consideration. Since most of the mothers themselves were uneducated they never felt the need for getting education to their daughters. In the beginning of the 20th century, that is, in 1901 hardly 6 women out of 1000 were illiterate. As per 2001 figures, more than 46% of women remain illiterate in India. it is not easy to inspire them to take up the responsibility of giving education to their daughters [3].

#### iii. Indian Government schemes to encourage Woman Education:

- a) Sakshar Bharat mission for female literacy: Launched in 2008 for promoting adult education especially among woman under which Lok Shiksha Kendras were set up.
- b) SABLA-Rajiv Gandhi Scheme for Empowerment of Adolescent Girls: It aims to provide nutrition for growing adolescent girls by provision of food grains.
- c) Right To Education: RTE considers education as a fundamental right which will provide free and compulsory education to every child aged between 6 to 14.

- d) Kasturba Balika Vidyalaya: Establishment of residential upper primary schools for girl
- e) National Program for Education of Girls at Elementary Level: It is for reduction in the school dropouts by giving special attention to weak girls. In villages, women's group is formed. These groups follow up/supervision on girl's enrollment, attendance.
- f) Mahila Sangha: Under this scheme women's forums (Mahila Sangha) were created. It provides space for rural women to meet, discuss issues, ask questions, make informed choices. It is implemented in ten states.
- g) Rahstriya Madhyamik Shiksha Abhiyan: Infrastructure for girls' hostel for secondary education.
- h) Dhanlakshmi scheme: Conditional money transfer scheme for Girl Child following 3 conditions.
  - i. At birth and Registration of Birth.
  - ii. Progress of Immunization and Completion of Immunization.
  - iii. Enrollment and Retention in School.

#### **Equality of Educational Opportunities:**

It is an accepted working policy of all the democratic nations to make provision for equal opportunities. As Dr. Radhakrishnan has pointed out long ago, "Democracy only provides that all men should have equal opportunities for the development of their unequal talents". The Indian Constitution also as per the articles 15, 16, 17, 38 and 48, guarantees that the State shall not discriminate between persons on account of their religion, or region or caste or class. The Preamble of the Constitution also assures equality to all the citizens. It implies that the constitution is committed to the principle of equality and accepted it as an article of faith.

He further maintained that, one of the important social objectives of the education is to equalize opportunity, enabling the backward or underprivileged classes and individuals to use education as a lever for improvement of their condition. Every Society that values social justice and is anxious to improve the lot of the common man and cultivate all available talent, must ensure progressive equality of opportunity to all sections of the population. This is the only guarantee for the building up of an egalitarian human society by which the exploitation of the weak will be minimized [4], [5].

#### **Need for Equalization of Educational Opportunities:**

This is essentially linked with the equality notions in the social system. The social system which intends to provide equal opportunities for the advancement of all has to make provision for equal educational opportunities also. Following are the reasons for such equalization:

- i. Equality of educational opportunities is needed for the establishment of an egalitarian society based on social equality and justice.
- ii. It contributes to the search for talents among all the people of the nation.

- iii. It is essential to ensure rapid advancement of an nation.
- iv. It is needed for the successful functioning of a democracy (educated people can ensure a meaningful democracy).
- v. It helps to develop a closer link between manpower needs of a society and the availability of the skilled personnel.

### **Role of Education in Equalizing Opportunities:**

It is now widely held that provision for equality of education has become an utter requirement for improving one's social status. In modern society achieving merit and ability is only possible through education. Education plays a significant role in propelling individuals towards upward social mobility. M.S.Gore is of the opinion that education plays the role in equalizing opportunities in three important ways:

- i. By creating opportunities which should be made available for all those who have the desire and the ability to be profited by it.
- ii. By preparing a content of education which endeavors to promote the development of scientific and pragmatic outlook.
- iii. By establishing a social environment based on religion, language caste, class etc to provide equal opportunity to secure good education.

It is a fact that education is not the only channel to social mobility, but at the same time, it is equally true that lack of education is bound to prove a great obstacle in mobility. Studies have revealed that the disadvantaged sections in our society (SCs, STs, OBCs, women and others) have been exploited because of their illiteracy. At the same time, they have also revealed that education has proved to be an effective instrument of equality especially for these sections [6].

### **Causes of Educational Inequalities:**

- i. Inequalities of educational opportunity occurs due to the poverty of a large number of people as they cannot afford the expenses of education.
- ii. Children in rural areas studying in poorly equipped schools have to compete with the children in urban areas where there are well-equipped schools. The poor exposure of rural children may lead to their poor performance.
- iii. In absence of better educational facilities in the nearby vicinity, it may be difficult for the children to travel far flung areas for studying.
- iv. Wide inequalities also arise from differences in home environments, children residing in slums may not get the same environment as children of elite parents.
- v. There is an ever-persisting wide sex disparity in India. hence, girls' education at all stages of education is not similarly encouraged as boys.
- vi. Education of the backward communities (SCs, STs etc) is not at par with the forward or mainstream communities of the society.

### **Suggestions for Eradicating Inequality in Educational Opportunity in India:**

The government of India has been striving to achieve the target of providing equal educational opportunities to all the people. Few suggestions could be provided as follows:

- i. To reap the benefits of education and also to remove the prejudices and biases, adult illiteracy has to be removed by launching appropriate literacy programmes.
- ii. By following a policy of protective discrimination all efforts must be made to increase the opportunities for education to all the weaker sections of the society.
- iii. Sincere efforts should be made to provide compulsory education to all the children.
- iv. The higher education opportunities must be extended to all on merit.

### **Education Commission suggests:**

- i. Inequality in education is one of the most alarming social problems in the contemporary times. Because of the poor and deteriorating quality of the government schools, more and more parents are willing to send their children to private schools, in spite of exorbitant tuition fees. These schools generally generate better interest in learning because of smaller class size, higher academic standards, better teacher-student contacts and greater discipline.
- ii. In spite of various special affirmative programmes by the government, a huge proportion of the students from SC and ST population have been unable to break out of the clutches of traditional occupation and the vicious circle of poverty. The socio-economic status of the children not only determines their access to quality schools, but even when they are in equal schools, the cultural resources they bring to these schools heavily influence their performance. Thus, inequality perpetuates and even increases existing social stratification system.
- iii. Social stratification in India along the lines of caste, ethnicity and religion is also reflected in educational attainment with a vast quantity of literature documenting inequalities therein. These inequalities have been a cause of concern to both the government and civil society. The government has put in place strong, affirmative action policies to redress many of the historical injustices [7].
- iv. The role of education in promoting social mobility is among the central issues in contemporary sociological and political debate. In modern societies, education has become an increasingly important factor in determining which jobs people enter and in determining their social class position.
- v. It is now widely held that provision for equality of education has become an utter requirement for improving one's social status. In modern society achieving merit and ability is only possible through education. Education plays a significant role in propelling individuals towards upward social mobility.

### **DISCUSSION**

The relationship between education and social mobility has been a topic of interest for sociologists for decades. In the field of sociology, an advanced degree is often seen as a



pathway to upward mobility, providing individuals with the skills, knowledge, and credentials necessary to access better job opportunities and higher salaries. However, while education is undoubtedly an important factor in achieving social and economic success, sociology graduates may still face significant constraints when it comes to securing stable employment and achieving upward mobility. One of the primary constraints facing sociology graduates is occupational segregation. Women and people of color are often underrepresented in high-paying, prestigious occupations, and instead find themselves working in lower-paid, less prestigious jobs. This is known as occupational segregation, and it can be a significant barrier to upward mobility for sociology graduates who may be seeking careers in fields that are traditionally dominated by white men. Even when sociology graduates are able to secure employment in their desired field, they may find themselves facing discrimination and bias that can limit their opportunities for advancement. Another constraint that can impede the upward mobility of sociology graduates is institutional discrimination. This refers to the ways in which policies, practices, and cultural norms within organizations and institutions can perpetuate inequality and limit the opportunities available to marginalized groups. For example, discrimination in hiring and promotion practices, unequal pay, and lack of access to professional networks and mentoring opportunities can all contribute to lower rates of upward mobility among sociology graduates who belong to underrepresented groups. Finally, social network ties can also play a significant role in determining the opportunities available to sociology graduates. Research has shown that individuals who have strong ties to people in positions of power and influence are more likely to secure high-paying, prestigious jobs, regardless of their educational qualifications. Sociology graduates who do not have access to such networks may find themselves at a significant disadvantage when it comes to securing employment and advancing in their careers [8], [9].

## CONCLUSION

In conclusion, the education and mobility constraints in sociology are significant and multifaceted. While education is a key factor in achieving upward mobility, sociology graduates face a variety of structural, cultural, and individual-level barriers that can impede their ability to translate their educational attainment into better job prospects and higher incomes. Occupational segregation, institutional discrimination, and social network ties all play a role in determining the opportunities available to sociology graduates, and addressing these constraints requires a nuanced understanding of the interplay between education and social mobility in the context of sociology. Despite these challenges, it is important to recognize that sociology graduates can play a critical role in promoting greater economic and social mobility for all individuals. By using their analytical skills and sociological insights to identify and address the root causes of inequality, sociology graduates can work to create more just and equitable societies. This may involve advocating for policies and programs that promote greater access to education and training opportunities, challenging discriminatory practices within organizations and institutions, and building networks and partnerships that support the advancement of underrepresented groups. Ultimately, a more comprehensive understanding of the education and mobility constraints facing sociology graduates can help to inform the development of more effective policies and programs aimed at promoting greater economic and social mobility for all individuals. By working to address these constraints, we can create a more just and equitable society that benefits everyone, regardless of their background or educational attainment.



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## CHAPTER 17

### AN ELABORATION OF THE EMERGING TRENDS IN EDUCATION IN INDIA

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#### **ABSTRACT:**

The emerging trends in education in India, a country that has undergone significant changes in recent years due to rapid technological advancements, increasing globalization, and changing societal expectations. Drawing on a comprehensive review of recent literature and empirical evidence, the paper highlights several key trends that are transforming the Indian education system, including the rise of online learning, the emphasis on skill development, the adoption of innovative pedagogical approaches, the growing demand for vocational education, and the increasing importance of social and emotional learning. The paper also discusses the challenges and opportunities associated with these trends, and provides recommendations for policymakers, educators, and other stakeholders to leverage these trends to enhance the quality and relevance of education in India.

#### **KEYWORDS:**

Education, Emerging Trends, India, Online Learning, Skill Development, Vocational Education

#### **INTRODUCTION**

The present-day education system in India has come a long way and the age-old traditions have undergone a new makeover. Government of India is doing lots of efforts in this field so that the objective of inclusive growth can be achieved very soon by it. A great achievement of the Indian government is a big jump in the literacy rate from 18.3% in 1950-51 to 74.04% in 2010-11. Such an achievement is the result of a lot of efforts by the Indian government in the education sector. The government is improving the country's education status to enhance the standard of living of the people and also to achieve other goals like, overcoming the problem of poverty and unemployment, social equality, equal income distribution, etc. Education contributes to the individual's well-being as well as the overall development of the country. Education is not only a device of enhancing efficiency but is also an effective tool of widening and augmenting democratic participation and upgrading the overall quality of individual and societal life. Thus, the importance of education can't be ignored.

There has not been any fundamental change in the structure of secondary and higher education in India. If there has been any such change, then only few of the states have been affected. The period since the nineties, especially since last decade, has witnessed growth in response to the demand generated by the expansion of elementary education. Primary as well as higher education sector have also witnessed great attention of the Indian Government. The present paper has made a comparison of elementary education system of Haryana with that of

its neighboring states, like, Punjab, Himachal Pradesh, Rajasthan, Uttar Pradesh, and Delhi. Major indicators showing the achievements and failures in the education sector have been taken and data has been analyzed on the basis of such factors.

### **School Education in India**

The role of Universal Elementary Education (UEE) for strengthening the social fabric of democracy through provision of equal opportunities to all has been accepted since the inception of our Republic. With the formulation of NPE, India initiated a wide range of programmes for achieving the goal of UEE through several schematic and programme interventions. The Sarva Shiksha Abhiyan (SSA) is being implemented as India's main programme for universalizing elementary education. Its overall goals include universal access and retention, bridging of gender and social category gaps in education and enhancement of learning levels of children. SSA provides for a variety of interventions, including inter alia, opening and construction of new schools, additional teachers, regular teacher in-service training, academic resource support to ensure free textbooks, uniforms and free support for improving learning outcomes. The Right to Free & Compulsory Education Act 2009 provides a justiciable legal framework that entitles all children between the ages of 6-14 years free and compulsory admission, attendance and completion of elementary education. It provides for children's right to an education of equitable quality, based on principles of equity and non-discrimination. Most importantly, it provides for children's right to an education that is free from fear, stress and anxiety [1], [2].

#### **i. Right to Free & Compulsory Education Act 2009**

The Constitution (Eighty-sixth Amendment) Act, 2002 inserted Article 21-A in the Constitution of India to provide free and compulsory education of all children in the age group of six to fourteen years as a Fundamental Right in such a manner as the State may, by law, determine. The Right of Children to Free and Compulsory Education (RTE) Act, 2009, which represents the consequential legislation envisaged under Article 21-A, means that every child has a right to full time elementary education of satisfactory and equitable quality in a formal school which satisfies certain essential norms and standards.

Article 21-A and the RTE Act came into effect on 1 April 2010. The title of the RTE Act incorporates the words free and compulsory. Free education means that no child, other than a child who has been admitted by his or her parents to a school which is not supported by the appropriate Government, shall be liable to pay any kind of fee or charges or expenses which may prevent him or her from pursuing and completing elementary education. Compulsory education casts an obligation on the appropriate Government and local authorities to provide and ensure admission, attendance and completion of elementary education by all children in the 6-14 age group.

With this, India has moved forward to a rights-based framework that casts a legal obligation on the Central and State Governments to implement this fundamental child right as enshrined in the Article 21A of the Constitution, in accordance with the provisions of the RTE Act. The RTE Act provides for the:

- a) Right of children to free and compulsory education till completion of elementary education in a neighborhood school.

- b) It clarifies that compulsory education means obligation of the appropriate government to provide free elementary education and ensure compulsory admission, attendance and completion of elementary education to every child in the six to fourteen age group. Free means that no child shall be liable to pay any kind of fee or charges or expenses which may prevent him or her from pursuing and completing elementary education.
- c) It makes provisions for a non-admitted child to be admitted to an age-appropriate class.
- d) It specifies the duties and responsibilities of appropriate Governments, local authority and parents in providing free and compulsory education, and sharing of financial and other responsibilities between the Central and State Governments.
- e) It lays down the norms and standards relating inter alia to Pupil Teacher Ratios (PTRs), buildings and infrastructure, school-working days, teacher-working hours.
- f) It provides for rational deployment of teachers by ensuring that the specified pupil teacher ratio is maintained for each school, rather than just as an average for the State or District or Block, thus ensuring that there is no urban-rural imbalance in teacher postings. It also provides for prohibition of deployment of teachers for non-educational work, other than decennial census, elections to local authority, state legislatures and parliament, and disaster relief.
- g) It provides for appointment of appropriately trained teachers, i.e. teachers with the requisite entry and academic qualifications.
- h) It prohibits (a) physical punishment and mental harassment; (b) screening procedures for admission of children; (c) capitation fee; (d) private tuition by teachers and (e) running of schools without recognition,
- i) It provides for development of curriculum in consonance with the values enshrined in the Constitution, and which would ensure the all-round development of the child, building on the child knowledge, potentiality and talent and making the child free of fear, trauma and anxiety through a system of child friendly and child centred learning.

## ii. Selected Programmes at Elementary Education Stage

### a) District Education Program:

Launched in 1994 in 42 districts, this is a Centrally Sponsored scheme aiming at providing access to primary education for all children, reducing primary dropout rates to less than 10 per cent, increasing learning achievement of primary school students by at least by 25 per cent and reducing gender and social groups to less than 5 per cent [3].

### b) National Program of Nutrition Support to Primary Education (Mid-day meal):

With a view to enhancing enrolment, retention and attendance and simultaneously improving nutritional levels among children, the National Program 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 & 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, vegetables 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 foodgrains, 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/school day for States in the North Eastern Region and Rs 1.50 per child / 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 Backwards Blocks (EBBs) and the name of the Scheme was changed from National Programme of Nutritional Support to Primary Education to National Program 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. The Scheme was further revised in April 2008 to extend the scheme to recognized as well as unrecognized Madarsas / Maqtabas supported under SSA [4].

**c) Lok Jumbish:**

This project started in 1992 and has completed in two phases up to June 1999. This programme is being implemented in Rajasthan and has shown a positive impact of micro-planning and school mapping process through community support.

**d) Pradhan Mantri Gramodaya Yojana (PMGY):**

This programme was launched during 2000-01 and envisages Additional Central Assistance (ACA) for basic minimum services in certain priority areas. The scheme has six components covering elementary education, primary health, rural shelter, rural drinking water, nutrition and rural electrification. A minimum of 10 per cent of ACA for all components except nutrition (for which it is 15 per cent) has been fixed. The allocation for the remaining 35 per cent of ACA would be decided by the States and UTs among the components of the Scheme, as per their priorities. Funds for elementary education sector under PMGY are utilized to further the goal of Universalization of Elementary Education.

**e) Mahila Samakhya**

The Mahila Samakhya scheme was started in 1989 for the education and empowerment of women in rural areas, particularly those from socially and economically marginalized groups.

It focuses on enabling a greater access to education, generating a demand for education, building capabilities and strengthening women's abilities to effectively participate in village-level processes for educational development.

**f) Sarva Shiksha Abhiyan**

SSA has been operational since 2000-2001 to provide for a variety of interventions for universal access and retention, bridging of gender and social category gaps 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 teachers, regular teacher in service training and academic resource support, free textbooks & uniforms and support for improving learning achievement levels / outcome. 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:

- a) Holistic view of education, as interpreted in the National Curriculum Framework 2005, with implications for a systemic revamp of the entire content and process of education with significant implications for curriculum, teacher education, educational planning and management.
- b) 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.
- c) 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.
- d) 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; i.e. a decisive intervention to bring about a basic change in the status of women.
- e) 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 marginalized backgrounds.
- f) Moral compulsion is imposed through the RTE Act on parents, teachers, educational administrators and other stakeholders, rather than shifting emphasis on punitive processes.
- g) 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.

### iii. Higher Education System in India: Current Scenario

The contemporary times have witnessed that students opt for higher studies with less interest or take it carelessly. Moreover, there are very few institutions in India who are imparting quality inputs so as to instill the learning skills amongst students. Higher Education System in India compared to developing / developed countries needs considerable development. The percentage of students taking higher education is hardly about 13 % whereas the same is varying between 28 to 90 %, across the world. The lowest % being 28 % and the same is as high as 90 % in developed countries. At one end we claim that India would rank 3rd among all countries by 2020 in education. If the overall ranking of relevant institutions is observed, then it's seen that in the year 2000, out of 500 there were 2 Indian Universities / Institutes were featured in the list, and 1 institution from China. Now almost after a decade in 2010 the tables have changed with only 1 institution from India being featured and 32 institutions are featured from China. It firmly spells out, how much we are lagging behind in terms of overall % of higher educational institutions, number of students pursuing higher education. We are not only beaten in by the developing and developed countries in terms of GDP, Exchange of foreign currency but also in terms of number of students pursuing higher education [5].

Budget allocation by Govt. of India as per 2012 plan is about 6 % which is not going to be adequate, and therefore allocation must be made appropriately, i.e., minimum 10 % in order to improve the scenario. Basic education must reach to maximum number of children from different strata of the society so that they are eligible to pursue higher education. Over and above, institutions must also concentrate on giving away quality inputs to the students. Institutions must look into constantly updating the syllabus in order to help students adapt with the changing market scenario. To start with they can look at making education liberal, introduce new practices & applied research work; updating the course curriculum frequently.

If such developments take shape in its true sense in our country students would be attracted to pursue higher education which will in turn fulfill corporate expectations. Efforts should also be taken to guide, mentor students and parents to develop and retain interest amongst students. In addition to above, curriculum should also include sports, hobby classes, vocational skills development program, employability enhancement & soft skills development programs, entrepreneurship development modules, specialization wise clubs and committees of students, practical assignments related to their field, industry interface related modules such as internships, industry visits, guest lectures/workshops/seminars, participation in summits, management quiz etc. with evaluation/monitoring system so as to ensure continual improvement in the same [6], [7].

Special emphasis must be given to communication and presentation skills, especially for students coming from rural background/remote locations and that for student's studies in vernacular languages, so that they can perform well in the corporate world, across the globe. Institutions should also inculcate multitasking abilities amongst students, foreign languages, advanced IT knowledge so that they can perform better in the chosen field. Student exchange, cultural exchange should be encouraged and various ways and means should be found to enhance student's interest level & participation. Government should also provide sufficient funds, annual schemes for unaided institution for enhancing overall support. Some specific programs of higher education should be developed for respective sectors, and companies of these sectors must assure employability through internships / projects and final placements



for win-win situation. These are some of the points if we practice in a near future for increasing percentage of students seeking higher education, the scenario will certainly increase., and students in turn will start adding value to the corporate world and towards the growth of our nation in the near future.

## DISCUSSION

India has always been a country that has placed a high value on education, with a long history of learning institutions dating back thousands of years. However, the education landscape in India has undergone significant changes in recent years, with a focus on emerging trends and innovations that are aimed at making education more inclusive, accessible, and effective. In this discussion, we will explore some of the emerging trends in education in India.

- i. **Online Learning:** The COVID-19 pandemic has accelerated the adoption of online learning in India, with schools and colleges shifting to remote learning to ensure continuity of education. This has led to the emergence of a range of online learning platforms, apps, and tools that are designed to enhance the learning experience. These platforms offer flexibility, convenience, and cost-effectiveness, making education accessible to students from all backgrounds.
- ii. **Blended Learning:** Blended learning, which combines online and offline learning, is another emerging trend in education in India. This model allows for a personalized learning experience, where students can learn at their own pace and style, while also engaging in face-to-face interactions with teachers and peers.
- iii. **Personalized Learning:** Personalized learning is a trend that is gaining popularity in India, as educators recognize the need to cater to individual student needs and abilities. This approach uses technology to create customized learning paths for each student, allowing them to learn at their own pace and style.
- iv. **Vocational Education:** The demand for vocational education and skills training is on the rise in India, as students seek to acquire skills that are relevant to the job market. This trend has led to the emergence of vocational training institutes that offer training in fields such as hospitality, healthcare, and engineering.
- v. **STEM Education:** Science, technology, engineering, and mathematics (STEM) education is another emerging trend in education in India, as the country seeks to become a global leader in innovation and technology. STEM education is aimed at equipping students with the skills and knowledge needed to pursue careers in fields such as robotics, AI, and data science.
- vi. **Gamification:** Gamification is an emerging trend in education in India, as educators recognize the potential of games to enhance the learning experience. Gamification involves incorporating game elements into the learning process, such as points, badges, and leaderboards, to make learning more engaging and fun [8], [9].

## CONCLUSION

In conclusion, the emerging trends in education in India are transforming the traditional model of education into a more inclusive, accessible, and effective one. These trends,

including online and blended learning, personalized learning, vocational education, STEM education, and gamification, are making education more relevant and responsive to the needs of the students and the job market. By embracing these trends, India is poised to become a global leader in education, innovation, and technology, and to create a brighter future for its students and society as a whole. However, it is important to ensure that these trends are implemented in a way that is equitable and accessible to all, regardless of their socioeconomic background or geographic location, to ensure that no student is left behind in the pursuit of education and a better future.

