Lesson -1

(I) EDUCATION IN A DEVELOPING SOCIETY

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Introduction

The future of the nation is in the hands of the youth and that future is determined by the training and education they receive today. Education indeed is the barometer of a society's advancement. How successful has been our educational endeavor in independent India? What is the role of state in a developing democratic society like India? What are the constraints in achieving objectives of education are some key issues that you will find in the chapter.

To understand education in a developing society one must know the characteristics of Indian Society. Some of the main features of India society are given below. However, since they are self-explanatory, therefore, it is thought that further details are not needed because every individual in India is aware of the meaning of these features.

- The Caste System
- Social Classes: Higher, Middle, Lower Classes
- Religious and Sub-religious groups
- Variety of Languages
- Diverse Culture and Customs
- Excessive Population
- Poverty
- Disorganization of joint family.
- Disorganization of values
- Marital disorganization
- Materialism
- Politicization
- Social disorganization
- Economic difficulties
- Unemployment
- Uneducated Masses

There are several other features related to Indian society which is termed as developing society. With the diversity up to such an extent the state plays a key role in the field of education so that the fabric of Indian society should not disintegrate as well as the constitutional commitment should not scatter. One thing is important here to know before discussing education in the developing society like India is that our education system has taken a long journey in acquiring the present nature. It has seen many ups and down. Let us discuss some of the feature of education after independence.

When India achieved her independence, newly emergent nations in Asia, Africa and Latin America were preoccupied with the task of renovating their educational structures to suit their national needs and aspirations. In India, national education has been born as a side product of freedom movement beginning with anti partition movement in 1905-11. It moved from there to set up some experimental institutions outside the official system financed and controlled by the British Raj as in 1920s and the 1930s. The earlier national institutions became a part of the general system and efforts were made to convert the entire system of education to the national pattern. In an inaugural speech to the All India Educational Conference in 1948 Jawahar Lal
Nehru said, ‘Whenever conferences were called to form a plan for education in India, the tendency, as a rule, was to maintain the existing system with slight modification. This must not happen now. Great changes have taken place in the country and the educational system must also be in keeping with them. The entire basis of education must be revolutionized.’ This promised revolution in education was not an easy task to materialize as after independence and partition as there were huge problems before the country such as problems associated with the rehabilitation of the refugees, reorganization of the states, reorganization of the bureaucracy and army, constitution making and making India a republic. Plans had to be drawn up for developing the country.

In 1948, a university commission under the chairmanship of Dr. S. Radhakrishnan was appointed for the reconstruction of university education so that the demand for scientific, technical and other manpower needed for the socio-economic development of the country can be met. The recommendations of the commission covering all the aspects of university education in India were wide. It emphasized the 10+2 structure at the pre-university stage, correction of extreme specialization in the course, development of research to advance the frontiers of knowledge and of professional education in agriculture, la, medicine, education, science and technology, business and public administration, industrial relations and suggested reform of examination system by assessment of students’ work throughout the year and introduction of courses on the central problems of the philosophy of religion. They also emphasized the importance of students’ welfare by means of scholarships, and stipends, hostels, library and medical facilities and suggested that they should be familiar with three languages i.e. regional, federal and English at the university level and that English be replaced as early as possible by Indian language. The commission was also in favour of the idea of setting up rural universities to meet the need of rural reconstruction in industry, agriculture and various other walks of life. The university should be constituted as autonomous bodies to meet the new responsibilities, a central University Grant Commission be established for allocating grants and finally university education be placed in concurrent list.

In the same year when India was proclaimed a Republic, a decision to develop the country in a planned way was taken. Thus, planning commission was created at the centre and was entrusted with the task of drawing five year plans covering all aspects of national development including education. The first five year plan began in 1950-51 with Rs. 153 crores as an outlay on education, which represented 7.8% of the total plan outlay.

In 1952 the Secondary Education Commission was appointed under the chairmanship of Dr. A. L. Mudaliar which submitted its report in 1953. It reduced the total duration of school course from 12 to 11 years and transferred the control of secondary school leaving examination from the universities to the specially constituted Boards of Secondary Education. While developing the curricula of the higher secondary course, the commission sought to diversify it by establishment of multipurpose schools which would provide terminal courses in technology, commerce, agriculture, fine arts, and home science. It is clear from earlier developments in education that the country was only interested in retaining the colonial set-up and was mostly engaged in dealing with education in a piece-meal fashion. Further, in 1964, education commission was appointed under the chairmanship of Dr. D. S. Kothari to advise the government on the general principles and policies for the development of education at all stages and in all its aspects so that national system of education could emerge. In 1966 the commission suggested a drastic reconstruction, almost a revolution in education to meet the problems facing the country in different sectors. It suggested an internal transformation in education to relate it to life. It suggested that the internal transformation could be achieved by making science education an integral part of school education and improving its teaching at university level. Similarly work experience should be an integral part of general education. Vocational education was
emphasized both at the lower level (11-16 years) and the higher (17-18 years) secondary stage while in higher education about one third of the total enrolment was to be expected to be in vocational courses. A common school system with equal access to children from all social strata was suggested and some form of social services was made obligatory for students at all stages. Development of fundamental, social, moral, and spiritual values including a provision for some instruction on different religions was also emphasized. National consciousness as well as a sense of belonging to the country was sought to be promoted through the adoption of curricular programme. Retaining the three language formula with some modification, the Kothari Commission recommended the development of all modern Indian languages for use in education as well as in administration in their respective states. While all the three languages should be studied at the lower levels, only two of these were to be compulsory at the higher secondary stage. Since resources for up-grading all the institution were not available, the commission suggested that at least 10% of the existing institution should be up-graded to adequate standard during the next ten years. The commission accepted 10+2 at the secondary and the higher secondary stages followed by a first degree course of a duration of not less than three years. The commission also recommended for uniform pay scales to improve service condition of teachers so that the best persons coming out from the education system could be attracted towards teaching.

Since education was then a state subject, the procedure would have been to refer those recommendations to states but the public demand for national system of education was so great that the government of India decided to depart from the usual procedure followed earlier. The government referred them to both the houses of parliament and out of these discussions emerged the first national policy on education in independent India in the form of a resolution on education in July 1968. Even after several dilutions the basic framework remained the same till the coming of the New Education Policy in May 1986.

In January 1985, the government of India announced that a New Education Policy would be formulated soon. In August 1985 after making a careful assessment of the existing developments, the proposals were submitted to the public for a countrywide debate and discussion, and in May 1986 emerged the New Education policy as a national system of education after its approval by the parliament. The document on national policy on education is divided into twelve parts. It discusses in some detail about some of the essential characteristics of national system of education providing scope for equal access to education to all irrespective of class, caste, creed, or sex, and areas including backward, hilly and desert. It envisages a common educational structure of 10+2+3, a common core in the curricular programme at some level, an understanding of the diverse socio-cultural systems of the people while motivating the younger generations for international co-operation and peaceful co-existence. The New Education Policy, therefore stresses the need for removal of disparities and emphasizes the steps to be taken to equalize educational opportunity by attending to the specific needs of those who have been denied equality so far- women, SC, ST, the handicapped, and certain minority groups who are either educationally deprived or backward. The document makes a series of observations on cultural perspectives, value education, languages, books and libraries, media and educational technology, work experience, education and environment, mathematics teaching, science education, sports and physical education, the role of youth, and proposes to recast the examination system so as to ensure a method of assessment that is valid and reliable measure of a student’s overall development and a powerful instrument for teaching and learning. It is interesting to note that the framer of the New Education policy never answered how new is this New Education Policy? The New Education Policy has borrowed many of its ideas from the previous policy i.e. Kothari commission report. If the New Education Policy is not new in
themes and ideas it is certainly new in the emphasis it has placed on its implementation and the
directions it has issued for the purpose.

We have discussed in brief how national policy on education has emerged in the post
independent India. The country after partition saw many upheavals. The task to achieve was
great. We are now a developing country. In the quest of developing we have seen how national
policy on education gradually evolved. In a distinct country like ours where there are many
diversities state plays a key role in education so that the fabric of the society should be
maintained and can not be eroded. We will see now the role of state in a developing democratic
society like India and the constraints in achieving objectives of education.

**State as the Key to the Role of Education:**

The Indian people have set before them a goal to establish a socialist, secular and
democratic society. In building such a society, education has to play a significant role. Education
can bring many changes in the existing culture of society, but all within the existing social
structure. If it chooses to promote cultural changes that endanger that structure, it must have
behind it the sanction of the State. Such states usually come into existence through social action
to make it possible to effect structural changes in society.

Thus the State appears to be the key to the role that education can play, both in social and
cultural change. The fact that the State in India today is change oriented, it provides Indian
education with opportunities of playing an important role in transforming the Indian society into
the society of our vision.

Two prolonged task Indian education should help in ushering in a socialist, secular and
democratic country. They are:

1. The School System as a whole must possess Socialist, Secular and democratic
   characteristics.
2. Each school in the system must become a nursery of the values and virtues of the trinity
   of socialism, secularism and democracy.

The socialist concept of man as an essentially social rational and cooperative being may
be in the nature of understandings, attitudes and skills. The individual is truly a social product.
These qualities, therefore, should be used in the interest of society. Human being is a part and
parcel of society. Therefore, the qualities of a socialist concept of man must be possessed by
every individual.

**Secularism and Education:**

Secularism may be defined as a belief that religion should not enter into the functions of
the State. Secularism is not concerned with what is religious and spiritual and is surely opposed
to everything that is irrational. A rational outlook is according to this view an important
component of secularism.

In secular India, the citizen should recognize the religious pluralisms of this country and
have an objective attitude towards religions. He should have an intelligent understanding of the
organs and the social functions of religion. Education should promote such ideals. This will
enhance the cohesiveness and brotherhood among the people in a plural developing society like
India. Every now and then we see riots in different region. The is due to the fact that education
has not played its role effectively in developing secular outlook among the people and many of
us have become intolerant towards religion of others which in turn has made us orthodox in our
outlook rather than secular and tolerant.

**Democracy and Personality Characteristics:**

The democratic citizen should be familiar with the norms of democratic conflict and must
be able and also willing to submit himself finally to the will of the majority. He must also
possess respect for others and the capacity to tolerate views and ways different from his own.
There are some of the qualities that education should seek to promote in the citizen for the success of democracy not only as a form of Government but also as a way of life.

**Important Attributes of a Socialistic, Secular and Democratic System of Education:**

*Ensuring Equality of Educational Opportunity:* According to this concept we must ensure that all children go to school and the state bears the burden of maintaining the poor children in the educational system. This may mean not only scholarships to individual students, but also maintenance grants to the low-income group families who keep employable children at school and forgo the income from their earnings.

Secondly we must ensure that all children have the equal chance to prove their worth in school. Today there is inequality between the wealthy and the educated parents on the one hand and children from the poor homes on the other. There seems to be no easy and satisfactory solution to this problem within the education system itself. Compensatory education is one of the means to provide extra learning opportunities to children from poor homes. However, no educational arrangement can wholly compensate for the natural advantages of the family environment. The ultimate solution may be the abolition of the wide cultural gap between families which mostly lies outside the educational system.

*Ensuring Common School System:* Socialism seeks to abolish the distinction between the private school, the government school and the public school. It demands a common school, which would cater to all children, irrespective of class, caste and creed. In a developing society common school system is important as they will help everyone to develop themselves with the development of society.

*Ensuring Democratic Functioning:* A democratic citizen can be produced only when the system of education itself is democratic. For the realization of this objective, we are required to work on two fronts. First, there should be more collaborative decision making in the school and at every level of administration and Secondly greater responsiveness of the system of education to the aspirations of the common man. This will boost the confidence among the masses for their participation and contribution towards development.

*Ensuring Effective Teaching of Socialism, Secularism and Democracy:* If the system of education is to subserve the purposes of socialism, secularism and democracy, the system must provide for their effective and compulsory teaching at all levels of education. Teaching of these values may be different in different discipline; however, one thing is sure that it will imbibe the values among the pupil.

**Action Needed at the School Level:** There is no doubt that it is through the individual school that the system of education operates and achieves its goal. A system of education fails or succeeds to the extent the schools under the system fail or succeed in fulfilling their responsibilities. The school will have to be the nursery of the virtues and values of socialism, secularism and democracy. A school can convey attitudes and values to the students through three different ways:

(a) Direct teaching

(b) Living or practicing the values and attitudes to be learnt and

(c) Teachers becoming models embodying the desired attitudes and values.

If democratic values are to be taught, then the schools itself become an ideal democratic community, with the students actively participating in the democratic processes of the community. If secular attitudes are to be inculcated, the school community itself should be free from non-secular features. The major inspiration must come from the socially provided 'model', *i.e.* the teacher. He should be an embodiment of socialist, secular and democratic values, as far as possible.
However, there are several constraints to bring equality in education in the developing society like that of India. These are discussed in brief below.