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## CHAPTER 18

### PHENOMENAL GROWTH OF HIGHER EDUCATION SECTOR IN INDIA

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#### **ABSTRACT:**

The remarkable growth of the higher education sector in India over the past few decades. It explores the factors that have contributed to this growth, including government policies, economic development, and the increasing demand for higher education. The paper also discusses the challenges that the sector faces, such as access and equity issues, quality concerns, and funding constraints. Despite these challenges, the phenomenal growth of higher education in India has had a significant impact on the country's economic and social development. The paper concludes with some recommendations for policymakers and stakeholders to sustain and enhance this growth.

#### **KEYWORDS:**

Economic Development, Education Policy, Higher Education, Quality Concerns, Social Development, Student Access, Sustainability.

#### **INTRODUCTION**

Higher Education sector has witnessed a tremendous increase in the number of Universities/University level Institutions & Colleges since Independence. The number of universities has increased 34 times from 20 in 1950 to 677 in 2014. The sector boasts of 45 Central Universities of which 40 are under the purview of Ministry of Human Resource Development, 318 State Universities, 185 State Private universities, 129 Deemed to be Universities, 51 Institutions of National Importance (established under Acts of Parliament) under MHRD (IITs - 16, NITs – 30 and IISERs – 5) and four Institutions (established under various State legislations). The number of colleges has also registered manifold increase of 74 times with just 500 in 1950 growing to 37,204, as on 31st March, 2013. The quantum growth in the Higher Education sector is spear-headed by universities, which are the highest seats of learning.

In India, "University" means a university established or incorporated by or under a Central Act, a Provincial Act or a State Act and includes any such institution as may, in consultation with the University concerned, be recognised by the University Grants Commission (UGC) in accordance with the regulations made in this regard under the UGC Act, 1956. Every year, millions of students from within the country and abroad, enter these portals mainly for their graduate, post graduate studies while millions leave these portals for the world outside. Higher Education is the shared responsibility of both the Centre and the States. The

coordination and determination of standards in Universities & Colleges is entrusted to the UGC and other statutory regulatory bodies.

The Central Government provides grants to the UGC and establishes Central Universities/Institutions of National Importance in the country. The Central Government is also responsible for declaring an educational institution as "Deemed-to-be University" on the recommendations of the UGC. At present, the main categories of University/University-level Institutions are: Central Universities, State Universities, Deemed-to-be Universities and University-level institutions. These are described as follows:

### **Governance in Higher Education in India:**

#### **i. The Department of Higher Education, MHRD,**

The Department of Higher Education, MHRD, is responsible for the overall development of the basic infrastructure of Higher Education sector, both in terms of policy and planning. Under a planned development process, the Department looks after expansion of access and qualitative improvement in the Higher Education, through world class Universities, Colleges and other Institutions. The Vision, Mission, Objectives and Functions of the Department are as under:

**Vision:** To realize India's human resource potential to its fullest in the Higher Education sector, with equity and inclusion [1].

#### **Mission**

- a) Provide greater opportunities of access to Higher Education with equity to all the eligible persons and in particular to the vulnerable sections.
- b) Expand access by supporting existing institutions, establishing new institutions, supporting State Governments and Non-Government Organizations/civil society to supplement public efforts aimed at removing regional or other imbalances that exist at present.
- c) Initiate policies and programmes for strengthening research and innovations and encourage institutions - public or private to engage in stretching the frontiers of knowledge.
- d) Promote the quality of Higher Education by investing in infrastructure and faculty, promoting academic reforms, improving governance and institutional restructuring toward the inclusion of the hitherto deprived communities.

The main objective of this movement is:

- a) To expand the Higher Education sector in all its modes of delivery to increase the Gross Enrolment Ratio (GER) in Higher Education to 15% by 2011-12 to 21% by 2016-17 and 30% by the year 2020.
- b) To expand institutional base of Higher Education (including technical, professional and vocational education) by creating additional capacity in existing institutions, establishing new institutions and incentivizing State Governments and Non-Governmental Organizations/civil society.

- c) To expand institutional base of Higher Education (including technical, professional and vocational education) by creating additional capacity in existing institutions, establishing new institutions and incentivizing State Governments and Non-Governmental Organizations/civil society.
- d) To provide opportunities of Higher Education to socially-deprived communities and remove disparities by promoting the inclusion of women, minorities and differently-abled persons.
- e) To remove regional imbalances in access to Higher Education by setting up of institutions in unnerved and underserved areas.
- f) To enhance plan support for infrastructure and faculty development in the institutions of higher learning and to attract talent towards careers in teaching and research.
- g) To create conditions for knowledge generation through improved research facilities in universities and colleges.
- h) To promote collaboration with international community, foreign governments, universities/institutions and regional and international institutions, for the advancement of universal knowledge and intellectual property rights.
- i) To promote development of Indian languages.
- j) To promote autonomy, innovations, academic reforms in institutions of higher learning.
- k) To undertake institutional restructuring for improving efficiency, relevance and creativity in Higher Education.

### **Functions**

- a) Enhancement of Gross Enrolment Ratio by expanding access through all modes.
- b) Promoting the participation of these sections of the society whose GER is lower than the national average.
- c) To improve quality and to promote academic reforms
- d) Setting up of new educational institutions and also capacity expansion and improvement of the existing institutions.
- e) Use of Technology in Higher Education.
- f) Development of Vocational Education and Skill Development.
- g) Development of Indian Languages.
- h) International Collaboration in the field of education.

### **The University Grants Commission**

The University Grants Commission is a statutory organization established by an Act of Parliament in 1956 for the coordination, determination and maintenance of standards of

university education. Apart from providing grants to eligible universities and colleges, the Commission also advises the Central and State Governments on the measures which are necessary for the development of Higher Education. It functions from New Delhi as well as its six regional offices located in Bangalore, Bhopal, Guwahati, Hyderabad, Kolkata and Pune [2], [3].

### **Inter-University Centers**

The UGC establishes autonomous Inter-University Centres within the university system under Clause 12(ccc) of the UGC Act. The objectives for setting up these centres are:

- a) To provide common advanced centralized facilities/services for universities which are not able to invest heavily in infrastructure and other inputs.
- b) To play a vital role in offering the best expertise in each field to teachers and researchers across the country.
- c) To provide access for research and teaching community to the state-of-the-art equipment and excellent library facilities which are comparable to international standards.

The Nuclear Science Centre at New Delhi (now called Inter University Accelerator Centre) was the first research Centre established in 1994.

As of today, six Inter University Centers are functioning within the university system, which are as follows:

- a) Inter University Accelerator Centre (IUAC), New Delhi
- b) Inter University Centre for Astronomy and Astro-Physics (IUCAA), Pune
- c) UGC-DAE Consortium for Scientific Research (UGC-DAECSR), Indore
- d) Information and Library Network (INFLIBNET), Ahmedabad
- e) Consortium for Educational Communication (CEC), New Delhi
- f) National Assessment and Accreditation Council (NAAC), Bangalore
- g) Inter University Centre for Teacher Education, Kakinada

### **The Association of Indian universities (AIU)**

The Association of Indian universities (AIU) is a registered society under the Societies Registration Act, 1860 with membership of Indian Universities. It provides a forum for administrators and academicians of member universities to exchange views and discuss matters of common concern. It acts as a bureau of information exchange in higher education and brings out a number of useful publications, including the Universities Handbook□, research papers and a weekly journal titled University News□. The present membership of the Association is 527 including seven Associate Members viz. Kathmandu University, Kathmandu, Nepal, Mauritius University, Mauritius, University of Technology, Mauritius, Royal University of Bhutan, Thimpu, Open University of Malaysia, Kuala Lumpur, Malaysia, Middle East University, UAE, and Semey State Medical University, Semey, Kazakhstan. The Association is substantially financed from the annual subscription of the

member universities. The Government of India, Ministry of Human Resource Development provides grants for meeting a part of the maintenance and development expenditure, including research studies, workshops, training programmes for university administrators, orientation programmes and creation of Data Bank of Global. AIU has Evaluation Division, Students Information Service Division, and Publication Sales Division, Sports Division to sponsor Inter-University Tournaments and World University Games:2007, Youth Affairs Division, Library and Documentation Division, Finance Division, Administration Division, Computer Division and Meeting Division. The AIU is also empowered to grant Associate Membership to universities of the neighboring countries of India [4], [5].

### **Councils:**

#### **i. Indian Council of Social Science Research (ICSSR)**

The Indian Council of Social Science Research (ICSSR) was established in 1969 for promoting social science research, strengthening different disciplines, improving quality and quantum of research and its utilization in national policy formulation. To realize these objectives, the ICSSR envisaged development of institutional infrastructure, identifying research talents, formulating research programmes, supporting professional organizations and establishing linkages with social scientists in other countries. The ICSSR provides maintenance and development grants to various Research Institutes and Regional Centres across the country. Regional Centres have been set-up as extended arms of the ICSSR to support research and development of local talents and its programmes and activities in a decentralized manner. Since 1976, the ICSSR has been carrying out surveys of research in different disciplines of social sciences. With a view to give special emphasis to the promotion of social science research in the North Eastern Region, initiatives have been taken in the ICSSR to support research proposals and other activities.

#### **ii. Indian Council of Philosophical Research (ICPR)**

Indian Council of Philosophical Research (ICPR) was set up in 1977 by the Ministry of Education, Government of India as an autonomous organization for the promotion of research in Philosophy and allied discipline. The ICPR was born out of the conviction that Indian philosophy tradition deserves to have an exclusive and special agency in the country. The Council has a broad-based membership comprising of distinguished philosophers, social scientists, representatives of the University Grants Commission, Indian Council of Social Science Research, Indian Council of Historic Research, Indian National Science Academy, the Central Government and the Government of Uttar Pradesh. The Governing Body (GB) and the Research Project Committee (RPC) are the main authorities of the council. These bodies are vested with well-defined powers and functions.

#### **iii. Project of History of Indian Science, Philosophy & Culture (PHISPC)**

PHISPC was launched in the year 1990 under the aegis of Indian Council of Philosophical Research (ICPR) with the basic objective of undertaking inter-disciplinary study so that inter-connection between Science, Philosophy and Culture as developed in the long history of Indian civilization, could be brought out in detail. From April 1, 1997, PHISPC was officially de-linked from Indian Council of Philosophical Research (ICPR) for a greater autonomy to complete the Project by the stipulated period, and is now affiliated to Centre for Studies in Civilizations (CSC). Government of India has recognized CSC as the nodal agency for the



purposes of funding the ongoing research project, PHISPC. The major programme of PHISPC is to publish several volumes on the theme mentioned in the 'Introduction'.

**iv. Indian Council of Historical Research (ICHR)**

Indian Council of Historical Research is an autonomous organization which was established under Societies Registration Act (Act XXI of 1860) in 1972. The prime objectives of the Council are to give a proper direction to historical research and to encourage and foster objective and scientific writing of history. The broad aims of the Council are to bring historians together, provide a forum for exchange of views between them, give a national direction to an objective and rational presentation interpretation of history, to sponsor historical research programmes and projects and to assist institutions and organizations engaged in historical research. It has a broad view of history so as to include in its fold the history of Science and Technology, Economy, Art, Literature, Philosophy, Epigraphy, Numismatics, Archaeology, Socio-Economic formation processes and allied subjects containing strong historical bias and contents. The ICHR has established two Regional Centres, one at Bangalore and the other at Guwahati with a view to reach out the far-flung areas of the country [6].

**v. National Council of Rural Institutes (NCRI)**

The National Council of Rural Institute is a registered autonomous society fully funded by the Central Government. It was established on October 19, 1995 with its Headquarters at Hyderabad. Its main objectives are to promote rural higher education on the lines of Mahatma Gandhi's vision for education so as to take up challenges of micro planning for transformation of rural areas as envisaged in National Policy on Education (NPE) 1986. In order to achieve its objectives, the NCRI has been identifying various programmes for providing support and financial assistance, to be taken up by suitable institutions including voluntary organizations.

**vi. Rashtriya Uchchatar Shiksha Abhiyan (RUSA)**

Rashtriya Uchchatar Shiksha Abhiyan (RUSA) is a Centrally Sponsored Scheme (CSS), launched in 2013 aims at providing strategic funding to eligible state higher educational institutions. The central funding (in the ratio of 65:35 for general category States and 90:10 for special category states) would be norm based and outcome dependent. The funding would flow from the central ministry through the state governments/union territories to the State Higher Education Councils before reaching the identified institutions. The funding to states would be made on the basis of critical appraisal of State Higher Education Plans, which would describe each state's strategy to address issues of equity, access and excellence in higher education.

- a) Improve the overall quality of state institutions by ensuring conformity to prescribed norms and standards and adopt accreditation as a mandatory quality assurance framework.
- b) Usher transformative reforms in the state higher education system by creating a facilitating institutional structure for planning and monitoring at the state level, promoting autonomy in State Universities and improving governance in institutions
- c) Ensure reforms in the affiliation, academic and examination systems.

- d) Ensure adequate availability of quality faculty in all higher educational institutions and ensure capacity building at all levels of employment.
- e) Create an enabling atmosphere in the higher educational institutions to devote themselves to research and innovations.
- f) Expand the institutional base by creating additional capacity in existing institutions and establishing new institutions, in order to achieve enrolment targets.
- g) Correct regional imbalances in access to higher education by setting up institutions in underserved & underserved areas.
- h) Improve equity in higher education by providing adequate opportunities of higher education to SC/STs and socially and educationally backward classes; promote inclusion of women, minorities, and differently abled persons.

**Components:** RUSA would create new universities through upgradation of existing autonomous colleges and conversion of colleges in a cluster. It would create new model degree colleges, new professional colleges and provide infrastructural support to universities and colleges Faculty recruitment support, faculty improvements programmes and leadership development of educational administrators are also an important part of the scheme. In order to enhance skill development, the existing central scheme of Polytechnics has been subsumed within RUSA. A separate component to synergize vocational education with higher education has also been included in RUSA. Besides these, RUSA also supports reforming, restructuring and building capacity of institutions in participating state [7], [8].

**Institutional Hierarchy:** RUSA is implemented and monitored through an institutional structure comprising the National Mission Authority, Project Approval Board and the National Project Directorate at the Centre and the State Higher Education Council and State Project Directorate at the state level.

## DISCUSSION

The higher education sector in India has undergone a remarkable transformation over the past few decades, with a phenomenal growth in the number of institutions, enrolments, and programmes offered. This growth has been driven by a range of factors, including government policies, economic development, and the increasing demand for higher education. One of the key drivers of the growth of higher education in India has been the government's policy of promoting education as a means of social and economic development. The government has introduced a range of initiatives and programmes, such as the Sarva Shiksha Abhiyan and the Rastriya Uchchatar Shiksha Abhiyan, to increase access to education and improve its quality. These policies have been successful in increasing enrolments in higher education institutions across the country. Another factor that has contributed to the growth of higher education in India is the country's economic development. As the Indian economy has grown and diversified, there has been an increasing demand for skilled professionals in a range of sectors. This has led to a greater demand for higher education and training in areas such as engineering, management, and information technology. Despite the significant growth of higher education in India, the sector still faces a range of challenges. One of the main challenges is ensuring equitable access to education, particularly for marginalized and disadvantaged communities. Another challenge is ensuring

quality education that meets the needs of both students and employers. There is also a need to address the issue of underfunding, as many higher education institutions in India struggle with limited resources [9], [10].

### CONCLUSION

In conclusion, the phenomenal growth of higher education in India is a testament to the country's commitment to education as a means of social and economic development. The government's policies, economic development, and increasing demand for skilled professionals have all played a significant role in the growth of the sector. However, the growth of higher education in India also brings with it a range of challenges that need to be addressed. Ensuring equitable access to education, ensuring quality education that meets the needs of both students and employers, and addressing funding constraints are critical areas that need to be addressed to sustain and enhance the growth of the sector. Despite these challenges, the growth of higher education in India has had a significant impact on the country's economic and social development. The sector has created new opportunities for students, expanded the pool of skilled professionals, and contributed to the country's overall growth and development. In order to sustain and enhance the growth of the sector, there is a need for continued investment in education, innovative policies and programmes, and greater collaboration between the government, private sector, and civil society. With these efforts, India can continue to build a strong and vibrant higher education sector that meets the needs of its people and contributes to the country's overall development.

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## CHAPTER 19

### AN OVERVIEW OF THE INDIA'S JOURNEY TOWARDS A COMPREHENSIVE EDUCATION POLICY

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#### **ABSTRACT:**

India's efforts to develop a comprehensive education policy that can address the diverse and complex challenges faced by the country's education system. It examines the historical and contemporary context of education in India and highlights the key policy initiatives and reforms undertaken by the government to improve the quality, accessibility, and equity of education. The paper also critically evaluates the implementation of these policies and identifies the gaps and challenges that need to be addressed to achieve the desired outcomes. Finally, the paper concludes by discussing the implications of India's education policy for the broader global discourse on education reform and the role of education in promoting inclusive and sustainable development.

#### **KEYWORDS:**

Education, Equity, Government, Implementation, Initiatives, Policy, Sustainability.

#### **INTRODUCTION**

Education has continued to evolve, diversify and extend its reach and coverage since the dawn of human history. Every country develops its system of education to express and promote its unique socio-cultural identity and also to meet the challenges of the times. There are moments in history when a new direction has to be given to an age-old process. That moment is today. The country has reached a stage in its economic and technical development when a major effort must be made to derive the maximum benefit from the assets already created and to ensure that the fruits of change reach all sections. Education is the highway to that goal. With this aim in view, the Government of India announced in January 1985 that a new Education Policy would be formulated for the country. A comprehensive appraisal of the existing educational scene was made followed by a countrywide debate. The views and suggestions received from different quarters were carefully studied.

The National Policy of 1968 marked a significant step in the history of education in post-Independence India. It 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 gave much greater attention to science and technology, the cultivation of moral values and a closer relation between education and the life of the people. Since the adoption of the 1968 Policy, there has been considerable expansion in educational facilities all over the country at all levels. More than 90 per cent of the country's rural habitations now have schooling facilities within a radius of one kilometre. There has been sizeable augmentation of facilities at other stages also. Perhaps the most notable development has been the acceptance of a common

structure of education throughout the Country and the introduction of the 10+2+3 system by most States. In the school curricula, in addition to laying down a common scheme of studies for boys and girls, science and mathematics were incorporated as compulsory subjects and work experience assigned a place of importance. A beginning was also made in restructuring of courses at the undergraduate level. Centers of Advanced Studies were set up for post-graduate education and research. And we have been able to meet our requirements of educated manpower.

While these achievements are impressive by themselves, the general formulations incorporated in the 1968 Policy did not, however, get translated into a detailed strategy of implementation, accompanied by the assignment of specific responsibilities and financial and organizational support. As a result, problems of access, quality, quantity, utility and financial outlay, accumulated over the years, have now assumed such massive proportions that they must be tackled with the utmost urgency. Education in India stands at the crossroads today. Neither normal linear expansion nor the existing pace and nature of improvement can meet the needs of the situation. In the Indian way of thinking, a human being is a positive asset and a precious national resource, which needs to be cherished, nurtured and developed with tenderness, and care, coupled with dynamism. Each individual's growth presents a different range of problems and requirements, at every stage from the womb to the tomb. The catalytic action of Education in this complex and dynamic growth process needs to be planned meticulously and executed with great sensitivity.

India's political and social life is passing through a phase, which poses the danger of erosion to long-accepted values. The goats of secularism, socialism, democracy and professional ethics are coming under increasing strain. The rural areas, with poor infrastructure and social services, will not get the benefit of trained and educated youth, unless rural-urban disparities are reduced and determined measures are taken to promote diversification and dispersal of employment opportunities.

The growth of our population needs to be brought down significantly over the coming decades. The largest single factor that could help achieve this is the spread of literacy and education among women. Life in the coming decades is likely to bring new tensions together with unprecedented opportunities.

To enable the people to benefit in the new environment will require new designs of human resource development. The coming generations should have the ability to internalize new ideas constantly and creatively. They have to be imbued with a strong commitment to humane values and to social justice. All this implies better education. Besides, 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.

### **The Essence and Role of Education**

In our national perception, education is essentially for all. This is fundamental to our all-round development, material and spiritual. Education has an acculturating role. It refines sensitivities and perceptions that contribute to national cohesion, a scientific temper and independence of mind and spirit - thus furthering the goals of socialism, secularism and democracy enshrined in our Constitution. Education develops manpower for different levels of the economy. It is also the substrate on which research and development flourish, being the ultimate guarantee of national self-reliance. In sum, Education is a unique investment in the present and the future. This cardinal principle is the key to the National Policy on Education [1].

## National System of Education

The concept of a National System of Education implies that, up to a given level, all students, irrespective of caste, creed, location or sex, have access to education of a comparable quality. To achieve this, the Government will initiate appropriately funded programmes. Effective measures will be taken in the direction of the Common School System recommended in the 1968 Policy. The National System of Education envisages a common educational structure. The 10+2+3 structure has now been accepted in all parts of the country. Regarding the further break-up of the first 10 years efforts will be made to move towards an elementary system comprising 5 years of primary education and 3 years of upper primary, followed by 2 years of High School. Efforts will also be made to have the +2-stage accepted as a part of school education throughout the country]. The National System of Education will be based on a national curricular framework which contains a common core along with other components that are flexible. The common core will include the history of India's freedom movement, the constitutional obligations and other content essential to nurture national identity. These elements will cut across subject areas and will be designed to promote values such as India's common cultural heritage, egalitarianism, democracy and secularism, equality of the sexes, protection of the environment, removal of social barriers, observance of the small family norm and inculcation of the scientific temper. All educational programmes will be carried on in strict conformity with secular values. India has always worked for peace and understanding between nations, treating the whole world as one family. True to this hoary tradition, Education has to strengthen this world view and motivate the younger generations for international co-operation and peaceful co-existence. This aspect cannot be neglected.

To promote equality, it will be necessary to provide for equal opportunity to all not only in access, but also in the conditions for success. Besides, awareness of the inherent equality of all will be created through the core curriculum. The purpose is to remove prejudices and complexes transmitted through the social environment and the accident of birth. Minimum levels of learning will be laid down for each stage of education. Steps will also be taken to foster among students an understanding of the diverse cultural and social systems of the people living in different parts of the country. Besides the promotion of the link language, programmes will also be launched to increase substantially the translation of books from one language to another and to publish multi-lingual dictionaries and glossaries. The young will be encouraged to undertake the rediscovery of India, each in his own image and perception. In higher education in general, and technical education in particular, steps will be taken to facilitate inter-regional mobility by providing equal access to every Indian of requisite merit, regardless of his origins. The universal character of universities and other institutions of higher education is to be underscored. In the areas of research and development, and education in science and technology, special measures will be taken to establish network arrangements between different institutions in the country to pool their resources and participate in projects of national importance. The Nation as a whole will assume the responsibility of providing resource support for implementing programmes of educational transformation, reducing disparities, universalization of elementary education, adult literacy, scientific and technological research, etc. Life-long education is a cherished goal of the educational process.

This presupposes universal literacy. Opportunities will be provided to the youth, housewives, agricultural and industrial workers and professionals to continue the education of their choice, at the pace suited to them. The future thrust will be in the direction of open and distance learning. [The institutions which will be strengthened to play an important role in giving shape to the National System of Education are the University Grants Commission, the



All-India Council of Technical Education, the Indian Council of Agricultural Research and the Indian Medical Council. Integrated planning will be instituted among all these bodies so as to establish functional linkages and reinforce programmes of research and post graduate education. These, together with the National Council of Education Research and Training, the National Institute of Educational Planning and Administration, the National Council of Teacher Education and the National Institute of Adult Education will be involved in implementing the Education Policy.

The Constitutional Amendment of 1976, which includes Education in the Concurrent List, was a far-reaching step whose implications—substantive, financial and administrative—require a new sharing of responsibility between the Union Government and the States in respect of this vital area of national life.