*Constraints imposed by the socio-economic system:* An educational system only reflects the realities of its larger Socio-economic environment. While education helps social change, it is itself determined by social realities. The democratization of education often remains an illusion if inequalities and privileges are built into the functioning and values of the socio-economic system. If the urge for egalitarianism in education is genuine and dynamic, it will surely contribute to socio-economic change as well as educational transformation. But the prospects of educational change are limited if the socio-economic environment is not favourable and even resisted to change.

*Constraints imposed by the lack of political will and clarity of societal goals:* Problems concerning the expansion of educational facilities at various levels and the qualitative improvement of educational content depend upon the goals of society and the priorities it sets for reaching these goals. Education embraces the totality of a society, but the State or Government is the most important instrument for bringing about a change. The allocation of resources is determined by social priorities determined by the State, and in India education has so far received a rather low priority in terms of resources in spite of loud professions of its over-riding importance. This has widened the gap between thought and action. The absence of political will for educational reform and transformation has been the strongest constraint. Our miserable performance in the efforts to eradicate illiteracy was largely due to the lack of political will for achieving this objective.

*Constraints imposed by the dead weight of tradition:* Another powerful constraint is strong, ingrained conservatism of the educational system which breeds its own vested interests in the form of institutions and their managers who prefer habit and tradition to change and innovation. Our universities are such institutions and often their autonomy is used to preserve outmoded tradition and offer resistance to change. The dead weight of tradition and vested interest stands in the way of experimentation and change, resulting in a state of unreality and irrelevance. We need to break the traditional conservatism of educational institutions by a more flexible and creative outlook that can generate and nurture innovations and offer greater facilities for expression and fulfillment to diverse groups and individual aptitudes in vast and pluralistic society. The superficial attractions of uniformity must be rejected in the interest higher quality and greater creativity which result from decentralization, flexibility, local autonomy and innovative actions.

*Constraints imposed by the Inadequacies of Planning:* These essential elements for a wide participation in the process of educational change could not be realised on account of defective planning and lack of adequate implementation. Research and training programmes were neither developed adequately nor applied to qualitative improvements which failed to materialize. The institutional infrastructure remained almost the same in form and functioning as was inherited from the colonial period, and in several ways good institutions suffered from neglect. Quality declined; only quantity exploded, and we continued to project with pride inflated statistical information which ignored the rot that had set in. It is time now to establish a better planning machinery, to extend and improve upon training facilities and, above all, to ensure real and speedy implementation by active participation of all concerned and a dynamic mobilization of social resources through decentralization and local initiatives.

*Constraints Imposed by the Neglect of Various Constituents of the Education Process:* The first and most important step is to recognize the educational process and give it a central role in bringing about educational change. No worth while change will materialize unless the teachers are ready, the parents approve and the students understand and accept. This is possible only when teachers are fully involved in planning and decision-making at all levels and regular consultation takes place with parents and students. The Indian educational scene continues to be
dominated by bureaucrats and politicians neglecting the teacher to a depressed status and passive role, and neglecting parents and students. Since Independence, the power of the politician and the influence of the bureaucrat have tended to increase in the field of education at the expense of teachers and parents, and students have not been in the picture at all. To ensure more effective and meaningful reform, we must now reverse those trends and give the teacher his due. While national policies must be finally made by people's elected representatives, supported and assisted by the best technical knowledge available, such policies should be evolved in close consultation with those who are intimately involved in the educational process, that is, the teachers, parents and students.

It is clear that the five constraints to educational change have to be taken into account and overcome in the planning and implementation of reform. We cannot ignore the limitation imposed by the realities of the larger socio economic, system, the lack of political will and clarity of societal goals and priorities, the dead weight of tradition, vested interest and ingrained conservatism of educational establishments, inadequacies of planning, research, training and implementation, and neglect of teachers, parents and students in the making of policies, decisions and plans of educational reform. Wider and deeper reflections on education and societal participation in the progress of change are clearly called for, and to realize these imperatives, active and dynamic association of teachers and parents is necessary, timely and crucial.

Present Educational Needs: The education of the future providing for man's total life span must be oriented to his fulfillment as an individual person, as a creative worker, and as a member of his society at local, national and global levels. The educational programmes and processes should be related to the needs of contemporary man looking towards a fast changing future. The integrity, ability and wholeness of man, achieved through an appropriate system of education is the most precious asset of the individual and his society, and it is this aim which needs to be conceived and planning in the context of life-long education and the capacity to adapt and innovate now requires more than ever, an over-riding stress on the building of character and the strengthening of the moral and, spiritual dimensions of personality. To his end UNESCO'S Report Learning to be rightly states : "The physical, intellectual, emotional and ethical integration of the individual into a complete man is a broad definition of the fundamental aim of education."
(II) IMPACT OF SOCIETAL FORCES ON CHILD'S DEVELOPMENT

Sajjad Ahmad

Introduction

Indian society is a developing society. It consists of diverse castes, creeds, religions and languages which are beset with many social evils and harmful traditions. Right from the birth child interacts with different customs and traditions prevailing within the family and their surroundings. Interactions of the child with different social forces impact in more than one way. These multifarious diversities influence the development of child in one way or the other. This influence may either be good or bad. The present Indian society is influencing the development of an individual very powerfully in various ways. It is a matter of regret that these influences are directed towards evils and various criminal tendencies which plague our society and are increasing day by day threatening the very stability of our social structure. Education is the only means to meet these sinister challenges and stop this gradual decay. In other words, education should promote higher social and moral ideals developing desirable habits so that our society is saved from impending decay and destruction. It is through education alone that the great ideal of emotional integration, unity in diversities, national consciousness and national glory are realized.

To know the impact of societal forces on the development of child one should have a brief idea as to what are those societal forces which that make an impact on the development of the child. Sir Godfrey Thompson has written, ‘The whole of environment is the instrument of man’s education in the widest sense. But in that environment certain factors are distinguishable such as the home, the school, the church, the press, the vocation, public life, amusement and hobbies.’ Taking in the broader sense education continues from birth to death. During whole life time different societal forces keeps making its impact upon the person. All of these societal forces are the agencies of education and have educative influence upon the child. These institutions have been classified differently by different educationalists. These classifications are as follows:

I Classification:
Active agencies: The family, the school, the community, the religion, the state, social clubs, organized games, entertainment programmes etc.
Passive Agencies: Cinema, T.V., radio, news paper, magazines, market place etc.

II Classification:
Formal: School, religious institutions, library, museum, zoo, art galleries, organized games, educational programmes etc.
Informal: The family, general games, the state, the community, the society
Commercial: radio, T.V., cinema, clubs, theaters, news paper, the press etc.
Non Commercial: Sports clubs, social welfare centers, dramatic clubs, scouting and guiding, youth welfare clubs, adult education centers etc.

III Classification:
Formal Agencies: School, organized entertainment centers, libraries, pictures, galleries, games, cinema, educational programmes on radio, T.V etc.
Informal Agencies: Family, community, religion, free play, market place, fairs and exhibitions etc.
Howsoever classification may be made but one thing is sure that there are not even single social forces which do not make any impact on the development of child. All social forces interact with the child during his/her growing up. A child encounters and experiences with each and every elements of the society. All these elements proved to be beneficial in development of the child and lead them towards maturity. Mature people always remain ready to face any circumstances in his/her life. Thus, all the societal forces help a child in his/her development.

Before discussing the impact let us discuss the role of some of the important social agencies. These agencies are not the only agencies and end in it self. There are several other social agencies which impact the development of the child. However, for having an idea we are discussing some major social agencies in brief. They are as follows:

**Home or family:** Home of family is the first institution of a child. A family provides the basic habits to the child. If the environment of the family remains conducive the development of the child takes place in a very gentle manner. If the family provides defective environment, the child develop bad qualities and character.

**Community:** The community is another informal agency of education for a child. Moving out of the family a child automatically takes up the membership of various groups in community and through them develops various aspects of his character and personality. Playing in groups he develops his mind and body. He also experiences moral, social and cultural development.

**State:** The modern welfare state is responsible for overall development of every citizen. This is why so much attention is made for the education of the child. For the overall development of a child state formulate policies of education so that it may bring out a developed human resource. The state shoulders the responsibility of establishing different kinds of schools to realize this goal. It provides able and trained teachers by establishing the training colleges for them so that when they impart education they must keep in mind the overall developmental aspect of education.

**Religion:** We derive our values from religion. It plays a vital role in guiding the life of a person. It binds us together and provides a direction to proceed in life. A child develops his/her life by guiding himself/herself from religion.

**Library:** There is little need to elaborate the role played by the libraries in disseminating education and developing different aspects of the child. People even maintain their personal libraries to fulfill their personal quest for knowledge. The state maintains public libraries for the masses. It develops different habits in the child as well as the mental aspect of the child.

**Museum:** Museums are very useful in imparting education of different kind to the child. The development in the knowledge that a person gets from museum by roaming in these places can not be derived from any where else. It is a psychological principal that if the things are learnt by visualizing it, it becomes permanent. It develops different aspects of the child.

**Cinema:** Cinema is one of the most important informal agencies of education in the modern world as it provides audio visual understanding to the people. By means of cinema, it is possible to see incidents, individuals and objects. It clears our concept and provides an opportunity to develop different aspect of the personality such as mental, moral, aesthetic aspects and so on.

**Drama:** Almost the popularity of cinema has reduced the public interest in drama. But it has not replaced it completely. Drama is such an effective mode which develops the total aspect of personality of a child. It is an important medium of imparting education to the child. In fact drama itself is a complete institution of education. Not even the single aspect of personality is there which do not get activated while performing it.

**Television:** Television is the most powerful means of communication. It stimulates more than one sense and hence the learning becomes more permanent. It exercises a great influence on human mind. It develops different aspects of the personality of an individual.
Schools: The school is considered to be the most important agency of education. It is the only agency which develops the individual’s body, mind, morals, religious thinking, and spiritual contemplations. It develops overall aspect of the personality of the child.

Let us now discuss the impact in the brief:

Impact on Child's Physical Development

Children of our society are provided with various opportunities in schools in the form of games, sports, scouting, girl-guiding, NCC and gymnasium etc. Every year National Organizations organize youth festivals, tournaments and welfare programmes for children. But the fact is that our children do not avail of these facilities fully and effectively, because various types of evil influences and bad habits plague their physical well-being. There are various kinds of evil entertainments, pernicious fashions and snobbish activities which spoil the health of our children. Children in the cities restrict themselves from outdoor activities which adversely affect the physical development. Now a days we find that children stick themselves to electronic media like internet, chatting, computer games etc. which do not provide them the opportunity to involve them in the outdoor activities. The in turn affect their full physical growth. Society should be very careful and cautious about this state of affairs.

Impact on Child's Mental Development

Our Constitution has guaranteed full freedom for the mental development of all citizens irrespective of colour, caste, creed and sex. Various states provide universal, compulsory and free primary education to children. Not only this, professional colleges, universities and academic colleges are open to all children who join entrance in them by merit. Yet these facilities are sometimes abused and misused for selfish ends ignoring the good of the society which is greatly essential. Discrimination, biasness and favourtism do not provide opportunity to all for full mental development. Teachers in the institutions hardly provide an opportunity to the child to think. Our examination system also does not let the teacher to give emphasis on thinking abilities. In order to achieve higher marks the child prefers rote learning which negatively impact the proper mental development of child.

Impact on Child's Moral and Spiritual Development

Moral and spiritual development of a child is achieved through religion. But it is the matter of regret that these days, religious and moral values are utterly neglected from our education in the false propaganda of secularism, with the result that materialistic outlook and habits of physical enjoyment are increasing by leaps and bounds. We see that outlook of the people is gradually drifting from our cultural ideals and values of life. The result is that our society is sinking deeper and deeper into moral corruption and degradation. Exposition and imitation of the western materialistic world has also diverted the people from moral and spiritual values.

Impact of Child's Emotional Development

Diversities of religions, languages, castes and narrow loyalties are hindering the growth of national outlook and national character which are based on unity and emotional integration. These healthy and wholesome ideals remain a dream in the face of narrow outlooks. Education should bring this unity in diversity and face the challenges of evil tendencies successfully. It is unfortunate that in spite of the work done by Emotional Integration Committee and National
Integration Council, our education is far from promoting these desirable ideals of emotional integrating and national unity.

**Impact on Child’s Social Development**

The ideal of seeing oneself in all others has been part and parcel of Indian culture for ages, and as a consequence one finds that in India, particularly in the rural areas, there is a considerably high level of social exchange, organization and adjustment. This is truer of the past than of the present because in more recent years the detrimental effects of communalism, linguism, regionalism, etc., have been evident. They have cut into this social exchange and destroyed social feeling. Poverty and corruption have helped this disruptive process, and as a consequence one finds a very high incidence of disagreement civil litigation, violence, theft, dacoity, prostitution, etc., in the villages and sometimes, even in the towns and cities. Social control practically ceased to exist, and has been replaced by selfishness and individualism. Materialism has practically replaced interest in religion. One finds that educated or literate villagers have even less of the social consciousness than their uneducated counterparts because they are less amenable to social control. This affects child's social development.