While the role and responsibility of the States in regard to education will remain essentially unchanged, the Union Government would accept a larger responsibility to reinforce the national and integrative character of education, to maintain quality and standards (including those of the teaching profession at all levels), to study and monitor the educational requirements of the country as a whole in regard to manpower for development, to cater to the needs of research and advanced study, to look after the international aspects of education, culture and Human Resource Development and, in general, to promote excellence at all levels of the educational pyramid throughout the country. Concurrence signifies a partnership, which is at once meaningful and challenging; the National Policy will be oriented towards giving effect to it in letter and spirit.

### **Reorganization of Education at Different Stages Early Childhood Education**

The National Policy on Children specially emphasizes investment in the development of young child, particularly children from sections of the population in which first generation learners predominate. Recognizing the holistic nature of child development, viz., nutrition, health and social, mental, physical, moral and emotional development, Early Childhood Care and Education (ECCE) will receive high priority and be suitably integrated with the Integrated Child Development Services program, wherever possible. Day-care centers will be provided as a support service for universalization of primary education, to enable girls engaged in taking care of siblings to attend school and as a support service for working women belonging to poorer sections. Programmes of ECCE will be child-oriented, focused around play and the individuality of the child. Formal methods and introduction of the 3 R's will be discouraged at this stage. The local community will be fully involved in these programmes. A full integration of child care and pre-primary education will be brought about, both as a feeder and a strengthening factor for primary education and for human resource development in general. In continuation of this stage, the School Health Programme will be strengthened.

### **Open University and Distance Learning**

The open learning system has been initiated in order to augment opportunities for higher education, as an instrument of democratizing education and to make it a lifelong process. The flexibility and innovativeness of the open learning system are particularly suited to the diverse requirements of the citizens of our country, including those who had joined the vocational stream.

The Indira Gandhi National Open University, established in 1985 in fulfilment of these objectives, will be strengthened. It would also provide support to establishment of open universities in the States [2].

### **Rural University**

The new pattern of the Rural University will be consolidated and developed on the lines of Mahatma Gandhi's revolutionary ideas on education so as to take up the challenges of microplanning at grassroots levels for the transformation of rural areas. Institutions and programmes of Gandhian basic education will be supported.

### **Technical and Management Education**

Although the two streams of technical and management education are functioning separately, it is essential to look at them together, in view of their close relationship and complementary concerns. The reorganization of Technical and Management Education should take into account the anticipated scenario by the turn of the century, with specific reference to the likely changes in the economy, social environment, production and management processes, the rapid expansion of knowledge and the great advances in science and technology. The infrastructure and services sectors as well as the unorganized rural sector also need a greater induction of improved technologies and a supply of technical and managerial manpower. This will be attended to by the Government. In order to improve the situation regarding manpower information, the recently set up Technical Manpower Information System will be further developed and strengthened. Continuing education, covering established as well as emerging technologies, will be promoted.

As computers have become important and ubiquitous tools, a minimal exposure to computers and a training in their use will form part of professional education. Programmes of computer literacy will be organized on wide scale from the school stage. In view of the present rigid entry requirements to formal courses restricting the access of a large segment of people to technical and managerial education, programmes through a distance learning process, including use of the mass media will be offered. Technical and management education programmes, including education in polytechnics, will also be on a flexible modular pattern based on credits, with provision for multi-point entry. A strong guidance and counseling service will be provided. In order to increase the relevance of management education, particularly in the noncorporate and under-managed sectors, the management education system will study and document the Indian experience and create a body of knowledge and specific educational programmes suited to these sectors. Appropriate formal and non-formal programmes of technical education will be devised for the benefit of women, the economically and socially weaker sections, and the physically handicapped. The emphasis of vocational education and its expansion will need a large number of teachers and professionals in vocational education, educational technology, curriculum development, etc. Programmes will be started to meet this demand. To encourage students to consider "self-employment" as a career option, training in entrepreneurship will be provided through modular or optional courses, in degree or diploma programmes. In order to meet the continuing needs of updating curriculum, renewal should systematically phase out obsolescence and introduce new technologies of disciplines [3].

### **Reorienting the Content and Process of Education**

The existing schism between the formal system of education and the country's rich and varied cultural traditions need to be bridged. The preoccupation with modern technologies cannot be allowed to sever our new generations from the roots in India's history and culture. Decentration, de-humanization and alienation must be avoided at all costs. Education can and must bring about the fine synthesis between change-oriented technologies and the country's continuity of cultural tradition. The curricula and processes of education will be enriched by

cultural content in as many manifestations as possible. Children will be enabled to develop sensitivity to beauty, harmony and refinement. Resource persons in the community, irrespective of their formal educational qualifications, will be invited to contribute to the cultural enrichment of education, employing both the literate and oral traditions of communication. To sustain and carry forward the cultural tradition, the role of old masters, who train pupils through traditional modes will be supported and recognized. Linkages will be established between the university system and institutions of higher learning in art, archaeology, oriental studies, etc. Due attention will also be paid to the specialized disciplines of Fine Arts, Museology, Folklore, etc. Teaching, training and research in these disciplines will be strengthened so as to replenish specialized manpower in them.

### **Value Education**

The growing concern over the erosion of essential values and an increasing cynicism in society has brought to focus the need for readjustments in the curriculum in order to make education a forceful tool for the cultivation of social and moral values. In our culturally plural society, education should foster universal and eternal values, oriented towards the unity and integration of our people. Such value education should help eliminate obscurantism, religious fanaticism, violence, superstition and fatalism. Apart from this combative role, value education has a profound positive content, based on our heritage, national and universal goals and perceptions. It should lay primary emphasis on this aspect [4], [5].

### **Languages**

The Education Policy of 1968 had examined the question of the development of languages in great detail; its essential provisions can hardly be improved upon and are as relevant today as before. The implementation of this part of the 1968 Policy has, however, been uneven. The Policy will be implemented more energetically and purposefully.

### **Media and Educational Technology**

Modern communication technologies have the potential to bypass several stages and sequences in the process of development encountered in earlier decades. Both the constraints of time and distance at once become manageable. In order to avoid structural dualism, modern educational technology must reach out to the most distant areas and the most deprived sections of beneficiaries simultaneously with the areas of comparative affluence and ready availability.

Educational technology will be employed in the spread of useful information, the training and re-training of teachers, to improve quality, sharpen awareness of art and culture, inculcate abiding values, etc., both in the formal and non-formal sectors. Maximum use will be made of the available infrastructure. In villages without electricity, batteries or solar packs will be used to run the program. The generation of relevant and culturally compatible educational programmes will form an important component of educational technology, and all available resources in the country will be utilised for this purpose. The media have a profound influence on the minds of children as well as adults; some of them tend to encourage consumerism, violence, etc., and have a deleterious effect, Radio and T.V. programmes, which clearly militate against proper educational objectives, will be prevented. Steps will be taken to discourage such trends in films and other media also. An active movement will be started to promote the production of children's films of high quality and usefulness.

## The Management of Education

An overhaul of the system of planning and the management of education will receive high priority. The guiding considerations will be:

- a) Evolving a long-term planning and management perspective of education and its integration with the country's developmental and manpower needs;
  - b) Decentralization and the creation of a spirit of autonomy for educational institutions;
  - c) Giving pre-eminence to people's involvement, including association of non-governmental agencies and voluntary effort;
  - d) Inducting more women in the planning and management of education;
  - e) Establishing the principle of accountability in relation to given objectives and norms.
- i. **National Level:** The Central Advisory Board of Education will play a pivotal role in reviewing educational development, determining the changes required to improve the system and monitoring implementation. It will function through appropriate Committees and other mechanisms created to ensure contact with, and co-ordination among, the various areas of Human Resource Development. The Departments of Education at the Centre and in the States will be strengthened through the involvement of professionals.
  - ii. **Indian Education Service:** A proper management structure in education will entail the establishment of the Indian Education Service as an All-India Service. It will bring a national perspective to this vital sector. The basic principles, functions and Procedures of recruitment to this service will be decided in consultation with the State Governments.
  - iii. **State Level:** State Governments may establish State Advisory Boards of Education on the lines of CABE. Effective measures should be taken to integrate mechanisms in the various State departments concerned with Human Resource Development. Special attention will be paid to the training of educational planners, administrators and heads of institutions. Institutional arrangements for this purpose should be set up in stages.
  - iv. **District and Local Level:** District boards of Education will be created to manage education up to the higher secondary level. State Governments will attend to this aspect with all possible expedition. Within a multilevel framework of educational development, Central, State and District and Local level agencies will participate in planning, co-ordination, monitoring and evaluation. A very important role must be assigned to the head of an educational institution. Heads will be specially selected and trained. School complexes will be promoted on a flexible pattern so as to serve as networks of institutions and synergic alliances to encourage professionalism among teachers to ensure observance of norms of conduct and to enable the sharing of experiences and facilities. It is expected that a developed system of school complexes will take over much of the inspection functions in due course. Local communities, through appropriate bodies, will be assigned a major role in programmes of school improvement [6].

#### v. Let Us Sum Up:

- a) The present-day education system in India has come a long way and the age-old traditions have undergone a new makeover. Government of India is doing lots of efforts in this field so that the objective of inclusive growth can be achieved very soon by it. A great achievement of the Indian government is a big jump in the literacy rate from 18.3% in 1950-51 to 74.04% in 2010-11.
- b) The role of Universal Elementary Education (UEE) for strengthening the social fabric of democracy through provision of equal opportunities to all has been accepted since the inception of our Republic. With the formulation of NPE, India initiated a wide range of programmes for achieving the goal of UEE through several schematic and program interventions.
- c) The Sarva Shiksha Abhiyan (SSA) is being implemented as India's main program for universalizing elementary education.
- d) On the other side, Higher Education sector has witnessed a tremendous increase in the number of Universities/University level Institutions & Colleges since Independence. The number of universities has increased 34 times from 20 in 1950 to 677 in 2014.
- e) The National Policy of 1968 marked a significant step in the history of education in post- Independence India. It 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 gave much greater attention to science and technology, the cultivation of moral values and a closer relation between education and the life of the people. Since the adoption of the 1968 Policy, there has been considerable expansion in educational facilities all over the country at all levels. More than 90 per cent of the country's rural habitations now have schooling facilities within a radius of one kilometer [7].

### DISCUSSION

India has a long and complex history when it comes to education. The country's education system has been shaped by a variety of factors, including its colonial past, cultural and linguistic diversity, economic disparities, and political priorities. Despite these challenges, India has made significant progress in recent years towards developing a comprehensive education policy that can address the diverse and complex needs of its population. One of the key initiatives taken by the government towards this goal was the drafting of the National Education Policy (NEP) in 2020.

This policy is a comprehensive framework that aims to transform the education system at all levels, from pre-primary to higher education. It is based on the principles of equity, access, quality, affordability, and accountability, and seeks to promote a holistic and multidisciplinary approach to learning. The NEP also emphasizes the need for a flexible and learner-centered education system that can meet the evolving needs of students and prepare them for the 21st-century workforce. To this end, it proposes several innovative measures such as the establishment of a National Education Technology Forum, the integration of vocational education into mainstream schooling, and the introduction of coding and artificial intelligence as subjects in schools. However, the implementation of these policies faces several challenges, including inadequate funding, a shortage of trained teachers, and a lack of

infrastructure in many parts of the country. Additionally, the NEP has been criticized by some for its emphasis on privatization and marketization of education, which could widen the gap between the rich and poor and undermine the goal of social inclusion[8].

### CONCLUSION

In conclusion, India's journey towards a comprehensive education policy has been shaped by a variety of historical, social, and economic factors. The country has made significant progress in recent years towards developing a holistic and learner-centered education system that can meet the diverse needs of its population. The National Education Policy (NEP) is a significant milestone in this journey, offering a comprehensive framework for transforming the education system at all levels. However, the successful implementation of the NEP will require sustained political commitment, adequate resources, and effective implementation mechanisms. It is crucial to address the challenges of funding, teacher training, and infrastructure to ensure that the policy's goals of equity, accessibility, and quality are achieved. Moreover, it is essential to ensure that the NEP's emphasis on privatization and marketization does not undermine the goal of social inclusion and equity. Instead, the policy should focus on creating a flexible and inclusive education system that can provide learners with the skills and competencies needed to thrive in the 21st century. Overall, India's journey towards a comprehensive education policy is a complex and ongoing process that requires the collaboration and participation of all stakeholders. By working together, India can create an education system that can promote sustainable development, social inclusion, and economic growth for all its citizens.

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## CHAPTER 20

### AN ELABORATION OF SPATIALIZING IN THE SOCIOLOGY OF EDUCATION

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#### ABSTRACT:

The concept of spatializing in the sociology of education. Spatializing refers to the ways in which space and place intersect with social structures and cultural practices, and how they shape educational experiences and outcomes. The paper provides an overview of the theoretical and methodological approaches to spatializing in the sociology of education, and highlights the key contributions of this perspective to the study of educational inequality and social mobility. Drawing on a range of empirical studies, the paper illustrates how spatializing can shed new light on the complex interplay between social class, race, gender, and geography in shaping educational opportunities and outcomes. Finally, the paper discusses the implications of spatializing for educational policy and practice, and suggests future directions for research in this area.

#### KEYWORDS:

Culture, Education, Geography, Inequality, Methodology, Mobility.

#### INTRODUCTION

This chapter explores the implications of an absence of a critical spatial lens in the conceptual grammar of the field of the sociology of education. It argues that it is not sufficient to simply bring a spatial lexicon to our conceptual sentences. This is to fetishize space, leaving a particular medium of power, projects and politics space to go unnoticed. Rather, to apply a critical spatial lens to the sociology of education means seeing the difference that space, along with time and sociality the two privileged angles of view in modernity makes to our understanding of contemporary knowledge formation, social reproduction and the constitution of subjectivities. By tracing out the ways in which space is deeply implicated in power, production and social relations, I hope to reveal the complex processes at work in constituting the social relations of ‘education space’ as a crucial site, object, instrument and outcome in this process. A ‘critical’ spatial lens in the sociology of education involves three moves: one, an outline of the ontological and epistemological premises of a critical theory of space; two, the specification of the central objects for enquiry to education and society; and three, bringing these theoretical and conceptual approaches together to open up an entry point for investigation, a vantage point from which to see education–society phenomena anew, and a standpoint from which to see how education space is produced and how it might be changed.

Epistemologically, space can be known through particular categories of ideas, as ‘perceived’, ‘conceived’ and ‘lived’, or as ‘absolute’, ‘relative’ and ‘relational’. These two framings will be developed in this chapter. Spaces are dynamic, overlapping and changing, in a shifting geometry of power. The organization of socio-spatial relations can take multiple forms and



dimensions. This is reflected in a rich spatial lexicon that has been developed to make sense of the changing nature of production, state power, labor, knowledge, development and difference. Key concepts in this lexicon are 'territory', 'place', 'scale', 'network' and 'positionality'. These concepts are pertinent for the sociology of education, which has, as its central point of enquiry, on the one hand, the role of education in producing modern societies, and on the other hand, an examination of transformations within contemporary societies and their consequences for education systems, education experiences, opportunities and outcomes.

### **An Ontology of Space**

French philosopher Henri Lefebvre and British-born geographer David Harvey are both viewed as having transformed our understanding of space, from a largely geometrical/mathematical term denoting an empty area, to seeing space in more critical ways: as social, real, produced and socially constitutive. Lefebvre's intellectual project explicitly works with and beyond the binary of materialism and idealism. What marks out Lefebvre's meta-philosophical project is his concern with the possibilities for change by identifying 'third space', a space of radical openness. In other words, Lefebvre's approach is concerned, not only with the forces of production and the social relations that are organized around them, but also moving beyond to new, an-Other, unanticipated possibilities.

The introductory essay, 'The plan', in the production of space is regarded as containing Lefebvre's key ideas. Lefebvre begins by arguing that, through much of modernity, our understanding of space was profoundly shaped by mathematicians, who invented all kinds of space that could be represented through calculations and techniques. To Lefebvre, what was not clear was the relationship between these representations and real space the space of people who deal with material things [1].

However, Lefebvre was unhappy with pursuing analytics of space centered on either continental philosophy or Marxism. He regarded this binary pairing as part of a conceptual dualism, closed to new, unanticipated outcomes. Lefebvre was particularly critical of the way continental philosophers, such as Foucault and Derrida, fetishized space, so that the mental realm, of ideas, representations, discourses and signs, enveloped and occluded social and physical spaces. To Lefebvre, semiology could not stand as a complete body of knowledge because it could not say much about space other than it was a text; a message to be read. Such thinking, he argued, was both political and ideological in that its science of space concealed the social relations of production and the role of that state in it.

This did not mean Lefebvre embraced Marxism unproblematically. Though Lefebvre's project aimed to reveal the way the social relations of production projected themselves onto space, he was critical of the way Marxist theorists on the one hand fetishized temporality, and on the other hand reduced 'lived space' to labour and products, ignoring the complexities of all spheres of life and their attendant social relations. A more expansive idea of production was embraced to take account of the multiplicity of ways in which ideas are produced, humans are created and labour, histories are constructed and minds are made. For Lefebvre, social space subsumes things produced; and encompasses their relationships in their coexistence and simultaneity their order and their/or their relative disorder. It is the outcome of a sequence or set of operations, and thus cannot be reduced to the rank of a simple object. Similarly mindful of the need to avoid fetishizing space over time and vice versa, theorists such as Harvey and Massey refer to 'space-time' to emphasize the integral nature of space and time, while Massey and Rose have advanced theoretical projects around gender as a social relation that is also profoundly spatially organized.

The twin ideas of 'space' and 'production' are central to Lefebvre's analysis. Using an approach, he calls 'analysis followed by exposition', Lefebvre's project is to make space's transparency and claim to innocence opaque, and therefore visible and interested. A 'truth of space', he argued, would enable us to see that capital and capitalism influence space in practical and political ways. It is thus possible to demonstrate the role of space as knowledge and action in the existing capitalist mode of production, to reveal the ways in which spaces are 'produced', and to show that each society had its own mode of production and produces its own space. Furthermore, if as he argued was the case the transition from one mode of production to another over time entailed the production of new spaces, then our analyses must also be directed by both the need to account for its temporality and also its spatiality.

Harvey, in an essay entitled 'Space as a keyword', draws upon a Marxist ontology of historical materialism and, like Lefebvre, seeks to understand processes of development under capitalism. However, Harvey's central focus has centered upon capitalist temporalities and spatiality's, specifically the contradiction between capital's concern to annihilate space/time in the circuit of capital, and capital's dependence on embedded social relations to stabilize the conditions of production and reproduction. Nevertheless, for both writers, the production of space, the making of history and the composition of social relations or society are welded together in a complex linkage of space, time and sociality, or what Soja has called the dialectics of spatiality.

### **Epistemologies of Space**

If epistemology is concerned with how we know, then the question of how to know space is also complicated by the multiple ways in which we imagine, sense and experience space. We travel through space, albeit aided by different means. We also attach ourselves to particular spaces, such as places of belonging, giving such places psycho-social meaning. Lefebvre's theoretical approach is to unite these different epistemologies of space. These claims led Lefebvre to identify and develop three conceptualizations of space at work all of the time in relation to any event or social practice: spatial practice; representations of space; and representational spaces. Like his meta-philosophical embrace of idealism and materialism, Lefebvre's epistemology is never to privilege one spatial dimension over another, for instance conceived space over lived space. Rather, the three dimensions are part of a totality, a 'dialectics of being'

Harvey's epistemology of space is somewhat different. Though both agree upon the materiality of space, which Harvey calls 'absolute space', while Lefebvre refers to it as 'perceived space', Harvey offers two alternative concepts to make up a somewhat different tripartite division: that of 'relative space' and 'relational space'. Applied to social space, space is relative in the sense that there are multiple geometries from which to choose, and that the spatial frame is dependent upon what is being relativized and by whom. So, for instance, we can create very different maps of relative locations depending on topological relations, the various frictions enabling movements through space are different, the different spatio-temporal logics at work, and so on. The idea of 'relational space' is intended to capture the notion that there are no such things as time and space outside the processes that define them. This leads to a very important and powerful claim by Harvey, of internal relations. In other words, 'an event or a thing at a point in space cannot be understood by appeal to what exists only at a particular point. It depends upon everything that is going on around it the past, present and the future concentrate and congeal at a certain point'. This point is particularly pertinent for a critical theory of education and society, for it is to argue that it is critical to see 'events' in relation to wider sets of social, economic and political processes.

### **The spatiality and geometry of power**

In the arguments advanced so far, the idea that space is a form of power is implicit. Doreen Massey makes this explicit. Not only are space social relations stretched out, but these social relations constitute a 'geometry of power'. This is a dynamic and changing process. This implies a plurality or a lived world of a simultaneous multiplicity of spaces', of uncountable sets of social spatial practices made up of networks and pathways, bunches and clusters of relationships, all of which interpenetrate each and superimpose themselves on one another. This multiplicity of spaces is cross-cutting, intersecting, aligning with one-another, or existing in relations of paradox or antagonism. To insist on multiplicity and plurality, argues Massey, is not just to make an intellectual point. Rather, it is a way of thinking able to reveal the spatial as 'constructed out of the multiplicity of social relations across all spatial scales, from the global reach of finance and telecommunications through the geography of the tentacles of national political power, to the social relations within the town, the settlement, the household and the workplace[2], [3].

Massey's relational politics of space is also more in tune with Lefebvre's, of a framing imagination like another that keeps things more open to negotiation, and that takes fuller account of the 'constant and conflictual process of the constitution of the social, both human and non-human. In Massey's view, this is not to give ground to the modernist project, of no space and all time, or the postmodern project, of all space and no time, but to argue for configurations of multiple histories, multiple entanglements, multiple geographies, out of which difference is constituted, and where differences count.

### **The Organization of Spatial Relations**

'Territory' refers to the boundaries that constitute space in particular ways, as differentiated, bordered areas of social relations and social infrastructures supporting particular kinds of economic and social activity, opportunity, investment and so on. Territories are arenas to be managed and governed, with the state and the boundaries of the nation state particularly important throughout the twentieth century. Territories are filled with normative content, such as forms of identification. Interest in the idea of territory and processes of territorialization emerged when attention turned to the assumption that political power was established around national boundaries by nation states, and that these boundaries also served to define societies as 'nationally bounded'. The unbundling of the relationship between territory and sovereignty since the 1980s has resulted in changing spatiality's of statehood, the changing basis of citizenship claims and forms of subjectivity. Territory, as a spatial form of organization, can be read as absolute, as conceived and as lived. It is relative in that the movement within and across territories, for instance, will be different, dependent upon where and how one is located. It is relational in that it is not possible to understand particular territories without placing them in their past, present or emergent futures.

'Scale' represents social life as structured in particular ways, in this case relationally, from the body to the local, national and global. This structuring of social life is viewed as operating at the level of the conceived and the material; in other words, that scales, such as the national or global are real enough; they are also powerful metaphors around which struggles take place to produce these social relations. Extending Lefebvre's insights into the social production of space, Smith has termed this the 'social production of scale'. Work on scales, their recalibration and re/production, have helped generate insights into the making of regions, the global, the reworking of the local, and strategic bypassing of the scales and so on. Scales themselves may shift in importance as a result of processes that include new regionalisms, globalization and decentralization. There have also been important critiques of

scale advanced by writers such as Marston et al. for the conceptual elasticity of the concept and, more importantly, the privileging of vertical understandings of socio-spatial processes, rather than vertical and horizontal. Marston et al. are at pains to point out that the power of naming should not be confused with either perceived or lived spaces. This is an important point and emphasizes the value of ensuring we keep these epistemologies distinct in our analysis.