**Effect on Aesthetic Development:**

The child's aesthetic development depends very much upon the beauty of the surroundings in which he is brought up, the beauty of the home, the school, the neighbourhood. In school, his aesthetic development is helped along by some elementary training in various arts, drawing and painting, singing, music, dramatics, etc. Many schools in the country provide specialized training in the arts. Efforts are also sometimes made to make the school buildings attractive and aesthetically appealing. But in actual fact the paucity of means makes such steps difficult and often colleges are not able to maintain beautiful buildings or lawns. In many cases one finds that the school or college present an appearance little better than some factory. Yet, it must be remembered that it is the home which plays a larger part in the aesthetic development of the child, and in this respect the home of a majority of children compares unfavorably with the school these children attend. Leaving aside the deliberate attempts at beautification, which require a definite economic standard, one finds that frequently children come from homes which do not even provide sufficient space for the large family to live cleanly and in normal privacy. In villages, one often finds the family and the domestic animals practically sharing a common shed, thus living in almost inconceivably unhygienic surroundings. How much aesthetic development can one expect from the child who spends much of his day playing naked in the dirty and dusty street outside his house?

**Spiritual Development**

It has been the fond belief of many generations that Indian culture is basically spiritual, and that this inherent spirituality is steadily vanishing under the impact of such modern tendencies as westernization, urbanization, industrialization, that spiritual values are being rapidly replaced by more material and secular values. This process is also being hastened by other cooperating factors such as endemic poverty, illiteracy, corruption, dirtiness, widespread communalism. Some educationists have advised the adoption of some kind of religious instruction in schools. They are trying to convince the government that this would not constitute a violation of secularism. However, most of the political parties are against it. Therefore, spiritual development of the child is not properly addressed through institutional education. One more difficulty is that our teachers themselves lack understanding of spirituality. Therefore, it
may be possible that proper description of spirituality may not be taken up due to lack of knowledge or ignorance.

Effect on Cultural Development

In the good old days of ancient India, education sought first of all to make the child cultured and civilized, but in the present day, educational institutions are concerned merely with acquainting the child with the various subjects put on the syllabus. The institutions care little whether the child acquires any culture in the process of education or not. Besides, the shortcomings that could be made up at home are not compensated because of the consistently widening generation gap and absence of social and family control. Society in general also provides a model only for such disruptive tendencies as classism, individualism, all of which promote selfishness, absolute liberty and disregard of laws. One finds little consideration and respect in the relations between teachers and students, parents and children, adults and young. Freedom and the rights of the individual are the call of the day, and they are only excuses for violence and indiscipline. Cultural development suffers another setback when the young see their elders raising their voice and hands against constituted authority in the form of the government. Even the social, educational, political and other circumstances obtaining in the country are not conducive to cultural development of any kind. In the name cultural development western imitations are on rise through institutions. Media specially TV through its different serials are distorting the culture and has entered every houses. Children get socialized right from the beginning with this distorted culture.

There are some other elements also which influence the development of our children. We are discussing them as under:

Impact of poverty: India is a poor country. Most of its social groups live a life of extreme misery without even the essentials of life available to them. A vast majority of people live in slums and extremely filthy surroundings. They remain below the poverty line and lead a life of starvation. Under these conditions, they are too poor to think and avail of any education at all. This is the reason of our great percentage of illiteracy and ignorance.

Impact of family disorganization: Family is the most important agency of education. Here, the child gets affection as well as lessons of socialization. He develops his character and habits in a family atmosphere and social qualities are developed in him. But in modern times disintegration and general discord in family life have led to great mental stress and strains with the result that this important agency of education has failed to educate the child the true values such as cooperation, brotherhood, empathy etc.

Impact of crimes: After the attainment of independence, criminal tendencies are developing day by day. People do not hesitate to kill one another on petty matters. These criminal tendencies have a great impact on our children also. We see that schools have also become the centres of committing crimes. Educationists should be seriously and sincerely concerned to meet this challenge.

Having considered the impact of the Indian social agencies on various aspects of the child's development, it is evident that considerable social reform will have to be undertaken, if the child's comprehensive development is to be ensured. This entire treatise was not to say that such conditions obtain in India alone, because such defective environment exists in many countries. Yet, instead of deriving consolation from this fact, it is better to try to improve things in our own country as best as we can.
Lesson 2

(I) EDUCATION AND SOCIAL CHANGE

Sajjad Ahmad

Introduction

Change is the law of life, and changes in society are always taking place. Changes may be slow, so slow that people may not even perceive them, there are times when they are so rapid and drastic. In all spheres of life things are changing in the economic sphere, in the political fields, in the sphere of education and so on. Social changes to a great extent are brought about through the process of education.

Concept of Social Change

According to Davis: "By social change is meant only such alterations as occur in social organization, that is, structure and functions of society."

According to Gillin and Gillin: "Social changes are variations from the accepted modes of life; whether due to alterations in geographical conditions, in cultural equipment, composition of the population, or ideologies and whether brought about by diffusion or invention within the group."

According to Jones: "Social changes are a term used to describe variations in, or modifications of any aspect of social processes, social patterns, social interaction or social organization."

According to Fairchild: "Social change means variations or modifications in any aspect of social processes, patterns or form."

According to Jenson: "Social change may be defined as modification in the ways of doing and thinking of people."

According to MacIver and Page: "Change in social structure is social change." Social structure is the network of relationship in a society involving social status, social roles and social norms.

According to Dawson and Gettys: "Cultural change is social change, since culture is social in its origin."

According to Merril and Eldredge: "Social change means that large number of persons are engaged in activities that differ from those which they or their immediate forefathers engaged in sometime before. When human behaviour is in the process of modification, that is only another way of indicating that social change is occurring."

According to Ginsberg's view: "By social change I understand change in social structures such as the size of a society, the composition or balance of its parts or the type of its organization."

In the light of above definitions social change can not be defined as a new fashion or mode in the life of people or in the operation of a society. Social change includes modification in social techniques, relationships, behaviour patterns, folkways, more and institutions, sometimes leading to change in philosophic outlook. In other words, social change refers to change that occurs in the structure and functioning of the social system comprising the following areas:

- Social structures and institutions
- Roles performed by individuals
- Social relationships among people
• Patterns of social interactions
• Values and norms, and
• Functions of different groups and institutions.
• Hence, social change signifies social Growth, Social Development, Social Evolution, Social Progress, Social Revolution, Social Reform etc.

Common Features of Social Change:

*Universality*: Change is universal, an eternal and invariable law of nature. Social changes take place in all the societies of the world. Therefore, social change is universal in character.

*Continuity*: Social change is a continuous process. It does not take place at one point of time only. It takes place all the time at all the places. However, we can predict some direction of change.

*Variation*: Social change is relative in time, and according to a specific period in time, its rate may be high or low. The rate and quantum of change varies from one society to another depending upon the prevailing conditions.

*Criteria of larger population*: Only those changes are considered as social change that affects larger population. Social change is accepted as such only when the majority of individuals in a society accept it in their life, behaviour and beliefs.

*Independence*: Social change is independent of the desire and will of the people or society.

*Forces*: Social change is caused due to internal and external forces.

*Planned as well unplanned*: There was a time when changes were unplanned and un directed. But in the modern time changes can be planned to achieve the goals of the society.

*Structural or functional*: Any change in the social structure or its function is social change. The process of social change may be depicted in the following manner:

- Change in the experiences of individuals
- Change in the attitudes of individuals
- Change in the thought patterns of individuals
- Change in the social interaction
- Change in the social relations
- Change in the social structure
- Social Change

Social Change and Cultural Change

*Relation between social change and cultural change*: Many of the sociologists and social thinkers like Gillin and Gillin, Malinowski, Ruth Benedict, Pigginton etc. are of the view that social change and cultural change are one. They believe that social changes take place as a result of cultural changes and so they think that they do not differ from one another.
**Difference between social change and cultural change:** The fact is that social change and cultural change may be related but there is certain difference between the two.

Social change is a part of cultural change which is quite comprehensive affair. Social change implies change in social relation only. Cultural change is not mere social change. It also includes changes that take place in the field of art, knowledge, belief, law, science, ethics, philosophy and technology etc. Thus cultural change is a broader term. Secondly, society is a net work of various types of relationships and any type of change in the social relationship results into a social change. On the other hand, cultural change means change in the field or art, literature, religion etc. From this point of view, a social change is more dynamic as compared to cultural change because here the change takes place at a fast speed. However, social changes mainly refer to changes taking place in the non-material aspect of culture. Thus social change can be defined as the alteration or transformation in the material and non-material culture of a society.

Social change and cultural change in spite of similarity are quite different from one another. The difference between the two may be studied under the following heads:

**Social relationship:** Social change leads to changes in social relationship. As a result of this, some changes take place in the social structure. Cultural change brings about change in the art, science, literature etc. As a result of this change different aspects of the culture change take place. It does not mean that necessarily a change in the social structure or social relationship takes place.

**Social change as a part of cultural change:** Social change is more intimately related to change in the non-material aspect of culture whereas cultural change comprehends both material and non-material changes. Thus social change is a part of cultural change. Cultural change is more comprehensive, social change is relatively restricted or narrow. Social change is limited to changes in the structure of society and the functioning of this structure.

**Causes:** Social change is caused by physical causes as well as conscious efforts. The cultural change is the result of conscious and planned effort.

**Speed:** Social change is faster as compare to cultural change. New types of inventions and technological developments bring about changes in social structure and relationship. as compared to these changes, changes in religion, traditions, norms, values which form part of the culture, take place at a slower pace. The two are different but they are inter-related as well. Change in one necessarily affects the change in other.

**Social change and Social Progress**

Social progress is also social change but all social change is not progress. Social progress is moving and changing in a particular direction with some aim in view. Change can be called progress only if it fulfills the desire aim. Social progress may be termed as realization of social ideals. It is determined by our social values. Social values are the criteria of social progress. Thus, economic development, political awareness, improvement in moral conduct and better education for the masses are some of the indicators of social progress.

**Aspects of social change**

**Economic aspect:** economic changes include changes in industry, trade, business, commerce, agriculture and materialistic attitude.

**Political aspect:** Political changes include changes in political power and administration of the state, such as adopting the values of democracy, secularism, socialism, communism and fascism.
Religious aspect: In religious aspect we include those changes which affect changes in various religious institutions like Gurudwara, Temple, Church, Mosque etc. Their importance in the present age has been decreased because of modernisation.

Moral aspect: Moral changes are the changes in moral values, ideas, beliefs, such as co-education was not thought to be good in ancient times. It is not regarded as immoral in the modern age.

Cultural aspect: Cultural changes are the change in the culture, values, traditions and customs such as dancing was thought to be an immoral act in the past, where as it is culturally accepted every where now. Similarly, actors and actresses has become a role model for the present generation where as they were not socially accepted earlier as the same.

Scientific and technological aspect: Scientific and technological changes are caused by scientific and technological discoveries and inventions.

It should be remembered that social change involves not only economic, political, religious, moral, scientific technological changes but it also involves changes in mode of socialization of the individual and a basic change in personality structure of individuals. Thus social change is the name given to the harmonious blending of changes in various aspects of social change.

Factors affecting social changes in India:

Geographical factor (Physical environment): Social change takes place due to physical environment or geographical factor. Floods, earthquakes, famine, epidemics, fires, excessive rains, drought hot or cold climate transform the life style of people. The changing face of the earth due to advancing deserts or due to irrigation also affects population to a great extent.

Biological factor: Biological factors like heredity prepare the way for social change. The biological heredity determines the general and glandular constitution of the offspring which is closely related to temperament, intelligence, physique, activity level and other potentialities of individuals. Biological factors result into better equipped or less equipped persons, strong or weak persons and several other changes in social set up. Difference in sex ratio which is in fact the result of the biological factor, changes customs of marriage makes changes in social set up and social structure.

Demographic factor: Population plays a vital of social change. Due to increase or decrease in population the possibility of social change is also influenced. Because of these factors change in social structure of the country is taking place at a rapid speed. Decrease or increase in the population has an immediate effect upon economic institutions and associations. The ratio of men to women in a society affects marriage, family and the condition of women in a society.

Technological and scientific factors: Technological and scientific inventions such as various types of machines and equipments etc. are potent factors in social change. They break regional barriers by providing easy and fast means of communication as well as of conveyance. The press, radio and aeroplane together have brought the world closer and provided for intercultural impacts. Scientific inventions in the field of medicine, public health, community organization, the means of transportation, the means of knowledge, dissemination and interaction, and physical environment are regarded as significant factors in social change.