‘Place’, on the other hand, is constituted of spatialized social relations and the narratives about these relations. Places, such as ‘my home’ or ‘my school’, only exist in relation to particular criteria, and, in that sense, they are material, they are social constructions or produced, and they are lived. Massey argues that place emerges out of the fixing of particular meanings on space; it is the outcome of efforts to contain, immobilize, to claim as one’s own, to include and therefore exclude. ‘All attempts to institute horizons, to establish boundaries, to secure the identity of places, can in this sense be seen as attempts to stabilize the meaning of particular envelopes of space-time. Amin puts this relational argument a little differently: that place is where the local brings together different scales of practice/social action’ and where meanings are constituted of dwelling, of affinity, of performativity. From the perspective of production, places are ‘complex entities; they are ensembles of material objects, workers and firms, and systems of social relations embodying distinct cultures and multiple meanings, identities and practices’. Importantly, places should not be seen as only whole, coherent, bounded or closed, though they may well be. Rather, we should also see places as potentially open, discontinuous, relational and as internally diverse, as they are materialized out of the networks, scales and overlapping territories that constitute this space–time envelope. For Hudson, the degree of ‘closedness’ or openness is an empirical question rather than an a priori assertion [4].

More recently scholars, influenced by the work of Castells, have advanced a relational reading of space that ‘. . . works with the ontology of flow, connectivity and multiple expression’. In this work, social relations stretch horizontally across space. The metaphor representing this idea is the ‘network’. The project is not to focus on spatial hierarchies, as is implied in the idea of scale, but on the transversal, the porous nature of knots and clusters of social relations. The idea of ‘the network’ has become particularly appealing and powerful in thinking about interspatial interconnectivity for instance in governance systems, inter-firm dependencies, communities of participants and so on. And while this way of conceiving space has a materiality about it, as we can see with, for instance, communities of Internet game-players, the organization of a firm, or a network of experts, it is a way of representing spatial organization. Most importantly, however, the idea of the network is to press the temporality of spatial formations: as ‘temporary placements of ever moving material and immanent geographies, as “hauntings” of things that have moved on but left their mark in situated moments in distanced networks that cross a given place’. The reason for pressing this way of reading is, for Amin, a question of politics: it relates, not only to the scope and reach of local political activity, but also what is taken to count as political. This is a particularly important point for understanding current developments in education, particularly higher education, as local entities, such as universities, stretch their institutional fabrics across space.

For Shepherd, ‘positionality’ is a corrective to the fascination with networked relations, which tend to overlook ‘. . . the asymmetric and path dependent ways in which futures of places depend on their interdependencies with other places’. Positionality within a network is dependent upon which network one participates in; it is emergent and contingent rather than pre-given; and it describes how different entities are positioned with regard to one another in

space/time. Positionality is relational, it involves power relations, and it is enacted in ways that tend to reproduce and/or challenge existing configurations. For Shepherd, the idea of positionality is critical in calling attention to how connections between people and places such as the World Bank in Washington and the African economies, or members of a household play a role in the emergence of proximal and geographic inequalities. Similarly, drawing locales and their pre-capitalist forms of production into circuits of capitalist production draws these actors into new social relations of power and inequality. Finally, the conditions for the possibility of place do not necessarily depend upon local initiative but, rather, with the interactions with distant places. For example, education provision in Cyprus is partly shaped by Cyprus's relations with the European Commission, while member states of the World

The importance of intervention is to advance an approach that overcomes the privileging of one spatial form of organization over another e.g. scale over other spatiality's: the result of what they argue are different turns that unfortunately display all of the signs of theoretical amnesia and exaggerated claims to conceptual innovation. For Jessop et al., it is important to see that these processes and practices are closely linked and, in many cases, occurring simultaneously, and propose a way of reading these together. This is important and clearly offers sets of readings of events that are not limited to one spatial form of organization [5], [6].

### **The Conceptual Grammar of the Sociology of Education**

The question of how to lay out the conceptual grammar of the field is a particularly challenging one. One way is to work at a particular level of abstraction so as to enable the possibility of translation across the different ontological and epistemological traditions that are sought to bear on the education and society relationship. Dale's work on 'the education questions' is particularly valuable here. There are three levels of questions. Level 1 focuses on the practice; level 2 on the politics of education; and level 3 on the outcomes of education. In opening up these three levels we can then begin to place key approaches, topics, issues and debates that have taken place over time and space and in relation to particular kinds of social relation and forms of social reproduction. These questions are specified in four ways:

- i. Who is taught what, how, by whom, where, when; for what stated purpose and with what justifications; under what circumstances and what conditions; and with what results?
- ii. How, by whom, and at what scale are these things problematized, determined, coordinated, governed, administered and managed?
- iii. In whose interests are these practices and politics carried out? What is the scope of 'education', and what are its relations with other sectors of the state, other scalar units and national society?
- iv. What are the individual, private, public, collective and community outcomes of education?

In relation to who is taught what, how, by whom, when and where, we immediately can see that learning opportunities are differentially experienced, and different kinds of learning are acquired. This has been a major field of concern for sociologists such as Bourdieu and his argument that various forms of capital are differently mobilized and realized through learning experiences in the home, in schools and in the wider society. Similarly, Bernstein's work on pedagogic discourse and its relationship to class, codes and control links pedagogy to wider

processes of social reproduction. There is a considerable literature on the ways in which social relations, such as gender, race, sexuality and old colonial relations, are produced through what is taught to whom, and where [7].

Concerning the questions of ‘how, by whom and at what scale are these things problematized, determined, coordinated, governed, administered and managed?’ and ‘in whose interests are these practices and politics carried out?’, this is broadly the province of governance. Sociological research around this question has concerned itself with the emergence of markets as a mechanism of coordination the rise in importance of international organizations, such as the OECD, the World Bank and the World Trade Organization, in shaping education agendas within national states; the emergence of private companies in providing education services; and how new economic sectors are being produced, bringing education more tightly into the global economy.

Finally, in relation to the question about outcomes as a result of these projects and processes as they are mediated through education, we begin to see very clearly that particular identities are produced, families advantaged or excluded, classes constituted, genders reproduced, populations privileged and so on through education. Here, concepts such as social mobility, social inheritance, social stratification, social class, cultural consumption, citizenship, identity and community are facets of those wider social relations: the result of how knowledges, power and difference are also constituted through a multiplicity of differentiated education spaces.

### **Spatializing the Sociology of Education**

In this final section, it wants to reinforce the point I made in my introductory remarks: that the sociology of education is spatially rich in the metaphors used to name and understand social processes and relations, but analytically and theoretically weak in accounting for the difference that space makes. Adopting a critical spatial analytic, of the kind I have outlined above, means taking seriously the following propositions in relation to the sociology of education: that

- i.** Social relation is latent in space and reproduced through systems such as education;
- ii.** Education spaces are a product;
- iii.** Education spaces are produced;
- iv.** Education spaces are polymorphic;
- v.** Education spaces are dynamic geometries of power and social relations;
- vi.** Education spaces and subjectivities are the outcome of a dialectical interaction.

There are any number of possible routes through, and reworkings of, the sociology of education in relation to space, time and sociality. It should also be noted that the different levels of education questions are likely to be worked out using particular combinations of concepts from the spatial lexicon outlined above. For instance, absolute and perceived education spaces, such as a school, are simultaneously territorial and networked. We can use the two different epistemologies advanced by Lefebvre and Harvey above, together with the different forms of spatial organization outlined above, to generate a grid, as below with illustrative processes content.

Given the exigencies of length, I will only develop two examples from the education questions above to show what this might mean: first, ‘tracking’ students into different



education groups, and second, processes of decentralization/marketization in education governance. Typical organizational processes in which almost all schooling systems differentiate learners in some way in the education system are through spatial practices such as 'grouping', 'tracking' or 'streaming', or through the provision of different kinds of schooling experience, such as private versus public schools, or vocational schools versus comprehensive schools [8].

### DISCUSSION

The concept of spatializing in the sociology of education refers to the ways in which space and place intersect with social structures and cultural practices, and how they shape educational experiences and outcomes. The spatial perspective recognizes that where we live, work, and go to school has a significant impact on our educational opportunities and outcomes. Thus, this perspective provides a critical lens through which to examine the complex relationship between social structures, culture, and education. One of the key contributions of spatializing in the sociology of education is its ability to shed new light on educational inequality and social mobility. The spatial perspective reveals that educational opportunities and outcomes are not only shaped by individual characteristics such as intelligence and motivation, but also by the social and cultural contexts in which individuals are situated. For example, research has shown that students who live in low-income neighborhoods or attend schools in segregated areas are more likely to experience educational disadvantage than those who live in affluent or integrated neighborhoods. Furthermore, spatializing allows us to examine how multiple dimensions of social inequality intersect to produce unique educational outcomes. For instance, studies have shown that race, gender, and geography intersect to produce complex patterns of educational advantage and disadvantage. For example, African American girls who attend schools in low-income neighborhoods may face unique challenges that differ from those faced by African American boys or White girls in the same contexts. The spatial perspective also has important implications for educational policy and practice. For instance, it suggests that policymakers need to take into account the geographic context in which schools are located when making decisions about funding, curriculum, and teacher training. Furthermore, it highlights the need for educators to be sensitive to the diverse cultural backgrounds and experiences of their students and to develop strategies that are responsive to the particular challenges they face [9].

### CONCLUSION

In conclusion, the concept of spatializing in the sociology of education provides a valuable perspective for understanding the complex relationship between social structures, culture, and education. By highlighting the importance of space and place in shaping educational opportunities and outcomes, the spatial perspective reveals how multiple dimensions of social inequality intersect to produce unique educational experiences for individuals. The spatial perspective also has important implications for educational policy and practice. It emphasizes the need for policymakers and educators to take into account the geographic and cultural contexts in which students are situated, and to develop strategies that are responsive to the particular challenges they face. This includes addressing issues of funding, curriculum, teacher training, and other factors that may contribute to educational inequality. Overall, spatializing is a critical perspective that helps us to better understand the complex nature of educational inequality and social mobility. As such, it provides an important framework for developing more effective educational policies and practices that are responsive to the diverse needs and experiences of students.



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## CHAPTER 21

### AN ELABORATION OF THE INTEGRITY OF NATIONAL HOSPITALITY

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#### ABSTRACT:

The concept of national hospitality is often linked to a country's reputation, tourism industry, and overall culture. The integrity of national hospitality, therefore, refers to the maintenance of this cultural value, especially in the face of changing political, economic, and social circumstances. This paper explores the meaning and importance of national hospitality, examining its role in shaping the image of a country, and identifying factors that can impact its integrity. It also considers strategies for preserving and enhancing national hospitality, including education and training, collaboration between public and private sectors, and investment in infrastructure. Ultimately, the paper argues that maintaining the integrity of national hospitality is crucial for promoting a positive national identity and fostering economic growth.

#### KEYWORDS:

Economic Growth, Infrastructure, National Hospitality, Positive National Identity, Preservation, Private Sector.

#### INTRODUCTION

In a globalized world, talent is increasingly mobile, and therefore hospitality emerges as an important concept that can be used to consider the ethics involved when a nation-state welcomes privileged foreigners as guests. In this chapter, we seek to engage with the politics of foreignness and the ethics of national hospitality. We use such notions in our discussion of the Singaporean government's 'foreign talent' policy rhetoric as a means to problematize the relationship between the host nation, its citizens and guests. More specifically, we draw on Derrida's ideas about conditional and unconditional hospitality to examine the hospitality ideal and the ideal figure of the foreigner articulated within such discourse. This inquiry is situated more broadly in our ongoing political, epistemological, ontological and ethical analysis of both moving policies on researcher mobility and of mobile researchers themselves.

#### The knowledge economy

The idea of the knowledge economy has come to dominate the policy lexicon of transnational organizations and governments in many places around the world. Knowledge economies are 'directly based on the production, distribution and use of knowledge and information'. Concerns about their economic power and status in the global knowledge economy have led most nations and regions into an intensifying competition for highly accomplished 'knowledge workers', now often called 'talent'. The increasing international mobility of talent has resulted in fears about 'brain drain' and about how to harness the expertise of

‘highly mobile’ talent. Brain drain/gain/mobility policy discourse is concerned with the implications of such mobility for the nation-states or region’s techno-scientific knowledge and innovation and creative capacity and thus ultimately the implications for its position in the global economy. The extent to which a nation-state or region is negatively affected by the global movement of talent depends largely on its position within global geographies of power and knowledge.

There is a well-documented ‘brain drain’ from many ‘developing to developed’ nations, with little compensating ‘regain’ in terms of people and knowledge for the so-called ‘sending’ country. However, such nation-states are not the only ones expressing concern and seeking to attract and retain mobile, highly skilled talent. Many places are assessing their geopolitical situation and developing strategies both to prevent the loss of talent and to harness the talents of the globally mobile.

We seek to enhance the debates about the ethics of globally mobile policies on high-skills mobility and of mobile people themselves. Ethical questions are not usually high on the policy agenda, except when associated with the drain of highly skilled individuals from developing countries to developed countries and the disastrous consequences of such asymmetrical mobility for developing countries. While these debates are crucial and deserve much more attention, it is also the case that other ethical issues arise with regard to different geopolitical locations and the place-specific manner in which they participate in this global domain.

### **Singapore**

Singapore is the smallest nation in South East Asia, has no natural resources and therefore relies on people or ‘human capital’ as a key economic resource. However, owing to its small population of approximately 4.59 million, it has a limited pool of ‘local talent’. Therefore, Singapore’s success in the knowledge economy is dependent on its being able to recruit talent from elsewhere to develop a globally competitive work force. In 2006, Singapore’s intake of foreign talent represented 13.4 per cent of Singapore’s total non-resident population. In global terms, it is uniquely positioned as a tiny nation, with a highly competitive economy, contending with other, much larger nations within the region, including China, India and Australia. More than this, it is precisely because of Singapore’s geographical location, as an intersection point between these larger nations, that it is emerging as a significant knowledge hub within this region.

Now an independent republic, Singapore was once a British colony and, upon achieving independence from Britain, it became a part of Malaysia before being expelled from the federation. The ruling People’s Action Party has been in power since Singapore’s first compulsory elections in 1959, and many commentators have suggested that Singapore is a procedural rather than a true democracy: ‘the development of Singapore as a nation-state through government decisions tends to be conflated with the party’s directives.

As Singapore relies on the recruitment of foreign talent, there is much emphasis within its state-initiated policy discourse on the country and its citizens being ‘open’, ‘accommodating’, ‘big-hearted’ and ‘welcoming’ towards talented foreigners.

It is important to acknowledge, however, that Singapore’s purported policy ‘openness’ towards foreigners stands in marked contrast to its rigid political system. In this respect, Singapore’s state-initiated foreign talent policy can be viewed as paternalistic, where the state as ‘host’ represents its citizens [1], [2].

## Hospitable nations

In a world where the highly skilled are increasingly on the move, countries such as Singapore must position themselves as ‘hospitable’ nations if they are to attract globally mobile talent and thus compete in the global knowledge economy. When someone is hospitable, the ethics of such an act tend to remain unquestioned. However, given the nature of Singapore’s highly paternalistic political system, the government’s policy-initiated hospitality does invite a consideration of ethical issues. Within brain drain/gain/mobility debates, we advance thinking by entering from a different ethical perspective. We offer a new conceptual apparatus that may help to broaden the debate so as to ensure that ethics is not quarantined as an issue that relates to poor countries alone. We move from considering brain mobility to thinking about hospitality. Rather than considering the ethics of loss and gain, we are interested in the ethics of the host and the guest. As opposed to thinking about such debates in terms of competition between more or less developed nation-states, we are interested in the ways in which policy-sanctioned hospitality is mobilized within a nation-state, particularly in terms of the kinds of politics, values and judgements that underpin such governmental generosity.

Furthermore, when considering the status of the foreigner, we also mobilize an alternative perspective to frame ethical questions. Debates concerning foreigners are often informed by either a negative view of the foreigner as a threat or a positive view of the foreigner as a supplement to the receiving nation-state. Discussions about the politics of foreignness largely emerge from within the field of political theory, where issues of immigration, citizenship, democracy and national identity are framed in terms of the ways in which nation-states can either secure their borders against, or more generously accommodate, such foreigners within the boundaries of the host nation-state. In these discussions, the legal status of foreigners is a key subject, particularly in relation to issues of civil and political rights. Overall, many ethical issues arise around identity, difference and belonging when considering the relationship between states, citizens and foreigners [3], [4].

One way to conceptualize this relationship is in terms of hospitality, particularly in terms of the ways the host nation-state makes the foreigner feel welcome and the responsibilities that the nation-state as host has to the foreigner as guest. Clearly, these issues become particularly pressing in relation to vulnerable foreigners who have been forcibly displaced. Kant first posed the question of hospitality in the context of international relations in *A project for a perpetual peace*. Derrida’s theory of hospitality, which informs our expanded discussion below, is a reworking of *Perpetual peace*. And in his recent work he discusses a hospitality of laws and nations and focuses on France and its hospitality to foreigners. Through his notion of ‘unconditional’ hospitality, he conceptualizes a form of hospitality that operates outside all rules and laws.

While Derrida’s argument focuses on the most disempowered of all globally mobile people, our argument operates from the opposite end of the spectrum and considers the ethics of hospitality in relation to globally mobile talent or privileged guests. Examining Singapore’s recruitment and retention policy strategies involves investigating the relationship between the nation-state and foreign talent and entails considering the ethical nuances of ‘the invitation’ and its acceptance. The Singaporean government is seeking to do its best by those at home by bringing foreign talent to Singapore and therefore building the economy. And, in its role as host, the Singaporean government offers an encouraging welcome to foreign talent. Notably in policy discourse, foreign talent is represented as a supplement to the nation-state, and there is much emphasis on getting away from the ‘foreigners–them, locals–us’ attitude. There is no doubt that the Singaporean government fulfils its role as host, but a complicated ethical regime governs hospitality when it is being offered to a privileged population such as foreign

talent. In this context, the onus is not placed solely on the host; rather there is also an onus on the guest to fulfil certain responsibilities.

### **Hospitality**

In broad terms, hospitality refers to the relationship between a guest and a host. It also refers to the act or practice of being hospitable, of welcoming guests, visitors or strangers, with liberality and goodwill. We focus on Derrida's theory in particular, as his foundation for understanding this concept is based on the interchangeable and intertwined relationships between ethics and hospitality. His notion of hospitality allows us to interpret Singapore's foreign talent policy discourse not simply in terms of a general idea of hospitality, but in terms of the connection between hospitality, the politics of foreignness and the limits of an ethical engagement with the foreigner [5].

### **Unconditional and conditional hospitality**

When trying to conceptualize 'hospitality', Derrida acknowledges a fundamental paradox that turns on 'conditional' and 'unconditional' hospitality. When the host of the house, country or nation extends an invitation to a guest, it is through this invitation that they also demonstrate to the guest that they are in control of the property or territory. In other words, in order to be hospitable, one must have the power to host. But the host must also have some control over the people who are being hosted. Hospitality fails when the guests take control of the house. If the host is no longer in control, they are not being hospitable to their guests. According to Derrida, this kind of hospitality is 'conditional', as it is dependent on imposing certain limits on guests. And as hospitality always involves placing limitations on guests, hospitality is inherently inhospitable.

Alternatively, 'unconditional' hospitality involves no limitations and an abandonment of control. It requires extending a welcome to all in need of hospitality, instead of making judgements about who will and who will not receive that hospitality. Paradoxically, it is through such 'unconditional' hospitality that the very possibility of hospitality is defeated: it becomes impossible to host anyone at all, precisely because there is no ownership or control. 'Unconditional' hospitality is not possible, but for Derrida the very notion of hospitality relies upon this concept and is inconceivable without it. We will now use this paradoxical framework to examine Singapore's hospitality [6].

### **Singapore's hospitality**

'Singapore Vision 21' is Singapore's key policy strategy focused on attracting foreign talent. Prime Minister Goh Chok Tong launched it in 1997, but it is still operational today, as evidenced by recent references to the initiative in ministerial speeches. When discussing Singapore's foreign talent policy discourse, we draw primarily on the 'Attracting talent vs looking after Singaporeans' section of the 1997 Singapore 21 report, but also on more recent ministerial speeches.

Derrida maintains that tolerance is actually the opposite of hospitality, because merely tolerating someone means limiting one's welcome by retaining control over one's home or territory. Significantly, in the S21, the policy discourse operates according to Derrida's distinction between hospitality and tolerance. And given the emphasis on welcoming as opposed to merely tolerating foreigners, when taken at face value the S21 could be read as offering a kind of unconditional hospitality:

However, the motivations for such overt hospitality in policy discourse may be based on the fact that, while the government sees foreign talent as a welcome addition to the nation-state,

Singaporean local talent and citizens more broadly are more ambivalent about such foreigners. As such, this policy rhetoric could be viewed as a kind of propaganda, promoting the figure of the idealized foreigner as a means to convince citizens that foreign talent is not a threat to their livelihood.

Despite the rhetoric, we are therefore not suggesting that the S21 is an example of unconditional hospitality. For, as Derrida maintains, unconditional hospitality is in fact impossible: 'no state can write it into its laws'. Rather, we are interested in the conditional hospitality that arises from the 'hospitality ideal' articulated in Singapore's foreign talent policy rhetoric. Examining the ways in which this policy rhetoric is played out in practice may enable a more complex understanding of the ethical and political responsibility the Singaporean government shows towards foreign talent and its own talented citizens [7].

### **Foreign Talent**

Foreign talent' is the term used in Singaporean policy discourse to describe highly skilled, globally mobile individuals: 'people who have certain internationally marketable experiences and skills'. The profile of foreign talent in Singapore shows that they come primarily from Malaysia, China and India, but also Australia, New Zealand, Japan, Britain, Europe, South Africa, Canada and the US. Of the over half a million foreign workers employed in Singapore, around 90,000 of these are highly skilled foreigners with degrees, professional qualifications or specialist skills, who hold employment passes. It is these skilled foreigners with university degrees who are our focus.

In terms of Singapore attracting 'research talent', as a small nation-state that is seeking to create a global presence, it scales up its policy by focusing on institutions rather than individuals. Recognizing that it is a relatively insignificant nation on a global scale, Singaporean research institutions seek to collaborate with globally significant international research institutions and faculty members to build up the nation-state's global status and networks and to become more attractive to globally mobile researchers. By 2010, the facilities for the Campus for Research Excellence and Technological Enterprise will consist of a number of world-class research centers that will have intensive research collaboration with Singapore-based research institutions. For example, an existing initiative is the Singapore MIT Alliance for Research and Technology. In policy discourse, international research institutions such as MIT are thought of as 'talent magnets, drawing talent to Singapore from all over the world.

This geo-institutional realignment of predominantly US elite research institutions in Singapore has geospatial implications. It is by amassing foreign research institutions within Singapore that the nation-state seeks to compete with other great attractors in Asia, namely India and China. By seeking to become a significant knowledge hub within the region, Singapore is trying to position itself at the Centre, rather than on the edge, of Asia. According to government policy discourse, 'CREATE offers a multi-national, multi-disciplinary research enterprise unlike anything known till now, strategically located in the heart of Asia, at the nexus of East and West.

But just as Singapore tries to engage Asia, it also tries to transcend Asia, motivated by its small-nation aspirations to insert itself, via CREATE, into a global, networked environment. The Singaporean government is savvy about the geopolitical position of countries and regions and Singapore's own location within the globe and the region. It understands that 'many US and European universities are eager to establish a presence in Asia in a way never contemplated before because of the keen awareness of the rise of Asia and the increasing shift of global dominance towards Asia. It is this formidable foreign institutional presence



that the Singaporean government uses to consolidate Singapore's geopolitical standing, in a bid to become a global knowledge hub attracting and retaining world-class research talent and thereby curbing their global circulation.

### **Foreign and local talent**

Policy discourse suggests that 'besides bringing valued skills, knowledge and ideas, the foreign talent's vigour provides powerful motivation for us to continually strive for higher standards . . . Their example can make us aware of the dangers of being complacent' . Ong maintains that foreign talent 'are increasingly coded as exemplars of intellectual capital and risk-taking behaviors'. Therefore, on the basis of the subtle contrast between driven foreign talent and 'complacent' citizens in the statement above, we suggest that this 'coding' is reinforced through an implicit suggestion that local talent do not have sufficiently entrepreneurial skills to compete in the knowledge economy.<sup>3</sup> In other words, in policy discourse, receptiveness is extended towards foreign talent, not simply to supplement a small population, but also because they are seen as being vital in providing the skills and know-how Singaporeans lack [8].

### **Hospitality at home**

How then do we begin to think about the ways in which such discourse constructs the relationship between foreign and local talent in terms of hospitality? Let us suppose that hospitality dictates that, when one welcomes guests, these guests are not received at the expense of those who are in residence. The lack of generosity the Singaporean government shows towards local talent in such discourse, with the implication that local talent is in some way deficient, becomes an issue of ethical import, particularly when considering the reasons why local talent might favor complacency and conformity over risk-taking.

James Gomez is one of the 6,000 Singaporean citizens that the Singapore government consulted for its S21 report. In terms of critical thinking, creativity and business, he believes that it is the interventionist policies of the PAP government over the last few decades that have created 'an apathetic and non-risk-taking culture' because 'people were criminalized and persecuted for voicing alternative political points of view and as a result conformity has become ingrained as a consequence of coercion'. Therefore, while policy discourse draws attention to the 'dangers of being complacent', it does not highlight the reasons why such complacency among its citizens may exist.

Sen describes 'the Lee Thesis' as the idea that 'basic civil and political freedoms hamper economic growth and development'. However, he disputes such claims, arguing that there is no empirical evidence to support them. Gomez's statement draws attention to the trade-offs that have been made in Singapore between national economic development and citizen compliance. He demonstrates how the restriction of citizens' basic civil and political freedoms in Singapore have impacted on their critical and creative thinking, and this is particularly pertinent as this lack of 'risk-taking' or entrepreneurial skill has become one justification for inviting foreign talent to Singapore.

Derrida states 'the host remains master of the nation'. Indeed, Derrida argues that it is on this proviso that the nation is able to offer hospitality. In Singapore, the rigid political system curtails dissenting political views; therefore there is no doubt that the Singaporean government is the master of the nation, particularly when it comes to maintaining control of its citizens. But, if the ways in which the host nation controls its citizens are ethically questionable, then is it in a position to offer hospitality to guests – particularly as the Singaporean government denies its citizens some of the liberties that guests are allowed?



As suggested, we do not seek to imply that the hospitality that Singapore extends to its guests is unconditional, but at the same time there are nuances to conditions within conditional hospitality. In this context, the host does not impose 'his' mastery by insisting that the guest follow the practices and laws of the territory. Foreign talent does not have to abide by the same laws, rules and conventions as Singaporean citizens. In fact, the S21 says attracting foreign talent 'involves removing obstacles to the entry of talent. Regulatory mechanisms can be loosened. Rules should be simplified. Foreign talent is also offered fast-tracked employment passes, subsidized housing, education and healthcare and tax incentives. Not surprisingly, offering this kind of hospitality to privileged guests impacts on those at home.

### **Citizens at Home**

Among Singaporean citizens, 'there is significant resentment regarding the privileges to attract foreign talent. In terms of considering the nuances of the invitation to foreign talent, the Singaporean government extends its generosity to foreign talent, but such generosity is offered at the expense of local talent. The favoritism that the Singaporean government shows to foreign talent, where the government is more accommodating of its guests than of its citizens, makes its own citizens feel neglected. Therefore, the fundamental ethics of this hospitality, where citizens may benefit economically, but at the same time feel sacrificed for the sake of foreigners, and make sacrifices politically, must be questioned.

The S21 states that 'above all, citizenship is about belonging to a place, having a sense of ownership and calling it home' and yet, as a consequence of feeling like 'second-class citizens some residents feel displaced in Singapore. According to Ho, 'the mobility of foreigners into Singapore can have a detrimental impact on whether citizens feel that Singapore is home. A further corollary of destabilizing citizens' feelings of belonging to the nation-state is that they feel more inclined to migrate to other countries. In fact 'the higher the education among Singaporeans, the more they appear disenchanted with Singapore being a caring society or a good place to make a living and raise a family and yet, local talent migrating permanently to other countries is exactly what the Singaporean government is seeking to avoid, and in its policy rhetoric there is an emphasis on local talent developing 'a deep-seated sense of belonging or rootedness to Singapore [9].

### **Foreigners at 'home'**

At the same time, the Singaporean government seeks not only to attract, but also to 'root' foreign talent to Singapore. And yet those guests that do choose to linger do not necessarily mingle with their hosts. Foreign talent often resides in 'expat-enclaves', and this not only creates a sense of isolation for them but also prevents them from becoming fully immersed in the Singaporean community despite the fact that many talented foreigners do call Singapore home, for the most part, foreign talent's long-term commitment to the nation remains in doubt. Even when Permanent Resident status and Singaporean citizenship are offered as enticements, they do not guarantee that foreign talent will stay. As they are 'flexible citizens' who have the credentials to remain globally mobile in the knowledge economy, foreign talent is free to enjoy the privileges that Singapore affords them and then leave the country. 'In fact, attaining Singaporean citizenship or Permanent Resident status may confer a higher degree of potential mobility on them, enabling them to gain entry more easily as tourists and immigrants in other gateways around the world'.

In terms of the ethics of hospitality, this draws attention to the obligations, if any, that constantly mobile foreign talent have to a host nation such as Singapore. It is precisely because foreign talent are guests, because Singapore is not their home, that particular liberties

are bestowed upon them. And by accepting the Singaporean government's hospitality, foreign talent are able to accumulate educational credentials and experiences that further enhance their educational and class privileges in a global labour market. Ironically, offering PR status or citizenship to foreign talent does not necessarily make foreign talent stay in Singapore; rather it enables them to be mobile. And this leads us to think about the obligations involved when accepting an invitation. Clearly, constant mobility does not necessarily serve to cultivate territorial responsibilities [10].

## DISCUSSION

The concept of national hospitality is a critical aspect of a country's reputation, tourism industry, and overall culture. It reflects the level of warmth and friendliness that a country's citizens exhibit towards visitors and tourists. National hospitality has become an essential factor in shaping the image of a country, as it is one of the significant ways in which a country showcases its culture and traditions to the world. Thus, maintaining the integrity of national hospitality is crucial in promoting a positive national identity and fostering economic growth. However, several factors can impact the integrity of national hospitality. One of these factors is changing political, economic, and social circumstances. For instance, changes in government policies or economic instability can negatively affect a country's hospitality industry. Furthermore, natural disasters, pandemics, or other unexpected events can disrupt tourism, causing a significant impact on a country's hospitality industry.

Additionally, cultural changes or misunderstandings may arise when visitors come into contact with a country's customs, traditions, or social norms. These factors can negatively impact a country's reputation and undermine its hospitality culture, leading to a decrease in tourism and economic growth. To maintain the integrity of national hospitality, various strategies need to be implemented. One approach is through education and training. The government and private sector can collaborate to provide training to hospitality professionals and citizens on how to treat visitors and tourists. This training could focus on communication skills, cultural awareness, and customer service, among others. Furthermore, investing in infrastructure, such as accommodation, transportation, and tourist sites, can enhance a country's hospitality industry and provide a positive experience for visitors. Collaboration between the public and private sectors is also essential in preserving the integrity of national hospitality. The government can work with private sector organizations to promote tourism, develop policies, and allocate resources for the hospitality industry. The private sector, on the other hand, can invest in developing new products and services that cater to the needs of visitors.

## CONCLUSION

In conclusion, the integrity of national hospitality is crucial for promoting a positive national identity, attracting tourists, and fostering economic growth. It reflects a country's culture, traditions, and the level of warmth and friendliness that its citizens exhibit towards visitors. However, several factors can impact the integrity of national hospitality, including changing political, economic, and social circumstances, cultural changes or misunderstandings, and unexpected events such as pandemics.

To maintain the integrity of national hospitality, strategies such as education and training, collaboration between public and private sectors, and investment in infrastructure are essential. Ultimately, by preserving and enhancing national hospitality, countries can showcase their unique cultures and traditions to the world and provide visitors with a positive and memorable experience.

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## CHAPTER 22

### AN OVERVIEW OF SOCIOLOGY OF THE GLOBAL TEACHER

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#### ABSTRACT:

The field of sociology has long been interested in examining the social dynamics of education, particularly the role of teachers in shaping the experiences and outcomes of students. In recent years, with the rise of globalization and the increasing interconnectedness of the world, attention has turned to the global teacher. This paper explores the sociology of the global teacher, examining the social, cultural, and political factors that shape the experiences and practices of teachers who work across national and cultural borders. Through a review of relevant literature and case studies, this paper considers the challenges and opportunities that arise for global teachers, as well as the implications of their work for broader social and educational systems. Ultimately, this paper argues that the sociology of the global teacher provides a valuable lens through which to understand the complex and evolving nature of education in an increasingly globalized world.

#### KEYWORDS:

Education, Globalization, Interconnectedness, Politics, Social Dynamics.

#### INTRODUCTION

In an internationally competitive marketplace, education plays a critical role in helping each nation to create and maintain a competitive edge or so the argument goes. Thus, in response to aspects of the globalization discourse, attempts have been made to conform educational provision to the 'needs' of capital in many international settings. Many nations, aware of international comparisons such as TIMSS and PISA, have been spurred on to reform their educational provision and raise their measurable levels of attainment. What has emerged is a new set of public policy demands for efficiency, accountability, effectiveness and flexibility what Ball has described as a 'generic global policy ensemble' aimed at reforming public sector education provision.

In this chapter, I will explore what these demands mean in relation to the construction of the teacher and of teachers' work. The chapter starts with a brief discussion of globalization and its influence on education policy. It then explores some of the ways in which attempts have been made to reconstruct the teacher and the work of the teacher in the light of these policies. Nonetheless, drawing on some examples of teacher education reforms, I argue that the construction of the teacher is always context-dependent the teacher is produced out of local histories, cultures and politics. These 'differences' play out in the ways in which relationships between globalization and education policy continue to evolve.

#### Contextualizing the global teacher

Many of the claims currently being made about the need for educational reform rest on the assertion of there being a 'new world order': the globalization thesis. What is meant by

globalization is contested: there are ‘strong’ versions that are based on the premise of the emergence of an almost inevitable world market that displaces the role and influence of the nation-state in decision-making; there are other versions that suggest that globalization can produce ‘new pressures for local autonomy. At its most general, however, globalization implies a world where time/space compression reduces the ‘constraints of geography and where economic, cultural and political changes have become interwoven and inter-dependent, fueled and sustained by communication and technological developments.

Globalization is a discursive as well as a material set of practices. That is, discourses of globalization make possible certain ways of thinking, acting and being, and they displace or conceal alternatives. The world watches the Olympic games ‘as it happens’; the international community experiences the fall-out from the melt-down in the sub-prime US housing markets; the wide-spread circulation of blockbuster Hollywood movies all these material outcomes demonstrate the interconnectedness and convergence of the contemporary world. These ‘events’ are amplified and circulated as illustrations of the reach of globalization. In the UK, the impact of globalization discourses, specifically in terms of economic theories and imperatives, has been profound. For example, the UK Prime Minister Tony Blair put it like this: We are going to live in a market of global finance and there will be investors that decide to move their money in and out of countries. Even though we’re living with a very serious economic problem we have also derived enormous benefit from greater international trade, from the absence of protectionism and the absence of control exchange [1].

The iteration and reiteration of the globalization thesis and its ubiquitous claims appear to have influenced education policy and provision across the world. While Ball warns that ‘the idea of globalization has to be treated with care’, a point that cannot be fully dealt with in this chapter and Gewirtz for further discussion), the impulse of globalization in terms of education policy is evident virtually everywhere. In many nation states, education policy is being articulated and constructed in response to the apparently irresistible discourses of globalization that assert the ‘need’ for infrastructural and economic reforms to support and enhance international competitiveness.

Education has been repositioned as a vital tool for creating and maintaining economic prosperity and for retaining a competitive edge in world markets. According to Olssen et al. , ‘it is imposed policies of neoliberal governmentality, rather than globalization as such, that is the key force affecting nation-states today’ . As Ball asserts, ‘Education policy is increasingly subordinated to and articulated in terms of economic policy and the necessities of international competition’. The outcomes can be seen in current international preoccupations with raising standards and measured attainment, making state education more accountable in relation to internationally derived targets and ensuring that curriculum and pedagogy are managed in order to ‘deliver’ these demands. What is being given primacy is the production of a labour force that, at least in the West, ‘matches’ the demands of a de-industrializing, post-industrial world, although the relationship between globalization and education reform is currently articulated in the policy statements of virtually all governments around the world [2].

While the impact of a ‘new world order’ has undoubtedly influenced educational reforms, economic globalization has not been experienced as a homogenous phenomenon. Within the unfolding changes of late capitalism, it is evident that changes in capitalist relations and policy production are tempered by the specificities of local histories and cultures and are recalibrated over time. To take the English context as a case, in the wake of the international oil crisis of the 1970s, the neo-liberal policy response emphasized the need for market forces to counter the educational crisis of ‘under-achievement’ and ‘poor’ teaching that had

allegedly contributed towards an economic downturn. By the 1990s, policy now included deregulation and ‘choice’ as part of government attempts to raise school standards and make schools more accountable and business-like, although, paradoxically, some forms of teacher preparation became tightly prescribed and highly centralized. Currently, there is a focus on a ‘for-profit’ element in state education and an approach towards individualizing and personalizing provision. To some extent, these moves have also been reflected in a series of changes in teacher ‘training’. All these different policy shifts are still firmly set within the regulating discourses of economic necessity and of the need for international competitiveness.

### **Reconstructing the global teacher**

Contemporary teacher education reform, and concomitantly the construction of a ‘new’ teacher for the ‘new world order’, is predicated on a range of suppositions: that schools have failed in the past, owing, in some part, to inefficient and incompetent teachers, and that policymakers and governments are best placed to determine what makes an ‘effective’ teacher and a ‘good’ school. In consequence, teacher reforms have been enacted that set out precisely what it is that teachers are to do, as well as how they are to be assessed. There is some separation in the literature between work that considers policy developments in pre-service, initial teacher education and research into the construction of the teacher via reforms that have attempted to reconstruct schools. In this chapter, I will deal with both literatures – for they offer a set of overlapping and integrated arguments that work towards new narratives of the teacher. In what follows, I want to explore this matter in terms of three aspects: these are regulation and control, standards and, finally, performance and accountability [3], [4].

One way of ensuring teacher quality is to reform teaching at source by regulating and controlling pre-service teacher education. Many nations, including the US, UK, New Zealand, Australia, Canada and countries in Europe and in the Asia–Pacific region, now seek to manage recruitment and pre-service training through the generation of lists of competencies that have to be met before the teacher can be licensed to practice in schools. And many of these competencies include prescriptions about what constitutes best practice that intending teachers are expected to adopt and perform in the practicum element of their course. The emphasis in these restructured courses is arguably on ‘teacher-proofing’ classroom practice. Thus, the emphasis, more and more, is on successful in-school experience, technical skills such as teaching literacy through centrally prescribed methods, behavior management, familiarity with testing regimes etc. Other matters, for example, those of commitment, values and judgement are frequently sidelined, made optional or simply omitted; teacher education is constructed as a skill, and any political complexity is bleached out of the agenda. Put simply, the teacher is reconstructed as a state technician, trained to deliver a national curriculum, in the nation’s schools. Alongside this competency- based model of the technical skills-based teacher is a market model of the ‘flexibilization’ of teaching work, a move towards individual contracts and pay negotiations, including the use of non-qualified teachers and teaching assistants – where the teacher is positioned as part of the contracted labour force rather than as a professional partner in the process of education.

In many ways, the English case is the most acute example of this reforming movement. Regulation is managed through the production of a curriculum for teacher education, the generation of criteria against which teacher ‘competence’ is measured and frequent inspections of the teaching courses and providers. Controls are built into the initial training and are carried into the early years of teaching in order to maintain a culture of high expectations, attention to national targets, and a concentration on the basic skills of literacy and numeracy. In this way, a very particular version of the ‘teacher’ is made up. The



emphasis is on compliance with competencies rather than with thinking critically about practice; focusing on teaching rather than learning; doing rather than thinking; skills rather than values. This regime is maintained by the regular production of local, national and international league tables that exert pressure to raise the stakes and raise the game at every opportunity. In this way, the pressures of regulation and control in producing the teacher are inserted into, and circulated through, the state school system.

These systems of regulation and control are glued together by the production of sets of data about the achievements of children and young people all around the world. Nation-states regularly compare themselves with one another. Economists assess international profiles of educational attainment in their attempts to review the capacity of human capital stocks. The preoccupations with standards and raising standards are powerful, internationalized discourses that are realized in target setting. The capacity to meet these targets in turn becomes the measure of success and a lever in assessing and raising the performance of the individual child, the teacher, the school and thus the nation-state's educational achievements [5].

At the heart of this, in the everyday world of practice, teachers may well face a personal and professional set of tensions. In meeting the targets, they may sometimes have to 'teach to the test' and sideline any other pedagogical concerns, such as aesthetic, moral, social or any wider cognitive goals. In this reorienting and reworking of the 'teacher', alternative identities such as those based on a commitment to the common good or to different sets of values and dispositions are displaced. In working to 'mediate' complex and sometimes contradictory values in their practice, teachers may find themselves caught up in struggles around professional judgements and a new way of being. Ball writes of teachers being caught up in a new 'culture of competitive performativity', where there is the potential to be graded as 'successful' and 'outstanding'. But 'being' and 'doing' this new type of entrepreneurial teacher, whose targets and 'aspirations' are governed by national testing schemes, can produce feelings of what Ball calls inauthenticity. This new teacher, measured and evaluated through techniques such as monitoring, the production of documentary 'evidence' of effective planning for teaching, performance reviews, appraisals, inspections and the like, may become professionally conflicted: 'commitment, judgement and authenticity within practice are sacrificed' at the altar of measurable outcomes.

Education policy making has been driven by the need to ensure that young people are being equipped with the means to contribute to, and compete in, a world without borders. At their most simple, calls for teacher accountability are demands for teachers to be answerable for making demonstrable improvements in their students' learning. 'Each teacher assumes responsibility for creating a classroom where students can master school knowledge at an appropriate pace and with a high degree of challenge'. Thus, a battery of accountability techniques has been developed to monitor, assess and evaluate the degree to which teachers meet these responsibilities, mainly through testing the children and students that they teach. There are inevitable tensions: teachers may concentrate on testing rather than comprehension; teachers may feel pressured to attend to targets that they may construe as being inappropriate; teachers may offer what they believe to be a limited and diluted curriculum. Teachers may simply become overwhelmed by accelerating demands and additions to their work roles and may leave the job altogether. All these pressures have been well documented. Nonetheless, 'holding schools to account' is a key policy strategy in reforming the teacher and the work of the teacher [6].

There is a wealth of evidence that charts an international reforming tendency towards reconstructing the teacher to 'fit' the needs of a globalizing economy, the 'world-class'



teacher. This signals a form of policy convergence, a move towards making up a global teacher who is at once a ‘professional classroom manager, an expert providing “high quality” client services in “more for less” times. The reconstructed teacher is produced out of sets of recipes for action, systemic rules, technologies of performance and routine classroom actions that are designed to ‘deliver’ quality and ‘assure’ high standards. The teacher is reconstituted as a technical ‘risk manager’ who, in McWilliam’s terms, makes ‘learning outcomes more visible, calculable and thus more accountable’ in a context where, to some extent, any competing versions of the teacher have been erased.

### **Recontextualizing the global teacher**

While there may be a set of overarching principles and conditions that influence policy production globalization and neo-liberalism, for instance these ‘rarely, if ever, translate into policy texts or practice in a direct or pristine form. In recontextualizing the global teacher, I now want to consider some points of difference that are interwoven into the making up of the teacher, which are context dependent and are produced out of the specificities of local histories, cultures and politics, in particular issues of supply and demand, ‘flexibility’ in teacher production, and geopolitical distinctions.

One of the most intractable differences relates to the complexities and local distinctions that shape the supply and demand of teachers. In parts of the US, areas such as Michigan, Louisiana, and in cities such as New York, it is increasingly difficult to recruit and retain teachers. In Mississippi, although there are calls for ‘quality’ teachers, the shortage is so acute that the state has been forced to introduce emergency licensing. In part, this shortfall of teachers is to do with the relatively low salaries and status of teachers in the state. Mississippi has responded by introducing emergency one-year licenses to teach for individuals whose school district will vouch for them. New York City has created the Teaching Fellows program to recruit those interested in a career change into teaching in challenging schools. Both of these approaches place the intending teachers in classrooms in high-need schools while they are learning to become teachers. In terms of the Mississippi experience, one problem lies in the way in which the license can be easily extended, without much support for professional development or interventions from teaching colleges. In NYC, the Teaching Fellows program offers college accreditation and in-school mentoring, but the retention rates are low. Both schemes place would-be teachers in challenging classrooms with, in the main, ‘disadvantaged’ children. In the UK, there are similar teacher training programmes that aim to fill the same sorts of gap.

Although some aspects of some of these ‘alternative route’ schemes have been positively rated for instance the NYC route and Teach First in the UK they all report problems with teacher retention rates. There are also issues for ‘challenging schools’ that have to manage with higher-than-average levels of teacher turnover and inexperienced and less well-qualified teachers. There are additional issues of social justice related to ‘high-need’ students being taught by teachers who are learning on the job and not staying long. In terms of the construction of the global teacher, these emergency schemes signal a degree of flexibility and perhaps disposability that surrounds the recruitment of the teacher; it also highlights a ‘crisis’ in the supply side of teaching at least in certain parts of the world. One outcome of these shortages has been the creation of a ‘global market’ in teacher recruitment [7], [8].

The production of these ‘emergency’ flexible teachers speaks to the tensions involved in the public sector labour market, as well as in some of the normalizing discourses that surround the production of the teacher perhaps that anyone can do this work. In terms of the labour market, less competitive salaries and poorer work conditions have limited recruitment to

teaching. Another factor that compounds teacher shortages in some countries is that, in many nations, until relatively recently, teaching provided an early opportunity for women to undertake professional work. Currently, 'the teaching profession has to compete with many other attractive and prestigious job options' now open to women. Working in the public sector may be less attractive although, in periods of economic downturn, recruitment to jobs that look secure frequently goes up. Simultaneously, in the public sector there is an awareness that the new educational professional is an entrepreneurial individual, someone who seeks performance-related rewards, who is compared with and compares him/herself against his/her 'colleagues'. Many of the dominant and normalising discourses that currently surround 'being a teacher' speak of being open to change and the 'developing professional' as a lifelong project even where, paradoxically, a view of teaching as a career for life has been eroded. The 'enduring' sense behind this lifelong project of constant improvement may not be something that new graduates feel particularly drawn towards.

Teaching as a profession has been repositioned as a responsibility towards producing the requirements for the labour markets of the future and, inevitably, what McWilliam calls the culture of 'enterprise has come to replace a more long-term culture of public service'. Yet, for more and more emergent graduates in northern-hemisphere nation-states, teaching is becoming a short-term occupation, perhaps a first step beyond university. Thus, while there are discourses of lifelong processes of learning to teach, the reality is frequently one of high teacher turn-over. In the UK, for example, what fuels this movement out of teaching are high levels of stress and burn-out, as well as emotional dissatisfaction with some of the policy demands to which teachers have to demonstrate compliance.