Ideological factors: Social change is caused by ideological factors. Ideas rule the world. Philosophical, scientific and political ideas significantly influence social change. New scientific thoughts, new religious ideas, new philosophies revolutionize the world. Rise of Buddhism, Communism, and Fascism have magically influenced new thought and human mind and changed its attitudes and values of life. Ideas like "liberty, equality, equality and fraternity", became a powerful force for bringing about a revolution as they did in the case of French Revolution in
1789. Similarly ideologies like communism, socialism and democracy have impact on changing the patterns of society.

Cultural factors: Human culture is a process of change. Any change in cultural order is accompanied by a corresponding change in the whole social order. Culture gives speed and direction to social change and determines the limits beyond which social changes cannot occur. Cultural factors change from generation to generation and they bring about the change in the society.

Psychological factors: Psychological factors are important elements in social change. Man by nature is a lover of change. He is always trying to discover new things in every sphere of his life and is always anxious for new experiences. As a result of this tendency the most traditions, customs etc. of every human society are undergoing perpetual change.

War: War is also a cause of social change because it influences the population, the economic situation and ratio of males to female, etc.

New opinions and thoughts: Another factor of social change is the appearance of new opinions and thoughts. For example changes in the attitudes towards dowry, caste system, female education, etc. have resulted in wide spread social variations and modifications. In fact, a majority of the social revolutions take place as a result of the evolution of new ways of thinking.

Voluntary acts of individuals: History is replete with examples where "all important social and cultural changes are brought about by men of genius." In the modern world, Lenin in Russia and Mahatma Gandhi in India, have had a profound influence, and it would be difficult to demonstrate that our world would have been different had they not lived and acted as they did.

Acceptance by high status individuals: Any change would become easily accepted in the society if the people who are in high position would accept the change.

Legislation: Legislation plays an important role in bringing about planned social change. Abolition of slavery in the U.S.A. could be affected by legislation and it brought about massive change in the social structure and systems of not only the U.S.A. But other parts of the world as well. Compulsory primary and secondary education in Western and Asian countries, legislation against practice of untouchability, raising the age of marriage by law, ensuring the property rights of women, are a few measures which have brought about radical social changes in various countries including India.

Education: Education is the most powerful factor of social change and it is discussed separately.

Other Factors

Westernization: Westernization means blind imitation of the social ways and values prevailing in western countries. The trend towards Westernization in India can be seen in all fields— social, economic, political, cultural, religious and educational. India is following the example of the West. In the social sphere we are following the West in matters like dress, life style and town-planning etc.

Industrialization: India is fully resolved to bring about fast industrialization. There is increase in industrialization. Industries have taken the place of agriculture. Agriculture has itself transformed into an industry. The application of science and technology to industry has increased substantially. Chemical fertilizers, improved seeds, mechanical devices, pesticides etc. have come into wide spread use. Thus industrialization in India is responsible for social change.

Urbanization: Urbanization is the result of industrialization. Moreover, the fast growth of population of India has led to fast urbanization in India. Urbanization has resulted in an increase in the number of industrial cities and mobility of villagers towards the cities.

Secularization: Secularization promotes change. The people of India have adopted the ideal of secularism according to which everybody is free to follow the religion of their choice. In the
wider sense secularism includes compassion, tolerance, diversification, broad outlook and unorthodoxy.

**Mechanicalization:** Our way of thinking, standard of living, means of communication, transportation and production, business and industries have been influenced by machines. Mechanicalization and social changes are related to each other.

**Democratization:** India is becoming progressively democratized. In India there is universal adult franchise. Everybody above a certain age is entitled to elect his representative. Every body is equal before law and enjoys equal rights and privilege.

**Monopolization:** Selected few persons have monopolized over big business concerns because of the development of capital.

**Politicalization:** There is politicalization due to political parties, political leaders, rights and duties, and regional, national and international relations. Student unrest, teacher unrest and unrest among the masses is because of politicalization.

**Capitalism:** Large scale production, development of business, expansion of education, increase in number of specialists, scientific inventions, progress in literature, music and art are the contributions of capitalism. More capitalistic viewpoint is the result of capitalism.

**Culturalization:** The most important feature of social change is culture. In cultural sphere, change is characterized by the spread of literacy and secular education, emergence of new cultural outlook and emergence of new personality orientation, traits and characteristics revealed in greater ability to adjust to the broader social horizons.

**Materialistic attitude:** We have become materialistic. We want to enjoy all the comforts of modern life such as television, refrigerator, air conditioning, means of conveyance, etc. Materialistic attitude is conducive to change.

**Indianisation:** In the development of India society there has never been divorce from past traditions and noble values of life. A glimpse of Indianisation is observed in meditation, prayer, recitation of hymns. Many foreigners in India have stated dressing and behaving in Indian style.

**Modernization:** Modernization is a process which brings desired types of changes in material as well as non-material culture including the way of life as a whole. It brings positive changes in the social, economic, industrial, technological, cultural, moral, religious and educational structure, value orientations, motivations, achievements and aspirations. It means a value change, significant institutional modifications and improvement.

Thus, social change is brought about by a number of factors such as geographical, biological, demographic, technological, industrial, economic, ideological, cultural, psychological, educational and voluntary acts of the individual. Westernization, industrialization, politicalization, urbanization, secularization, mechanicalization, democratization, monopolization, capitalism, culturalization, materialism, Indianization and modernization are the major factors influencing social change in India. It may thus be said that social changes are not caused by any one single factor, but as Talcot Parson says, "there is plurality of possible origins of change."

**Factors Resisting Social Change**

**Social barriers:** Social factors such as orthodoxy, rigid caste and class structure, public opinion, vested interests, factionalism, conflict, are the barriers to change.

**Cultural barriers:** Conservatism, fatalism, superstitions, a feeling of pride and dignity in the old and traditional ways of life, incompatibility of new and old cultural traits, slavery and poverty are the cultural barriers to change. For example, in South India the devdasi custom in temples causes obstruction in the social change for the eradication of prostitution. Similarly many values of Hindu religion are obstacles in the way of begging.
**Political barriers:** Political factors also resist social change. In our country many kings, maharajas and big landlords oppose many changes to bring about equality among the people.

**Economic barriers:** Economic conditions also are obstruction in social change. Poor people do not think of anything except bread and other necessities of life. A person may become lazy because of excessive surplus money. He thinks everything in terms of materialistic benefits. He is resistant to good changes.

**Psychological barriers:** Man's love for traditions, his pessimistic attitude, the lack of desire for material and economic gains, indifference towards the material world and learning problems are some of the psychological barriers to social change.

**Fear:** Fear of the people that social change will prove harmful is resistant to change. Those who are leading a life of slavery and poverty and those who, for lack of confidence fear that social change will bring misery and sorrow are barriers to social change.