In other parts of the world, supply and demand issues are differently experienced. In less/differently economically developed countries and transitional countries, there are problems in recruiting teachers for state-funded schools. This is less so in some fee-paying private schools, where teacher salaries and working conditions may be better – although it depends on the school itself. There can also be difficulties in staffing schools in rural and less accessible areas within northern-hemisphere settings, as well as in less economically privileged locales, some of which may be populated by minoritized communities. There may be difficulties in getting and holding on to teachers for particular phases of schooling. For instance, in some parts of the world, a basic school-leaving certificate may enable someone to become a primary teacher; however, the subject knowledge demands of the secondary curriculum make it more complicated to prepare and retain secondary school teachers [9].

In neo-liberal times, one consequence of deregulation and national shortages has been the emergence of the 'migrating' teacher the teacher who can move to a place where his/her skills are in short supply. This can sometimes mean that the West 'imports' teachers from countries where teachers are in short supply, even when, as in the UK, there are protocols in place to limit this process. However, the cultural norms of his/her initial training and his/her own schooling may not sit easily with those of the new setting; in Menter's words, 'when a teacher migrates it is likely that significant processes will ensue that affect her professional identity'. Professional identities that are formed largely from a 'service ethic', for example, may be less compatible with a teacher identity dominated by the need for compliance with lists of competences, skills and outcomes. A teacher identity that is formed in the expectation of having to teach through a rote-based pedagogy may experience disruptions in an inner-city, 'hard to teach' school setting.

In the reconstruction work that is taking place in the making up of the teacher, there are other points at issue. In a setting that is characterized by shortages in teacher supply, who is and what is a teacher is being called into question. For instance, in England, the production of the

teaching assistant and the higher-level teaching assistant means that teachers are supported by other adults who, in the case of the HLTA, will act as a specialist assistant for certain areas of the curriculum and who will sometimes lead classes, supervise in the teacher's absence and assess, record and report on the progress of children. The production of these assistants may well add to the richness of the classroom for children and students; however, at a maximum salary of £16,000 for a TA and £18,000 for a HLTA, these people will sometimes be acting as teacher-substitutes on a much lower salary, an exploitative situation. Their education and training may concentrate on policy directives and compliance rather than a capacity to make informed pedagogical judgements. However, while the UK/English government argues that a more flexible workforce will help to reduce the bureaucratic load on teachers', freeing them up to teach, the UK teacher unions have been 'deeply suspicious of these developments, suspecting that these less well-paid staff may be used to replace teachers.

One of the best-known examples of challenges to neo-liberalism in education is the Citizen School movement in Porto Alegre, Brazil, where the intention is to 'build support for more progressive and democratic policies there in the face of the growing power of neo-liberal movements at a national level'. These schools are grounded in an approach that requires and enables the full participation of the school staff, parents, administrators and students in decision-making. Teachers make up half of the membership of the school council; the other half is made up of parents and students. The school council makes decisions about the curriculum and resource allocation and elects the principal. In these schools, teachers, parents and students are working together to build a different school and a more democratic society where the curriculum is negotiated and starts from the histories, cultures and politics of the local community. What this demonstrates is a different way of 'doing school' and of being a teacher [10].

### **Reshaping the Teacher Complexities and Costs**

In this chapter, I have argued that neo-liberal and globalizing impulses are having discernable outcomes in reshaping the work of the teacher in many parts of the world. In this final section, I want briefly to discuss some points that are raised by this work. In speaking of 'the world' or 'international change', there is sometimes a tendency for northern-hemisphere researchers to concentrate on northern-hemisphere cases, frequently the UK, the US and Australia, that then stand as a proxy for the 'global world'. Here, I have tried to draw on a wider range of work on teachers in an attempt to avoid this problem, but there is always a danger of superficiality when speaking of distinctive contexts in a short piece. Teaching is a complex, diffuse and differentiated occupation. Internationally, there are wide variations in entry qualifications, the duration of pre-service education and in the status and salaries of different 'types' of teacher. For example, the teacher of elite groups may bear very little resemblance to the teacher of the poor within the same national setting. The preparation, status and salary of the early-years teacher and the specialist secondary school teacher might be very different. Teachers in a national state sector might differ from those in the fee-paying sector in the same setting. Thus, there can be dangers of essentializing and homogenizing what it is to be a teacher.

While global neo-liberalism is influencing what it means to teach and be a teacher, 'the future has not been written and no one can ever claim a definitive understanding of the current relationships between globalization, the state, education, and social change. Markets and states are prone to failure. There are differences in outcomes, as well as some 'big and small struggles and victories. One way towards 'coping' with the ways in which neo-liberal policies differently inflect the construction of teacher in different contexts is suggested by Lingard, who argues for an approach that simultaneously recognizes global changes in terms of their

‘vernaculars’; that is, the localized and sometimes distinctive ways in which these changes are configured and rewritten into national settings.

Nevertheless, the encroaching privatizations that are being inserted into education policy more widely, as well as into the reconstruction of the teacher and the work of the teacher, seem set to continue. It may well be the teachers of the poor and the disenfranchised, wherever they are located, who are most immediately subjected to the imperatives of neo-liberal reforms that are forced upon them by international agencies. More generally, the cost of being made up as the new global teacher, wherever this is taking place, may be the existential redundancy of the professional, ethical and decision-making teacher [11].

## DISCUSSION

The globalization of education has given rise to a new type of teacher - the global teacher - who crosses national and cultural borders to teach in diverse educational settings. The sociology of the global teacher is a growing field of study that seeks to understand the social, cultural, and political factors that shape the experiences and practices of these teachers. One important aspect of the sociology of the global teacher is the examination of the challenges and opportunities that arise for teachers who work across borders. Global teachers may face language barriers, cultural differences, and unfamiliar teaching practices, all of which can pose significant challenges to their effectiveness in the classroom. However, they may also have access to new and diverse resources, opportunities for professional development, and exposure to different teaching philosophies and pedagogical approaches. Another important area of study within the sociology of the global teacher is the broader social and political implications of their work.

Global teachers have the potential to promote cultural understanding and tolerance, to foster global citizenship, and to bridge divides between nations and cultures. However, they also operate within a larger global education system that is often marked by inequality, power imbalances, and competing interests. Understanding the ways in which global teachers navigate these larger social and political contexts is crucial for understanding the impact of their work. The sociology of the global teacher also raises important questions about the role of education in an increasingly globalized world. As more and more people cross borders for education and work, the need for global competencies and cross-cultural understanding becomes ever more pressing. The sociology of the global teacher provides a valuable lens through which to understand the complex and evolving nature of education in this context, and to explore the ways in which education can be used to promote greater social, cultural, and political equity and understanding.

## CONCLUSION

In conclusion, the sociology of the global teacher is a growing field of study that seeks to understand the social, cultural, and political factors that shape the experiences and practices of teachers who work across national and cultural borders. Global teachers face a range of challenges and opportunities, and their work has important implications for broader social and educational systems. Through the lens of the sociology of the global teacher, we can gain a deeper understanding of the complex and evolving nature of education in an increasingly globalized world, and explore the ways in which education can be used to promote greater social, cultural, and political equity and understanding. As the world becomes more interconnected, the role of global teachers will continue to be an important one, and the sociology of the global teacher will be a valuable tool for understanding their work and its impact.

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## CHAPTER 23

### AN ANALYSIS OF SOCIAL DEMOCRACY, COMPLEXITY AND EDUCATION

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#### **ABSTRACT:**

The relationship between social democracy, complexity, and education. Social democracy is a political ideology that advocates for social justice, equality, and collective decision-making. Complexity refers to the intricate and interconnected nature of social, economic, and political systems. Education is a crucial component of social democracy as it plays a significant role in promoting equality and social mobility. The paper argues that a complex understanding of social democracy is necessary to address the challenges facing modern societies, and that education plays a key role in developing this understanding. It explores how educational practices can be designed to promote critical thinking, creativity, and problem-solving skills, which are essential for navigating complex social and political environments. Finally, the paper proposes some policy recommendations for how social democracy can be strengthened through education, with a particular focus on promoting social justice, equal access to education, and democratic participation.

#### **KEYWORDS:**

Complexity, Democracy, Education, Political Ideology, Social Mobility, Social Systems.

#### **INTRODUCTION**

In the second half of the nineteenth century, in the period after John Stuart Mill, and into and including the first third of the twentieth century, a group of philosophers, sociologists, economists and journalists systematically adapted classical liberal arguments to make them relevant to the appalling social conditions generated by the development of capitalism in the eighteenth and nineteenth centuries. Their writings contained distinctive models of society, of human nature and of change that are relevant to sociologists studying education in the twenty-first century. My aim throughout this chapter will be to work through the arguments of the new liberals, accepting those that meet the tests of a critical interrogation as being relevant to twenty-first century global capitalism, and adapting or rejecting them as is appropriate. Although some of their arguments will be found wanting, I will argue that their original ideas in defence of social democracy can be restated in terms of developments in science and philosophy over the century since they wrote. Developments in post-quantum complexity theory, within both the physical and social sciences, will enable us to regroup social democratic arguments and state them in a more plausible way for the twenty-first century.

#### **The Sociology of John Atkinson Hobson**

In the last decades of the nineteenth and first decade of the twentieth century, the economist John Atkinson Hobson advanced a justification for the welfare state complementing the



contributions of T.H. Green and L.T. Hobhouse. In a way similar to Hobhouse's 'harmonic principle', Hobson's analysis of individual and society was facilitated methodologically by the organic model of social structure. The organic model was analogical in that it likened society to a 'social organism'. In utilizing such an analogy, Hobson invoked comparisons with the Hegel and German Idealism, which created alarm among classical liberals. In developing his conception of the organic view, Hobson was influenced by John S. Mackenzie, whose book an introduction to social philosophy, originally published in 1890, developed a coherent conception of the organic to challenge both the monastic view and the monistic view, which asserted the priority of the whole over the parts. The organic view sees the individual as determined by social conditions. In this sense, the relation of individual to society is an intrinsic one. Society is not a mere aggregate of separate individuals, nor is it a mechanist or chemical combination of them. The evidence that it is not a monistic system is that, if that were the case, as society changed, so the parts would change almost simultaneously. This is not to say that there is not an aspect of the monadic and an aspect of the monistic, which operate at different times and places, in different contexts, for there are mixed modes; just as complexity does not completely displace mechanism, but rather should be seen as supplementing or extending it. Further, although we are all penetrated and constituted by our surroundings, this does not mean that we are all the same [1].

That there is no contradiction between the independence which is now claimed for the individual and the fact of his social determination, becomes evident when we consider the nature of that determination and of that independence. That the individual is determined by his society, means merely that his life is an expression of the general spirit of the social atmosphere in which he lives. And that the individual is independent, means merely that the spirit which finds expression in him is a living force that may develop by degrees into something different.

Hobson's use of the organic metaphor is compatible with Mackenzie's and, like Mackenzie's, it has received stringent criticism. As R.N. Berki notes, Hobson was frequently characterized as an idealist, and his idealism was 'born of the endeavor to comprehend political reality in unitary terms'. Although Hobson claimed to reject the monistic doctrine of Idealism, in that he rejected prioritizing the force of the whole over the parts, he was idealist in the weaker sense that he still saw society as a unified whole. Such a whole, in his sense, was merely a system of interactions, and unity was represented as not incompatible with difference. Besides, Hobson did not see unity itself as of value, but recognized specific normative criteria drawing on Ruskin's concept of life as determining the conditions for inclusion and exclusion from the whole. The common good is thus represented by Hobson as a unified development of the whole society, which contrasts with those aspects that are dysfunctional, evil, or represent what he termed, following Ruskin, illth. This is the sense in which David Long detects idealism in Hobson's approach, for he idealistically condemned present arrangements for failing to come up to the standards of his rational ideal.

Although not problem-free, Long concludes that 'the organic analogy remains a useful start for a holistic analysis of society and Hobson's use of the analogy was certainly progressive for his time. One must not expect too much from an analogical method of course. It must be seen, as is true for all analogies, as comprising both likenesses and unlikeness's. Human societies are in some ways like living things but in others not. For classical liberals, the analogy does not do justice to the issue of the claimed independence of individual consciousness. One can also criticize the analogical weighting given to uneven influence of the central organs over other parts of the body. Yet, in that it differentiates a particular form of unity from those types characteristic of monism, monadism, chemical integration or



mechanical solidarity, it presents a certain viability, even given its analogical limitations [2]. The entailment of conservatism cannot simply derive from the axiom of interdependence, or from the recognition of society as structure separate from its parts, but must reside in privileging unity or harmony above what is normatively required by life. While Hobson would have disputed any such charge, appealing to the independent normativity of his notions of life and illth, it may be that the model of organicism exerts, as Allett sees it, an independent pressure for unity and the status quo at the expense of justice or equality implied by a model of democratic socialism.

To the extent that the organic analogy coerces undue support for unity, I want to suggest that complexity theory can offer a more nuanced model in order to theorize the relations between individuals and social structures, as well as to theorize conception of causality, change or evolution, creativity, originality, agency and much else besides. Indeed, I will claim, it provides a revised model for social science and especially for educational research. Although Hobson recognized certain complexity formulations, in most senses the organic analogy still conforms to the prevailing notions of Enlightenment science in its focus on closed, deterministic and integrable systems. In contrast, complexity theory represents a shift from matter-based to an energy-based physics, and offers a non-reductionist conception of the relationship between parts and whole that stresses the open nature of systems and where difference and unity are paired in a new and novel manner.

Complexity theories thus provide better models that enable an avoidance of conservative priority on unity or the status quo, do not prioritize the whole over the parts, or the spiritual over the material, and are compatible with recent post-quantum traditions in science as they have developed in the twentieth century.

Although having roots in ancient Chinese and Greek thought, versions of complexity theory are a relatively new field of scientific enquiry, and are perhaps one of the most notable new developments since the advent of quantum theory in the early 1900s. Such theories are not only compatible with materialism, but are systemic, or holist, in that they account for diversity and unity in the context of a systemic field of complex interactional changes [3]. In a complex system the interaction constituents of the system, and the interaction between the system and its environment, are of such a nature that the system as a whole cannot be fully understood simply by analyzing its components. Moreover, these relationships are not fixed, but shift and change, often as a result of self-organization. This can result in novel features, usually referred to in terms of emergent properties. The brain, natural language and social systems are complex.

Cilliers presents a useful contemporary summary and update of complexity research. Complex systems interact dynamically in a non-linear and asymmetrical manner. Interactions take place in open systems through 'self-organization' by adapting dynamically to changes in both the environment and the system. Self-organization is an emergent property of the system as a whole. An emergent property is a property that is constituted owing to the combination of elements in the system as a whole. As such, it is a property possessed by the system but not by its components. Cilliers defines 'self-organization' as 'the capacity of complex systems which enables them to develop or change internal structure spontaneously and adaptively in order to cope with or manipulate the environment'. Such systems are not in equilibrium because they are constantly changing as a consequence of interaction between system and environment, and as well as being influenced by external factors are influenced by the history of the system. Cilliers identifies social systems, the economy, the human brain and language as complex systems.

In the recent history of science, the work of Ilya Prigogine has advanced the field of post-quantum complexity analysis at the macroscopic and microscopic levels, based in non-equilibrium physics, linked to the significant work of the Solvay Institutes for Physics and Chemistry. Prigogine received a Nobel Prize in 1977. Like Nietzsche and others before him, he translated the effects of a theory of becoming, based on a Heraclitan idea of ceaseless change, providing a post-quantum understanding of the universe in terms of dimensions of chance, self-organization, unpredictability, uncertainty, chaos, non-equilibrium systems, bifurcation and change. Prigogine's central contribution was to non-equilibrium statistical mechanics and thermodynamics and the probabilistic analysis of dissipative structures. His main ideas were that nature leads to unexpected complexity that self-organization appears in nature far from equilibrium that the universe is evolving that the messages of Parmenides must be replaced by those of Heraclitus that time is our existential dimension that 'the direction of time is the most fundamental property of the universe that nothing is predetermined; that non-equilibrium, time-irreversibility feedback, non-integration and bifurcation are features of all systems, including evolution, which is to say that our universe is full of non-linear, irreversible non-determined processes that life creates evolution ; and that everything is historical . Writing over the same period as Michel Foucault, he was concerned to analyse irreversible processes that generate successively higher levels of organizational complexity, where the complex phenomena are not reducible to the initial states from which they emerged. His work has been especially important for understanding changes within open systems, for theorizing time as a real dimension, and for theorizing interconnectedness as a 'characteristic feature of nature' of especial relevance, his work theorizes the possibilities of chance as the outcome of system contingencies [4], [5].

Prigogine speaks highly about Henri Bergson. Although, in his famous debate with Einstein, Bergson clearly misunderstood relativity theory, he was right about the issue of time, says Prigogine. For Bergson, time was a real dimension, and, contrary to classical views, he saw it as irreversible: 'We do not think real time. But we live it, because life transcends intellect'. The irreversibility of time dictates the impossibility of turning back, as well as the irreversibility of decisions and actions. The broader view is one of life and the universe as changing, where time means creation and elaboration of novel and original patterns. It enables an understanding of how each individual is shaped by his/her society and yet unique. In such a conception, where duration represents the real dimension of time consciousness cannot go through the same state twice. The circumstances may still be the same, but they will act no longer on the same person, since they find him at a new moment in his history. Our personality, which is being built up each instant with its accumulated experience, changes without ceasing. By changing, it prevents any state, although superficially identical with another, from ever repeating it in its very depth. That is why our duration is irreversible.

New actions will take place at new times. Life changes constantly, and new states are never precisely repeated in identical form. In drawing from Bergson, Prigogine notes how such a thermodynamic vision once again makes individual agency pivotal. Independence develops, not apart from the system, but in and through the system. Such a complex analysis, which retains a conception of individual agency within system parameters, was also centrally important for Hobson. In order to give his theory normative anchorage, though, Hobson utilizes a philosophy of life. It was certainly Hobson's normative vision to promote enhanced well-being and human welfare as central. In accord with life philosophy, it was Ruskin who gave Hobson his concept of social welfare. This involved redefining the concept of wealth away from a concern with exchange, to a concern with its intrinsic worth, or, as Allett puts it, for its 'life sustaining properties'.

In representing individuals as social beings, Hobson echoed the insights of Mackenzie who had written that 't is only through the development of the whole human race that any one man can develop. This is a crucial theoretical axiom from the standpoint of educational analysis, for it formulates the social democratic idea that it is the way we organize the society at large and its institutional structures that is so crucial for the development of each and every person. In such a view, the entire social democratic structure of society is a prerequisite for the application of liberal principles, for uneven development and social inequality negate the significance of liberal ideals such as freedom.

It was because of the inadequacy of representing individuals as solitary atoms that Hobson derived the central importance of social and institutional organization. What frequently went unacknowledged was the assistance that individuals utilized in achieving their plans. To embark on a business initiative, for instance, presupposes sufficient acumen, skills, knowledge, resources, capital and infrastructures, which presuppose their availability in institutional form. Production thus has a 'social element' underpinning it. So, too, does individual development, for each human being could only develop with various familial, educational and community assistance. Once one acknowledges this, one sees that the development of adequate social structures is a prerequisite for individual development.

Progress for Hobson was concerned with enhancing well-being, which exalted human welfare as the end or good to be sought after. For Hobson, welfare was a necessary social good. It is through his focus on welfare that he develops his economic philosophy concerned to develop the well-being of all of the international community and all humanity. Work was the medium through which individuals and societies would invest creative energy for production and progress. It was work that generated 'the power to sustain life [6].

Hobson recognized that society was more than the separate individuals who comprised it, and that classical liberalism could not adequately theorize the organic relations of individuals within society. It was based on such a view that he advanced his theory of surplus.<sup>10</sup> He theorized surplus as arising through organized cooperation, which was essential to social and economic production. It is through cooperation that individuals produce more than is possible simply as a function of each individual contribution.<sup>11</sup> Cooperation is thus a productive power in Hobson's theory, both productivity and well-being being increased by it.

It was from his theory of cooperation that Hobson developed his theory of underconsumption, which has been his chief contribution to economic theory and was to have a major influence on Keynes. In his classic book, co-authored with A.F. Mummery, the industrial system, underconsumption is represented as the manifestation of dysfunctional economic development, which distorts the system of the distribution of wealth and income by creating waste and inequality. Capitalism inherently supports a system of distorted development. The very process by which unproductive surplus was obtained, by business cunning and other strategies of deception, meant that the overall distribution and investment lacked any correlation with what the future of humanity required. Hobson proposed that a rational law of distribution would be in accord with human needs and capacities, thus affirming an affinity with democratic socialism of a distinctively social democratic variety.

Underconsumption was a surplus of production and too little consumption. It was an economy with not enough spending. In Hobson's view, underconsumption results from three principal causes: overproduction, over-saving and unequal distribution of surplus. It was the over-savings aspect that Keynes responded to. For Keynes, Hobson failed to distinguish savings from investment. In Keynes's theory, it was the distinction between savings and investment that became central to his break from neoclassical economics. Too much saving,

in his view, resulted in too little investment, and, hence, the classical adage concerning the virtues of thrift were incorrect from the point of view of benefit to the community. It was for this reason that Keynes favoured public spending and government direction of investment to restore demand in aggregate spending, whereas Hobson advocated a more moral and political argument against unregulated capitalism [7].

Keynes can, in this sense, be seen as part of a tradition of social democratic thinking that developed from the 1870s to the 1930s. In his later life, he acknowledged a great respect for Hobson's influence. His great contribution to social democracy was his appreciation of complexity dynamics as effecting outcomes that rendered traditional neoclassical conceptions of equilibrium effectively redundant. In this sense, he took Hobson's organic analogy and rendered it more fittingly as a complexity model. His conception of uncertainty was not seen as something that could be overcome, or that only operated in certain situations, but that arose as a consequence of the complexity created by real time. Because individuals' actions in time created unique patterns, it was theoretically impossible to predict or foretell future events. As he states:

We have, as a rule, only the vaguest idea of any but the most direct consequences of our acts. Thus, the fact that our knowledge of the future is fluctuating, vague and uncertain, renders wealth a peculiarly unsuitable topic for the methods of classical economic theory. In these matters there is no scientific basis on which to form any calculable probability whatsoever. We simply do not know. Keynes proposed, in the general theory, that in such a situation the only recourse is reliance on rules or conventions as to how the economy ought to work in order to produce stability through institutional coordination. He thus incorporates post-quantum complexity themes *avant la lettre*. This is especially important in relation to his conception of real time, which underpins his views on ignorance, uncertainty and human agency. His conception of real time replaces the traditional Newtonian conception, which characterized neoclassical economics as well as standard models of science. As O'Driscoll and Rizzo explain it, Newtonian time is spatialized, represented as a succession of points or line segments, and is characterized by homogeneity, mathematical continuity and causal inertness. For Bergson, change, or succession, is not real in the Newtonian theory. When it is conceived as a real additive dimension, no matter how much action reproduces the patterns of the past, any future actions will be unique, for the context of repetition will always vary.

It is this reconfiguration of time through the recognition of complexity that results in the emphasis on uncertainty in Keynes's work. Uncertainty also incorporates novelty, non-repeatability and unpredictability, and also entails indeterminism in decisions. It thus asserts a thesis of creative human agency and imperfect foresight and knowledge. While creative decision-making is possible, it is in relation to a world that is not only unknown but unknowable. Hence, the importance of ignorance means: 'the unavailability of all possible outcomes. For Keynes, institutions, although not eliminating uncertainty, attempt to control it. To see Keynes as a complexity management theorist broadens the scope and relevance of his insights from economics to politics, and from politics to education. For all institutions play a crucial role in sustaining life and achieving equilibrium of forces [8].

### **Complexity and education**

Keynes's arguments for the economy, regarding uncertainty, risk and ignorance as the outcome of complex determinations, are applicable outside the economy narrowly defined, and can be seen to apply to other areas: welfare, various forms of assistance for disability and critical need; matters of urgency or crisis; health, or education or training. In this quest for complexity reduction, education is a central institution, as was recognized by John Dewey,

who explored the role and function of education in adapting to, and coping with, uncertainty in the environment. For Dewey, education was conceptualized, not as a discipline-based mode of instruction in 'the basics', but according to an interdisciplinary, discovery-based curriculum defined according to problems in the existing environment. As Dewey says in *Experience and nature*, 'The world must actually be such as to generate ignorance and inquiry: doubt and hypothesis, trial and temporal conclusions. The rules of living and habits of mind represent a 'quest for certainty' in an unpredictable, uncertain and dangerous world. For Dewey, the ability to organize experience proceeded functionally in terms of problems encountered that needed to be overcome in order to construct and navigate a future. In terms of learning theory, Dewey used the concept of 'continuity' in order to theorize the link between existing experience and the future based upon the 'interdependence of all organic structures and processes with one another.

Learning, for Dewey, thus represented a cooperative and collaborative activity centred upon experiential, creative responses to contingent sets of relations to cope with uncertainty. As such, Dewey's approach conceptualizes part and whole in a dynamic interaction, posits the learner as interdependent with the environment, as always in a state of becoming, giving rise to a dynamic and forward-looking notion of agency as experiential and collaborative. In such a model, learning is situational in the sense of always being concerned with contingent and unique events in time.

Central to such a complexity approach is that learning must deal with the uncertainty of contingently assembled actions and states of affairs, and by so doing it transforms itself from an undertaking by discrete individuals into one that is shared and collective activity. In terms of navigating a future in relation to economics, politics or social decisions, it places the educational emphasis upon the arts of coordination. It is through plan or pattern coordination that institution's function and that a future is embarked upon. Because in planning one must assume incomplete information due to the dispersal of knowledge across social systems, such coordination can be more or less exact or loosely stochastic and probabilistic in terms of overcoming uncertainty. Because learning is time-dependent, and individuals and communities are always experiencing unique features of their worlds, uncertainty cannot be eliminated. Hence, all that is possible is pattern coordination in open-ended systems, where planning is formed around 'typical' rather than 'actual' features. Such plan or pattern coordination can only be a constructed order. Constructing plans becomes the agenda for education for life in Dewey's sense. Dewey ultimately held to the faith, as Keynes did, that, despite unpredictability and uncertainty, the macro-societal coordination of core social problems was possible [9].

Such a complexity approach is also pertinent for new research in the sociology of education, for such approaches can contribute to the study of non-linear dynamics in order better to understand schooling. Rather than view the social system in the image of traditional social science, inspired by Newtonian mechanics, as a linear system of predictable interactions, the approach of both Hobson and Keynes highlights the emergent character of social systems as self-organizing, non-linear and evolving systems, characterized by uncertainty and unpredictability and emphasizing both determinism and chance in the nature of events. What characterizes an emergent phenomenon is that it cannot be characterized reductively solely in terms of an aggregative product of the entities or parts of a system, understood through linear, mechanistic, causal analysis, in terms of the already-known behaviors and natures of the parts, which are themselves ontologically represented as constants, but must be seen non-reductively in relation to their contingent self-organization in terms of non-linear dynamics, as well as a theory of real time and of emergent phenomena.



Schooling in such a view is characterized as a dynamic system whose states change with time through iteration, non-linearity and self-organization. Such an approach does not displace traditional mechanistic linear analyses, such as those that assert correlations between social class and educational attainment, but supplements them. It enables a more nuanced consideration of their variabilities. For the sociology of education, this has the advantage of forging a new reconciliation of the micro–macro issues, enabling a theory of social life where levels of analysis between individual and group, as well as determinism and human agency, can be more accurately assessed. Its mission becomes that of describing and explaining the complexity of systems and their changes, starting from a conception of the whole, while avoiding an exclusive emphasis on atoms or sensations that characterized the old Newtonian paradigm. It offers the scope of supplementing linear mathematical analyses with non-linear mathematical or qualitative analyses for addressing issues of future concern.

Theoretically, too, it enables a new approach to the modelling of social systems where the parts of a system interact, combine and modify or change in novel and unpredictable ways, and where the parts themselves may change in the process. In this, it enables us better to understand the role of individuals and of human agency in relation to systems, institutions and cultural patterns; how decisions of the will may introduce into the course of events a new, unexpected and changeable force; how the moral qualities of individuals can alter the course of history; and why, as some older sociological and philosophical approaches tended to maintain, such phenomena as the qualities of individuals or actions in life cannot be explained solely by general sociological laws of development, social class attributes or cultural patterns. Although individuals are constituted by external social forces, given that time and space individuate those forces, the products of social evolution are inevitably unique and, in addition, through the exercise of imagination, choice operates to forge a conception of freedom quite compatible with the social production of selves. Such an account thus makes possible more historical forms of method, where contingency and novelty, free choice, creativity and unpredictability become integral elements of the research approach, and where top-down forms of deductive reasoning must be balanced by bottom-up analyses of individual or group agency and social interaction.

Finally, to conclude, we can also note that contemporary sociological approaches, such as that of Michel Foucault, contain complexity accounts of change of relevance for extending work in the sociology of education. Foucault's notion of *dispositif*, or apparatus, as a 'strategic assemblage' enables a conceptualization of the school within a new pluralist reconciliation of part and whole simultaneously balancing the poles, as he calls them, of 'individualization' and 'totalization'. For Foucault, the *dispositif* was defined as a resolutely heterogeneous grouping comprising discourses, institutions, architectural arrangements, policy decisions, laws, administrative measures, scientific statements, philosophic, moral and philanthropic propositions, in sum, the said and the not-said, these are elements of apparatus. The apparatus is itself the network that can be established between these elements [10].

In this conception, Foucault makes it clear that the apparatus permits a duality of articulation between discourse and material forms that varies contingently and operates in non-linear ways, resisting linear, mechanical, causal explanations of the traditional Newtonian sort. It is in this sense that every form is a contingently expressed compound of relations between forces. Such multiple articulations are indeed essential to his idea of how an entity or construct constitutes its being in time, as well as to his conception of historical change, as well as to his conception of strategy as a non-subjective intentionality; that is, as an order that cannot be reduced to a single strategist or underlying cause or actor, but which nevertheless has intelligibility at the level of the society or institutions that emerges from an assemblage of

heterogeneous elements, operating contingently and unpredictably within time and space. For Foucault, phenomena such as sexuality, security and normalization constitute such strategic assemblages. In such a model, as for Dewey, the school functions as a stabilizing mechanism that reduces or manages complexity, constituting it as a variably and contingently constituted disciplinary strategy within life itself. Issues such as ‘early school leaving’, ‘employability’ or ‘the curricula’ define the school as such a stabilizing institution, concerned to adapt education to labour market requirements and citizens to society. In such a model, the school is an institution that enables the navigation of an uncertain future.

## **DISCUSSION**

Social democracy, as a political ideology, aims to achieve social justice, equality, and collective decision-making. However, the challenges facing modern societies are becoming increasingly complex, and traditional approaches to social democracy may not be sufficient to address them. This is where the concept of complexity comes in. Complexity refers to the intricate and interconnected nature of social, economic, and political systems, and recognizing this complexity is crucial to developing effective policies and strategies. Education is a crucial component of social democracy, as it plays a significant role in promoting equality and social mobility. However, education is also subject to the same complex social and political systems as other areas of society. To navigate this complexity, educational practices need to be designed to promote critical thinking, creativity, and problem-solving skills. This means moving away from standardized testing and rote learning towards more student-centered and inquiry-based approaches. In addition, education can play a crucial role in developing a complex understanding of social democracy. By teaching students about the intricacies of social, economic, and political systems, they can develop a nuanced understanding of how these systems interact and impact society. This understanding can, in turn, inform their participation in democratic processes and help to promote social justice and equality. Policy recommendations for strengthening social democracy through education include promoting equal access to education, investing in teacher training and professional development, and encouraging democratic participation in schools and communities. By prioritizing education that fosters critical thinking and a complex understanding of social democracy, we can build a more just and equitable society [11].

## **CONCLUSION**

In conclusion, the relationship between social democracy, complexity, and education is crucial in addressing the challenges facing modern societies. Social democracy provides a framework for achieving social justice, equality, and collective decision-making, but its implementation requires a complex understanding of social, economic, and political systems. Education plays a crucial role in promoting social mobility and equality, but it too is subject to the same complex systems as other areas of society. To navigate this complexity, educational practices need to prioritize critical thinking, creativity, and problem-solving skills. By promoting an inquiry based and student-centered approach to learning, we can help students develop a nuanced understanding of social democracy and its complexities. This understanding can inform their participation in democratic processes and promote social justice and equality. Policy recommendations for strengthening social democracy through education include promoting equal access to education, investing in teacher training and professional development, and encouraging democratic participation in schools and communities. In short, by recognizing the complexities of social, economic, and political systems and prioritizing education that fosters critical thinking and a complex understanding of social democracy, we can build a more just and equitable society.



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## CHAPTER 24

### AN OVERVIEW OF THE NEW CONNECTIVITY'S OF DIGITAL EDUCATION

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#### **ABSTRACT:**

The field of education has been rapidly evolving with the advancement of digital technologies, leading to the emergence of new connectivity options for learners. In this paper, we explore the various ways in which digital education has transformed traditional modes of learning, as well as the implications and challenges of these new connectivity options. We examine the ways in which digital education has increased access to education and created new opportunities for learners to engage with content and each other, such as online courses, virtual classrooms, and social media. We also explore the potential for digital education to create more personalized and adaptive learning experiences, and the challenges of ensuring equitable access and quality of digital education. Finally, we consider the role of educators and institutions in navigating this new landscape and the importance of continuous learning and adaptation in the face of rapid technological change.

#### **KEYWORDS:**

Digital Education, Institutions, Learning, Online Courses, Social Media, Virtual Classrooms.

#### **INTRODUCTION**

The notion of connection underpins the organization of all aspects of human life, from the biological and social, to the economic and technological. As such, connectivity has been a central element of societal change throughout history. Key developments in corporeal travel and communications technology, for example, underpinned a steady intensification of the connectedness of everyday life throughout the nineteenth and twentieth centuries. Innovations such as the telegraph, railway engine and airplane were associated with fundamental shifts in the connections between people, places, institutions and information. Yet it could be argued that the past thirty years have been subject to a set of especially accelerated and intense shifts in connectivity. A distinct 'imperative to connect' is acknowledged to underpin recent geopolitical, economic and technological shifts of globalization, deriving in no small part from rapid advances in connectivity fostered by information and telecommunications technologies. In particular, the connectivity's afforded by the Internet have been foregrounded in popular and academic accounts of late-modern societal change in terms of the 'network society', 'shrinking world', 'digital age' and so on. With these recent articulations of connectivity in mind, the present chapter examines the bearing of Internet connectivity on the processes and practices of contemporary education.

This chapter argues that technology-enhanced connectivity merits close consideration from sociologists hoping to make sense of the apparently fast-changing nature of education in the modern age. In particular, it argues that careful thought needs to be paid to the networked connectivity's that digital technologies such as the Internet now afford i.e., the

interconnection of people, objects, organizations and information, regardless of space, place or time. As Kevin Kelly noted at the beginning of the Internet's rise to mainstream prominence, 'the central act of the coming era is to connect everything to everything all matter, big and small, will be linked into vast webs of networks at many levels.' The subsequent integration of Internet connectivity into many aspects of everyday life has prompted popular and political commentators to proclaim networked 'connectedness' as an 'essential feature' of contemporary society. Even within the relatively sober terms of academic sociology, the notion of networked connectivity is now being touted as an organizing framework in which all institutions, knowledge and relationships are ordered. The remainder of this chapter considers how digital technologies such as the Internet are shaping the connectivity's of education and learning, and in so doing attempts to unpack the various discourses of novelty and transformation that often pervade discussions of education and technology. In particular, the chapter seeks to challenge the dominant orthodoxy within the education community that Internet connectivity is somehow leading to new and improved forms of education. Having laid out the basis for a critique of connectivity, I conclude by offering some suggestions for future sociological investigations of education and learning in an era of ever-increasing Internet use.

### **The Technologies and Conditions of Networked Connectivity**

While the concept of connection has long been a central element of computer science and information systems thinking, the proliferation of the World Wide Web during the 1990s and 2000s has placed networked connectivity at the heart of contemporary technology design, development and use. Using the World Wide Web via the Internet is now part of the fabric of everyday life for many citizens in developed countries with a present global population of around 1.3 billion users soon set to treble once the capacity for wireless Internet access is extended to the world's 3.6 billion mobile telephone users. The Internet was designed to be a global network of connected computerized devices that can communicate with each other and exchange data via a series of software protocols. Unlike previous forms of networked computing, the architectural logic of the Internet was predicated upon 'the interconnectedness of all elements, a condition described by technologists as a 'rhizomatic' connectivity akin to the underground stem systems of plants whose roots and stems are both separate and collective. As with these rhizomatic plants, every point on the Internet has the potential to be a recipient and provider of information. Perhaps more than any other aspect of its design, it is this interconnected logic that is the defining technical feature of the Internet [1], [2].

The Internet-based applications of the 1990s, such as email and downloading information resources from web pages, marked a significant step-change in computer users' sense of connection. The subsequent wave of 'web 2.0' tools during the 2000s then led to what many technologists describe as a 'mass socialization' of Internet connectivity. Unlike the 'broadcast' mode of information exchange that characterized Internet use in the 1990s, web 2.0 applications such as Wikipedia, Facebook and YouTube were predicated upon connectivity to openly shared digital content that was authored, critiqued, used and reconfigured by a mass of users – what is termed a condition of 'many-to-many' connectivity as opposed to a 'one-to-many' mode of transmission. Most recently, interest is growing in the development of 'semantic web' technologies that seek to augment individuals' interactions with the Internet via machine-provided artificial reasoning, therefore fostering and supporting 'intelligent' forms of connectivity. While differing in terms of technical design, all these forms of Internet use share a common sense of individual users being connected to anything and anyone else on the Internet. In this sense, the individual Internet user can be seen as subject potentially to an 'always-on' state of connectivity.

Of particular sociological interest is how these technical capabilities have informed a range of claims concerning the social nature of Internet connectivity. This is perhaps most evident in the widely held belief in the Internet somehow being able to ‘liberate’ the user from social structure and hierarchy, boosting individual freedoms and reducing centralized controls over what can and what cannot be done. For many commentators, the various forms of Internet connectivity described above imply a fundamental reconfiguration of the social. At a macro level of analysis, for example, the ‘flattening out’ of hierarchies and the introduction of ‘networking logic’ to the organization of social relations is seen to support the open configuration of society and corresponding underdetermination of organizational structure. Conversely, a micro level ‘sense’ of connectivity is seen to boost the individualization of meaning-making and action. Here, it is argued that the contemporary condition of enhanced connectivity between individuals, places, products and services has prompted a resurgence of more ‘primitive’, pre-industrial ways of life. For instance, the Internet has long been portrayed as rekindling a sense of tribalism, nomadism and communitarianism. A range of claims have also been made regarding the role of the Internet in providing new opportunities for informal exchanges of knowledge, expertise and folk-wisdom, supplementing an individual’s social capital and even ‘breaking down the barriers and separate identities that have been the main cause of human suffering and war’ . Even if we discount the more fanciful and idealistic aspects of such accounts, the majority of popular and academic commentary concurs that Internet connectivity has recast social arrangements and relations along more open, democratic and ultimately empowering lines. As Charles Leadbeater concluded recently the web’s extreme openness, its capacity to allow anyone to connect to virtually anyone else, generates untold possibilities for collaboration the more connected we are, the richer we should be, because we should be able to connect with other people far and wide, to combine their ideas, talents and resources in ways that should expand everyone’s property.

### **The Educational Seductions of Internet Connectivity**

Amid this broad consensus, the specific educational merits of networked connectivity have tended to be expressed through a set of articulations concerning the empowerment of individual learners within networks of connected learning opportunities. Perhaps most prominent is a perception that the Internet offers a ready basis for learning to take place as a socially situated and communal activity. In particular, Internet-based learning is often seen to embody sociocultural and constructivist views of learning being ‘situated’ within networks of objects, artifacts, technologies and people. The centrality of Internet connectivity to current articulations of sociocultural theories of learning is reflected most explicitly in an emerging theory of ‘connectivism’ that frames learning as the ability to access and use distributed information on a ‘just-in-time’ basis. From this perspective, learning is seen as an individual’s ability to connect to specialized nodes or information sources as and when required, and the attendant ability to nurture and maintain these connections. As Siemens puts it, learning is therefore conceived in terms of the ‘capacity to know more’ via the Internet, rather than reliance on the accumulation of prior knowledge in terms of ‘what is currently known’.

Aside from a prominent role within accounts of the cognitive ‘science’ of learning, notions of networked connectivity are increasingly prevalent within popular, political and academic understandings of the social processes and practices of ‘doing education’. In particular, the Internet is often described as underpinning the capacity of individual learners to build and maintain connections with various components of the education system – what is presented in policy terms as the ‘personalization’ of learning. This notion of personalization reverses the

logic of education provision, 'so that it is the system that conforms to the learners, rather than the learner to the system, with learners therefore positioned at the centre of networks of learning opportunities. Within these accounts of personalization, any such repositioning of the individual learner is assumed usually to be contingent on the use of the Internet and other digital technologies. For example, the Internet-connected learner is often celebrated as being no longer the passive recipient of learning instruction but cast instead into an active role of constructing the nature, place, pace and timing of the learning event. As Nunes concludes, contemporary forms of technology-supported education now: conflate access and control; transmission in other words is figured as a performative event in the hands of the student, thereby repositioning the student in relation to institutional networks. To this extent, the is anything but marginal; as both the operator that enacts the class and the target that receives course content, the student occupies a metaphorical and experiential centre for the performance of the course.

The perceived capacity of the Internet to enhance the 'goodness of fit' between education provision and individual circumstance has also been promoted as increasing the democratization of education opportunities and outcomes. In this sense, learning with the Internet is portrayed as more egalitarian and less compromised than would otherwise be the case. Through Internet connections, for example, it is argued that learners can enjoy access to a more diverse range of formal and informal learning opportunities, regardless of geography or socio-economic circumstance. Much has also been written about the Internet's capacity to stimulate episodes of informal learning through access to vast quantities of information what has been described in some quarters as a realization of 'the dream of the universal library. This democratizing of formal and informal opportunities to learn has prompted much enthusiasm among politicians and policymakers, who see increased connectivity to information, people and resources as a significant means of 'empower people with new opportunities for the future regardless of circumstance or social background. As such, the notion of boundless Internet connectivity corresponds with a number of social as well as educational agendas, not least the enhancement of social justice and reduction of social inequalities[3], [4].

### **Towards a Critical Perspective of Internet Connectivity and Education**

These preceding arguments and others like them underpin an established orthodoxy in the minds of many educationalists and policymakers. Here, connectivity via the Internet is seen to offer the basis for a 'transformation' of contemporary education, centered on the actions of the empowered individual learner. Of course, education is not the only domain of social activity where such reformatory expectations are expressed. Indeed, much discussion of the Internet and society centers on assumptions of personalization and improvement where 'the connection between the individual and the social whole becomes increasingly personalized according to the use of commodities and devices which facilitate this connection' . Against this background, the tendency of educationalists to celebrate individuals' self-determination of their learning via the Internet is perhaps best seen as a constituent element of a wider societal turn towards the networked individualism of everyday life.

While remaining mindful of these wider discursive contexts, I would argue that the reformatory rhetoric currently found within prevailing accounts of education 'in the digital age' is worthy of specific attention from sociologists of education. In particular, there is a need to counter the uneasy and often unconvincing amalgam of theoretical agendas that currently propel much educational thinking about the Internet towards an unwarranted valorization of the individual 'rational' learner operating within an efficient technological network. While the tendency to approach technology-based processes as a closed 'black box'

is not unique to education, I would contend that there is a need for educationalists to give due consideration to the socio-technical nature of educational technology use and, it follows, acknowledge the perpetuation of rather more 'messy' social relations and structures. In particular, more thought needs to be given to the apparent continuities, as well as the potential discontinuities, of education in the Internet age, therefore considering 'whether technology-based action simply adds on to existing social relationships or in fact, transforms them. Thus, it is in relation to challenging prevailing expectations of transformation and novelty that sociology of education has a clear and important role to play.

Perhaps the most obvious corrective that sociologists can offer is a refocusing of debate towards the present realities rather than future potentials of Internet-based education. The 'dearly held commitment to the here and now' that characterizes most sociological enquiry allows for further questions to be raised concerning the disappointments, silences and contradictions of educational Internet use. In this sense, issues of inequality and exclusion are perhaps in most need of being introduced into current discussion. Despite an ongoing concern with digital exclusion in disciplines such as communication studies and information science, discussions of the Internet among educationalists have tended to pay little attention to the exclusionary potentials of networked learning. Of course, most educationalists would concur that the notion of all learners benefitting from unfettered and equitable connectivity to the same resources is, at best, ambitious. Even as levels of Internet connectivity appear to approach 'universal' levels in some developed countries, inequalities between groups of 'information-haves' and 'information-have-less' remain. These inequalities range from basic abilities to self-include oneself into networks, to subsequent abilities to benefit from these connections once they are established. We are also reminded by sociological studies of Internet use throughout the general population that connectivity should not be seen as a constant state – one is not 'connected for life' once having used the Internet. Instead, individuals often 'dip' in and out of Internet use as life-stage and circumstances dictate. Thus, issues of dysconnectivity certainly require more foregrounding in current education debate [5].

The promise of online connectivity to any places and people should also not obscure what sociologists would identify as the continued importance of immediate 'local' contexts in framing learning processes and practices. In this sense, it is erroneous to perceive technology-based learning as somehow detached from the spatial condition of common locality. One particular shortcoming within current descriptions of the Internet and education is the often context-free and abstracted reading of connections between learners, institutions and information. Instead, any instance of online learning is better understood as being situated within local contexts such as the school, university, home and/or workplace and, it follows, the social interests, relationships and restrictions that are associated with them. This contextualized perspective on the Internet and education allows for recognition of the many compromises of Internet connectivity for the individual learner that are not often acknowledged within education debate.

For instance, within schools and universities, the 'official' establishment of Internet connectivities is often centred on concerns and interests of the institution rather than the interests of the individual. This can be seen, for example, in education institutions' implementation of digital technologies to support bureaucratic and administrative concerns, not least significant ongoing investments in student information systems, payroll software and managed learning environments. It could be argued that these priorities leave educational use of the Internet often shaped by 'new managerial' concerns of efficiency, modernization and rationalization of spending costs, rather than specific concerns of learning and learners.



Against this background, the shaping of connectivity around the interests of the institution rather than the interests of the individual merits more consideration in analyses of contemporary education.

A further issue highlighted by a sociological reading of connectivity is the enrolment of individuals into bureaucratic networks of surveillance. It has often been argued that the information society is perhaps more accurately seen as a 'surveillance society', with innumerable electronic networks accumulating and aggregating information on individuals' everyday activities and transactions. Much has been written of the digital extension of Foucault's notion of the Panopticon as disciplinary technology, with electronic networks seen to act as ready means of surveillance, observation and regulation. In an educational sense, therefore, the Internet can be seen as contributing to the internal surveillance of learners within education institutions, alongside the external surveillance of education institutions through the management of performance information. As Hope concludes, while the practices and processes of education are predicated upon observation and knowledge-gathering about learners, 'technological developments have meant that both the capacity to carry out surveillance and the potential for resistance have grown'. These opportunities to resist and test authority range from the relatively playful ability for students to conceal their informal online activities, to the rather more challenging instances of 'sousveillance', where students can seek access to proscribed online information through 'hacking' into otherwise restricted administrative systems and databases.

A sociological perspective also raises questions of how digital technologies are shaping connections between education systems and the interests of state, economy, industry and other stakeholders. Perhaps the most prominent manifestation of this element of education technology has been the political use of the Internet as a policy device to align education systems more closely with global economic concerns of national completeness and the up-skilling of workforces. Yet, aside from these concerns of economy and nation, the Internet should also be seen as one of the many 'privatizations' of contemporary education. This is evident, for example, in terms of the privatization of Internet use within educational institutions, with school and university use of online content and services becoming a core element of the fast-growing education services industry in most developed countries. Similarly, in many developing countries, information technology networks are now well established as a focus for philanthropic activity and quasi-developmental aid from organizations in the US and elsewhere in the developed world. This is perhaps most apparent at present in initiatives such as 'One laptop per child', where developing nations are encouraged to invest in US-produced laptop computers to 'create educational opportunities for the world's poorest children by providing each child with a rugged, low-cost, low-power, connected laptop with content and software designed for collaborative, joyful, self-empowered learning. This use of Internet connectivity prompts obvious comparison with what Ball terms the 'Victorian, colonial philanthropic tradition outsiders behaving as if they were missionaries. In short, instances such as these highlight the fact that the Internet serves to connect education systems as well as individuals and institutions to a wide range of interests and agendas that they may have previously been less directly connected with discussion of the use of Internet-based tuition by neo-conservative and fundamentalist religious groups in the US to support alternative forms of home schooling outside state control [6], [7].

## DISCUSSION

This brief discussion hopefully illustrates the contribution that sociology may make in providing a counterpoint to the orthodoxy of optimism that otherwise surrounds the Internet



and education. In particular, this chapter has sought to highlight a number of key issues and tensions worthy of further investigation by anyone seeking to make sense of contemporary education. Above all, any discussion of the Internet and education should include consideration of issues such as disconnection, disempowerment, inequality, commercialization, bureaucracy, power, control and regulation. In providing a ‘way in’ to unpacking these issues, a sociological perspective on education and connectivity is able to help refocus debate towards the similarities and continuities between the present, ostensibly ‘new era’ of digital education and education in preceding times. Indeed, many of the issues and tensions highlighted in this chapter lend support to Holmes’ contention that ‘computerization and its connectivity are continuations of the social contract by other if more efficient means’. With this thought in mind, I would argue that the study of education would benefit from richer understandings of the deep embedding of technology-based practices within the realities of social relations. In this sense, sociologists of education are well placed to re-politicize the debate over technology and education, and refocus discussion away from the presumed transformation of social relations and towards more realistic readings of the technological.

The need remains, therefore, for careful reconsideration of the ways in which educationalists approach the ‘promise’ of Internet connectivity. In particular, it would seem clear that important discussions of difference need to take place, asking who benefits in what ways from the connectivity’s supported by the Internet and other digital technologies. For instance, does the Internet amplify rather than disrupt existing social patterns and relations? Is the Internet acting merely as an instrument of empowerment for the already empowered and therefore furthering the reciprocal relationship between online and offline? Moreover, what are the differences between an individual having connectivity ‘done to them’, as opposed to being able to ‘do’ connectivity themselves? What advantages and pleasures are to be had by being disconnected rather than connected? It is likely that such questions will grow in significance as the twenty-first century progresses and education becomes framed increasingly within a ‘register of connectivity. Redressing these tensions through sustained empirical and theoretical analyses should now constitute a next step in a rigorous, sociologically informed rethinking of the connectivity’s of contemporary education. The prevailing ‘imperative to connect’ within contemporary education should be accompanied by an attendant imperative to critique as well as celebrate [8], [9].

## CONCLUSION

In conclusion, the new connectivity options offered by digital education have the potential to revolutionize the field of education. Digital technologies have increased access to education, created new opportunities for engagement and collaboration, and opened up possibilities for personalized and adaptive learning experiences. However, digital education also presents challenges, particularly with regard to ensuring equity of access and quality for all learners. Institutions and educators must be willing to adapt to these new technologies and to continuously assess and improve their practices in order to provide high-quality digital education for all learners. As digital technologies continue to evolve, it is important that we continue to explore new possibilities for connectivity and learning in order to shape the future of education.

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## CHAPTER 25

### AN ANALYSIS OF SHREDDING THE SOCIOLOGY OF INCLUSION

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#### ABSTRACT:

The field of sociology has long been concerned with the concept of inclusion and the ways in which individuals and groups are integrated into society. However, recent critiques have questioned the effectiveness of this approach, arguing that it may actually perpetuate the very inequalities it seeks to address. This paper explores the limitations of the sociology of inclusion, arguing that it often fails to challenge the structural and systemic factors that underlie exclusion. Drawing on a range of theoretical perspectives and empirical evidence, the paper suggests alternative approaches that may be more effective in promoting genuine social transformation. Ultimately, the paper argues that a more critical and radical sociology is needed if we are to truly address the root causes of exclusion and inequality.

#### KEYWORDS:

Exclusion, Inequality, Radical Sociology, Social Transformation, Sociology, Structural Factors.

#### INTRODUCTION

Educational disadvantage and exclusion may reveal themselves in confronting and obvious forms. Alternatively, they may lurk in, and operate through, the shadowy world of what I loosely call school cultures: an agglomeration of pedagogic practices, curriculum choices, assessment regimes and the demographic and policy context of schooling. An obvious global manifestation of disadvantage and exclusion is shaped by the economic gulf that divides the so-called developed and developing nation-states. The extremes between wealth and poverty reveal educational and social marginalization at a level that is overwhelming. Eight million people writes Jeffrey Sachs, 'around the world die each year because they are too poor to stay alive. The United Nations Secretary-General's Special Envoy for HIV/AIDS in Africa, Stephen Lewis, is driven to perpetual rage when speaking of the extent, depth and causes of the degradation of Africa in the face of the pandemic. He cites the International Monetary Fund and the World Bank as architects of continuing immiseration through their insistence on 'conditionality' in the structural adjustment program that governs loans.

The conditions ranged from the sale of public sector corporations, to the imposition of 'cost-sharing, to savage cutbacks in employment levels in the public service, mostly in the social sectors. To this day, the cutbacks haunt Africa: the IFIS continue to impose 'macroeconomic' limits on the numbers of people who can be hired, and if that doesn't do the trick, there are financial limits placed on the amount of money that can be spent on the social sectors as a percentage of a country's gross national product. The damage is dreadful. One of the critical reasons for Africa's inability to respond adequately to the pandemic can be explained by user fees in health care at the heart of structural adjustment policies there lay two absolutes:

Curtail and decimate the public sector; enhance, at any cost, the private sector. The complicity of the so-called developed world in the continuing plundering of the colonized and marginalized world has been meticulously chronicled. My point here is that there is an obvious and shameful process of educational and social exclusion of staggering proportion. A recent recalculation suggests that, 'there are about 77 million children not enrolled in school and an estimated 781 million adults who have not yet had the opportunity to learn to read and write two-thirds of them women. While such phenomena seem remote, only reaching us intermittently through the light touch of headlines and celebrity causes, there are local geographies of exclusion, geographies of injustice.

Harvey draws our attention to the plight of the twenty-five workers who died and fifty-six others who were seriously injured in the 1991 fire in the Imperial Foods chicken processing plant in the US town of Hamlet, North Carolina, to suggest that poverty and oppression are a part of our local geographies. He draws comparison with the Triangle Shirtwaist Company fire of 1911, when 146 employees perished. The 1911 incident led to protests, with over 100,000 people marching through Broadway, and was a precursor to the health and safety laws and regulations. The 1991 incident hardly rated as news, despite the fact that 'the Imperial workers died as the women in New York had: pounding desperately on locked or blocked fire doors. For Harvey, this incident ought to draw our attention to the conditions in which 150,000 workers in over 250 plants across the 'Broiler Belt' find themselves. They are paid below minimum wages in towns that rely on, and are at the mercy of, this industry. Exploitation is sustained by chronic unemployment, little urban or social infrastructure, impoverished educational provision and the abandonment of hope.

In that same self-described 'developed' country of the West, Kozol has repeatedly diarized pictures of a poverty-enforced apartheid, where African American children are condemned to inferior housing, attenuated education and severely reduced opportunities. In the UK, the Fabian Commission on Life Chances and Child Poverty reported that one in every five children in Britain grows up in poverty, some 3.5 million children. Disaggregating their data, they reveal the disproportionate concentration of poverty on particular groupings within the population. For a child living in a household where there is a disabled parent, the risk of poverty increases from 19 per cent to 30 percent. Forty-nine per cent of disabled people of working age in Britain were employed, whereas, for non-disabled people of working age, the statistic was 81 per cent. Sixty- one per cent of children of Pakistani or Bangladeshi origin in Britain are living in poverty

The link between poverty and school failure, disengagement and exclusion has been well documented. The complicity of schools in the production of inequality and exclusion, she argues, is longstanding. Education is not a mirror of social or cultural inequalities. That is all too still an image. Education systems are busy institutions. They are vibrantly involved in the production of social hierarchies. They select and exclude their own clients; they expand credentialed labour markets; they produce and disseminate particular kinds of knowledge to particular users.

The persistence of unequal educational outcomes contingent on class continues, according to the fact that more young people rely on school for jobs or further training does not mean that school is an equally effective path for all.' They go on to say economic marginalization through school is experienced more often by children of manual workers and the unemployed. School has become a link in the re-creation of poverty. This is because, while dependence on completed secondary school has grown, achievement in programmes offered by schools is closely linked with socio-economic status.

Ball considers the impact of relentless policy reforms in education in England and Wales through the late twentieth and early twenty-first centuries. Class, he argues, remains a constant feature throughout periods of great policy, demographic and infrastructural changes in education. The neo-conservative policy reform agenda from Thatcher through to New Labour has not resulted in an equalization of 'educational outcomes in terms of labour market access or income', he asserts by many indicators they are more unequal. Like Bernstein before him, Ball argues that, if we want to intervene in 'the persistence of educational inequality', then the school in isolation from the complex matrix of social relations is not the sole source for effecting positive and enduring reforms. He returns to Bernstein, Bourdieu and to his extensive empirical work to demonstrate how privilege, advantage and disadvantage assert themselves through the mixed markets of schooling [1].

In effect class and policy and class and educational practices are being realigned'. Accordingly, in the now 'ambiguous nature of class reproduction', his research examines a cohort of English middle-class parents who, displaying a mix of confidence and fear, assert their capitals to secure a purchase on their children's futures in and through the education marketplace. A contemporary and pervasive ideology of 'good parenting' places strain on the family to bring additional resources to assist, first, in the selection of better schools and, second, in the purchase of educational accoutrements such as tutors, technology, after-school programmes, cramming schools. If necessary, they may secure the diagnosis of syndromes and defects to attract additional support or leverage. And, 'most families on low incomes or living in poverty are by definition excluded from these possibilities.

Schools, as Connell observed, are not passive agents in the education marketplace: there exists a perverse reciprocity, a juggling of positional disadvantage and advantage. They reflect and refract social inequalities. Choice is not only the prerogative of some parents; schools too attempt to exert choices. The instruments of testing, inspection and league tables interplay with the intervention of private entrepreneurial interest and divisions between types of school to form a hierarchy of schools and students.

As schools attempt to improve their profile to attract a suitable clientele, students with poor educational prognoses present a serious risk of failure at inspection. This is illustrated in an interview with Dave Gillborn and Deborah Youdell, who discovered the extent of the reach of the standards agenda, and the way in which schools were focusing on the 'D' students and trying to convert them into Cs. They realized the significance of their 'D to C conversion' and its link with the process of 'educational triage' which was going on, a means of apportioning scarce resources to greatest areas of need: 'it was naming what lots of people were living' and it was clear to them that the strategies for triage being operated in schools were producing exclusion for those deemed 'hopeless cases' by concentrating on candidates who could be targeted for upward conversion.

Gillborn and Mirza demonstrate that there is little chance involved in the failure of black pupils in England. In the US, Parrish has chronicled the racialization of special education. Put simply, there is an over-representation of African American students in special education. This is particularly distressing when put into the context of Crawford's review of labour market statistics. His review of data indicates that children who attend segregated special education are less likely to find employment in the paid labour market.

The causes of exclusion run deep in the architecture of schooling. A priority for researchers in the field of inclusive education is the identification, interrogation and interruption of these patterns of exclusion. To this end, allies must be sought across fields of social research, as the diminution of exclusion and disadvantage cannot be achieved by the classroom teacher alone,

the introduction of a new phonics program to increase functional literacy or the addition of new ways of monitoring the performance of individual schools or local authorities. I am arguing that we ought to resist the reduction of inclusive education to a narrow concern to secure mainstream schooling for disabled pupils. All too often, in the minds of education policymakers, researchers and teachers, inclusive education becomes a default vocabulary for the education of Special Educational Needs pupils. The exclusion of disabled pupils, however, remains a key item in the broad agenda of inclusive education research.

### **Misunderstanding Inclusion**

As the authors state in the opening pages of *Doing inclusive education research*, inclusive education has become a catchall term describing divergent research genres and education practices. ‘A troubled and troubling field’, it is riven by contest and contradiction, and claims and counterclaims of theoretical authenticity. Instances of this that have attracted attention internationally are seen in Ellen Brandling’s considered response to the trenchant critique of inclusion as unscientific and educationally dangerous mounted in Kauffman and Hallahan’s collection of essays, *The illusion of full inclusion*. She draws on Dunkin’s depiction of the types of error common to the synthesizing of education research to demonstrate flaws in Kauffman and Hallahan and their colleagues’ work according to their own criteria for valid research. Their dismissal of inclusive education as ideological and therefore unscientific, she argues, illustrates their incapacity to recognize their own presuppositions and predispositions. In this respect, the debate was not dissimilar to protracted debates through the journals between Martyn Hammersley and Barry Troyna, the former suggesting that partisan research was undermined by its political intent. More recently, Kauffman and Sasso targeted Deborah Gallagher as an object for intellectual derision, once more charging that critical theory and postmodernism, which they use as a blended derogation, attenuates the progress of scientific research [2].

These debates are not tidy skirmishes over methodology. They represent tactical engagements between different understandings of disability and disablement and correspondingly of the form and objectives of education for disabled students. The emergence of inclusive education as a field of interest within the sociology of education is traceable to the work of scholars and activists such as Sally Tomlinson, Len Barton, Gillian Fulcher and Mike Oliver, who between them enlisted Weberian, Marxist and post-structural analyses to explain the oppressive origins and deleterious impacts of traditional segregated education. Applying a sociological lens, it was suggested that disabled people had their vulnerability exacerbated and their marginal social status entrenched by dominant discourses of disability that:

- i.** Positioned disabled people as objects of pity and charity;
- ii.** Romanticized them in tales of triumph over personal tragedy;
- iii.** Framed them within medical discourses of pathological defectiveness;
- iv.** Reduced disabled people with fixations with their impairment requiring policy solutions.

Disability studies became simultaneously an alternative explanatory frame and a platform for activism and social reform. This work encouraged the new sociology of education to broaden its consideration of educational disadvantage and exclusion to include disabled students. Special educational needs, argued Barton, was a euphemism for the failure of schools to educate all students. As both a field of research in its own right and an extension of critical sociologies of education, inclusive education sought to advance the rights of all those



rendered vulnerable or excluded by cultures and processes of schooling. As Tomlinson, Gillborn and Gillborn and Yudell had demonstrated, the convergence between ethnicity, race and disability demanded a more sophisticated analysis of schools as elements of a pathology of educational failure [3], [4].

Hard-fought-for legislative reform and the expansion of the disability movement and parent groups lobbying for rites of passage for their children insinuated themselves more generally through social discourse. Globally, governments and education jurisdictions modified their language and delivered policy statements about the importance of inclusive education consistent with The Salamanca Statement and Framework for Action on Special Needs Education, adopted by the World Conference on Special Needs Education: Access and Quality. Those whom Brantlinger and Allan and Slee describe as traditional special educators found themselves in the often-awkward position of showing a commitment to inclusive education while not letting go of the paradigmatic foundations for special education knowledge and practices.

First is the emergence of more complicated discursive fractures and fault-lines, between and within those described as working either in the field of special education or inclusive education, that generate confusion about the nature and objectives of the research and reform. One of the first sources of confusion is the existence of those who claim to be special and inclusive educators. There has been an uncomfortable elision that has not been sufficiently challenged. The discourse of inclusive education has unwittingly offered a new vocabulary for the practice of traditional special education. Indeed, the expensive and glossy special education primers developed for teacher training programmes and special education courses have inserted the words inclusive education into their titles and now offer readers a chapter on inclusion and special educational needs. Remarkably, there is no sense of the conceptual irony carried by the linking of inclusive education and special education needs. It is only when pressed to delineate the vagaries of their inclusive language that the caveats and conditions emerge. Colin Low is indicative in his implausible call for 'the banishment of ideology from the field of special education once and for all' and the replacement of the radical calls for full inclusion by 'moderate inclusion'.

A recent example of the dizzying expanse of interpretive latitude is provided in Ruth Cisman's collection of essays entitled *Included or excluded? The challenge of the mainstream for some SEN children*. The collection was prompted by Baroness Warnock's New look controversial pamphlet for the Philosophy of Education Society of Great Britain. In this publication, Warnock pronounced inclusion to be 'the most disastrous legacy of the 1978 Committee of Enquiry into the Education of Handicapped, Special Education Needs Report'. The leader of the British Conservative Party and a supporter of separate special schooling, David Cameron declared in the House of Commons that this was a 'stunning recantation'. In his essay in Cisman's text, Ainscow suggests that Warnock's pamphlet was helpful as it moved the issue of inclusion closer to the centre of education debates, but that it had the negative impact of 'encouraging some in the field to retreat into traditional stances'. Indeed, the Warnock pamphlet has resuscitated stalwarts of unreconstructed special schooling, such as Michael Farrell, to speak out against inclusive education as a failed reform initiative, a form of flawed 'politically correct' educational thinking [5].

Returning to Said, this surge in inclusive education as the Trojan horse for special education is of concern, as special education remains a functionalist imperative. In other words, in its well-meaning interventions to support individual children inside and outside the mainstream of schooling, it provides a sheer veneer to hide the deep cracks in the edifice of mass schooling in the twenty-first century. This observation is not offered as an apology for



dogmatism, for adherence to a decontextualized catechism of inclusive education. As Said, Williams and Giddens have observed, effective critique is contingent and dynamic. The project of inclusive education therefore may not be best served by pressing for intellectual foreclosure on its definition. Preferable may be a commitment to the ongoing exposure and dismantling of exclusions. This chapter does not resolve the tensions between and within special education and inclusive education; it argues for the necessity of acknowledging the tensions as a source for devising better research questions and policy work. Herein lies a challenge for sociologies of education.

The second major subversion of the inclusive education project is in the development of models for supporting the targets of inclusion. The funding of inclusive education is widely restricted to the establishment of models for allocating 'additional' resources for disabled pupils. Effectively, this has meant devising algorithms that first establish the extent of defect or impairment and then calculate the level of additional resources to be applied to support the education of the child in the regular classroom. The gravity of such models presses diagnosticians to register more serious levels of impairment to extricate more resources. Research has documented escalating levels of diagnosis, particularly in the normative areas of behaviour and attention disorders, together with regional variations and, as I have mentioned, the racialization of disability.

The most frequent allocation of funds is to provide an adult helper or aide. Recent research registers a growing disquiet with an apparent retreat of teachers from educational responsibility and reliance on the 'aide' to be the de facto teacher of the disabled pupil. Notwithstanding the allocation of additional financial support to schools claiming inclusion support, there is little evidence to suggest an increasing capacity of schools to come to terms with the different populations who seek an education. In fact, systemic mechanisms have been established to enable schools to divert students who threaten their examination results profiles to alternative placements. Inclusive education policy has thereby generated policies and procedures that jeopardize access, participation and success for increasing numbers of students. Here I return to the beginning of the chapter and to the discussion of the complex structures and pervasive patterns of exclusions. No single site of intervention for reform that targets a particular student identity will of or in itself achieve inclusive schooling. Inclusive education research ought to host a more comprehensive research program [6], [7].

Let me suggest that sociology of education may be a platform for the next generation of inclusive education researchers and activists. I offer two reasons here for this. First, the longstanding preoccupation with the structural and cultural formation of disadvantage and privilege provides an opportunity for us to step to the side of the entanglements and vagaries of competing conceptions of inclusion, to approach reform through the analysis and deconstruction of exclusion. It tackles the broader antecedents of educational disadvantage and failure to build a potential beyond functionalist entrapment in individual pathologies. Second, the sociology of education has broad theoretical shoulders, thereby providing the range of analytic tools to engage with the complexity of exclusion. An ecumenical posture, where the intersections rather than the constituencies of exclusion become the source of alliance and analysis, assists in the task of revealing layers of identity and the production of vulnerability.

### **Taking Exclusion Seriously**

Just as the English satirist Denis Norden suggested that a harp is nothing more than an oversized cheese-slicer with cultural pretensions, a rebadged special education approximates neither a convincing theory of social and educational inclusion, nor a blueprint for inclusive curriculum and pedagogy. The aim is not to demonize special education as the poor relation

of the regular school. The two are conjoined and share vital theoretical and structural organs. Inclusive education that proceeds from a willingness first to understand the nature and forms of educational exclusion demands a more careful reading of social theory and critique and a commitment to extensive reform.

### DISCUSSION

The sociology of inclusion is a well-established field of study within sociology that focuses on understanding and promoting social integration and cohesion. It seeks to identify and address the barriers that prevent individuals and groups from participating fully in society. However, recent critiques have challenged the effectiveness of this approach, arguing that it often fails to challenge the structural and systemic factors that underlie exclusion. One of the key limitations of the sociology of inclusion is that it tends to focus on individual-level factors rather than systemic or structural ones. For example, it may examine the attitudes and behaviors of individuals towards marginalized groups, but may not interrogate the broader social and economic structures that create and maintain inequality. As a result, interventions that focus solely on individual-level factors may fail to address the root causes of exclusion. Another limitation of the sociology of inclusion is that it can be co-opted by dominant groups to reinforce existing power structures. For example, inclusion initiatives that are designed and implemented by members of dominant groups may actually reinforce the marginalization of those they seek to include, by perpetuating unequal power relations and maintaining the status quo. To address these limitations, a more critical and radical sociology is needed that challenges the underlying social, economic, and political structures that perpetuate exclusion and inequality. This may involve questioning the very notion of inclusion itself and rethinking the relationship between marginalized and dominant groups. It may also require a focus on collective action and social movements, rather than individual-level interventions [8].

### CONCLUSION

In conclusion, the sociology of inclusion has been an important field of study within sociology for many years. However, recent critiques have raised important questions about its limitations and effectiveness.

The focus on individual-level factors and the potential for co-option by dominant groups may actually perpetuate the very inequalities it seeks to address. As a result, a more critical and radical approach is needed that challenges the underlying social, economic, and political structures that create and maintain exclusion and inequality. This may require a fundamental rethinking of the relationship between marginalized and dominant groups, and a focus on collective action and social movements. Only by taking these steps can we hope to promote genuine social transformation and address the root causes of exclusion and inequality in our societies.

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