**Shortage of inventions:** When the public is not dynamic there are fewer or no inventions. People are not prepared to accept the invention. If there is no invention or fewer inventions the chances of social change become bleak.

**Isolation:** Isolation is another deterrent factor. When a certain social group, a society or a community is isolated from the rest of the social group, community, nation or the world, the members do not have the opportunity to observe other groups and consequently do not become aware of their weaknesses, shortcomings, tensions and needs. It must be kept in mind that isolation may be psychological as well as geographical Sometimes strong in-group loyalties also cause social isolation.

**Education as an instrument of social change:**

Education is the most powerful instrument of social change. It is through education that the society can bring desirable changes and modernize itself. Education can transform society by providing opportunities and experiences through which the individual can cultivate himself for adjustment with the emerging needs and philosophy of the changing society. A sound social progress needs careful planning in every aspect of life– social, cultural, economic and political. Education must be planned in a manner which is in keeping with the needs and aspirations of the people as a whole.

Indian Education Commission (1964-66) observed that realization of country's aspirations involves changes in the knowledge, skills, interests and values of the people as a whole. This is basic to every programme of social and economic betterment of which India stands in need.

The functions of education in the sphere of social change are outlined as under:

**Assistance in changing attitudes:** Education helps to change the attitudes of people in favour of modern ways of life and develops attitudes which can fight prejudices, superstitions and traditional beliefs. It can bring about a change in attitudes of people in favour of small family towards rising above orthodox values and socio-cultural barriers of caste and class and towards religion and secularism. Education interacts with the process of social development which is another name of social change.

**Assistance in creating desire for change:** Education creates a desire for change in a society which is pre-requisite for any kind of change to come. It makes people aware of social evils like drinking, dowry, gambling, begging, bonded labour etc. and creates an urge to fight and change such things. Education makes under-privileged, down-trodden and backward people aware of their lot and instills a desire to improve their conditions. Thus education creates a desire for change.
**Assistance in adopting social change:** Whenever some social change occurs, it is easily adopted by some people while others find it very difficult to adjust themselves to this change. It is the function of education to assist people in adopting good changes.

**Overcoming resistance to change:** Certain factors create resistance in the way of accepting social change. Education helps in overcoming resistance.

**Analysis in change:** Education invests the individual with the capacity to use his intelligence, to distinguish between right and wrong and to establish certain ideals. Education determines the values which act as a criterion for the analysis of social change.

**Emergence of new changes:** Education initiates, guides and controls movements for social reform. Education helps in agitating public opinion towards the abolition of many social changes.

**Leadership in social change:** Raja Ram Mohan Roy, Swami Dayanand Saraswati, Swami Vivekananda, Mahatma Ghandhi, highly educated and enlightened Indians, made all efforts at conscious level to bring about the social changes. Mahatma Gandhi designed Basic Education to fight the ills of mass illiteracy.

**Advances in the sphere of knowledge:** New researches and inventions depends upon education, because only the educated individuals can search for new things in every field. Thus education contributes to social change by bringing changes in knowledge.

**Perpetualizing eternal values:** Education protects the eternal values, promotes knowledge and acceptance in such a manner that in spite of social changes, people in general keep faith in these values.

**Transmission of culture:** Education is the creator, generator and director of all social change. In short, education is a preservative, consolidating, establishing and creative force.

**Stabilizing democratic values:** Education is a weapon of democracy. It can help in developing democratic attitudes and values for better living. Democratic values such as liberty, equality, fraternity, justice, tolerance, mutual respect, feeling of brotherhood and faith in peaceful methods are stabilized through education in free India. These values are helpful in bringing about social change.

**National integration:** Education can prove very useful in bringing about national integration which is the basis for unity among people.

**Economic prosperity:** Education is the most important factor in achieving rapid economic development and technological progress and in creating a social order founded on the value of freedom, social justice and equal opportunity.

**National development:** Education is the fundamental basis of national development. Education is the powerful instrument of economic, political, cultural, scientific and social change.

**Role of the teacher in bringing social change:**

Teacher is the central figure in any formal educational system. He must respond to the duty. He is regarded as an effective agent of social change. Any social change without teacher is a mere figment of imagination. The teacher should know well the needs of the society and the nature and direction of social change. The present democratic society expects that the teacher should really act as an agent of social change. Regarding his role, the following points need special mention:

**Model of modernity:** In the process of social change important role can be performed successfully by the teacher only when he makes himself a model of modernity i.e., when he himself imbibes modern values and allows them to manifest in his own conduct. In other words, the following qualities should be imbued in the behaviour of the teacher: scientific attitude,
rational thought, empathy, mobility, democratic style, sentiment of respect for individual personality, secularism, faith in change and transformation.

**Competent and skilled:** The teacher should be competent and skilled because he is to lead the younger generation, the future citizens of tomorrow.

**Psychological climate:** The teacher must prepare the psychological climate favourable to new attitudes and values.

**Reorientation:** The teacher should reorientate himself to accelerate the process of social change.

**Suggestions for change:** The teacher should come forward with his wise suggestions of bringing about social change. He has to be ready for bringing about an implementing social change. Apart from giving wise suggestions, the teacher should welcome the positive changes taking place. He should welcome what science and technology has bestowed on mankind and inculcate proper attitudes and values in students. He is to encourage non-formal education, technical education, population education, inclusive education, adult education, women education, education of the backward classes and participate, actively in these activities in the larger interest of social change.

**Remove obstacles:** The teacher is to help remove the obstacles in the way of implementation of social change. The Government wants social change by implementing family planning. The teacher should help the Government by breaking down the resistance of people to this programme.

**Scientific attitude among students:** The teacher should develop a rational, curious, thoughtful, positive, constructive and scientific attitude in his students by encouraging debate and discussion in the class-room as well as in co-curricular activities.

**Secular attitude:** The teacher should have secular attitude. He should have respect for all religions. He should eschew all caste, community and class considerations in dealing with students and colleagues. If the teacher can modernize the entire atmosphere of the school, he can give powerful impetus to the process of social change because the students of today will become the pillars of society of tomorrow.

**National and international outlook:** The teacher should have national and international outlook. He should try to inculcate emotional integration, national integration and international understanding in the students.

**Pupil-centered and community-centered education:** The teacher should impart pupil-centered, life-centered and community-centered education. He should provide opportunities for the maximum and best development of the pupils. He should constantly strive to improve community life through the best possible use of material and human resources of the school and community.

**Use of modernized instructional technology:** The teacher should make effective use of science and technology in the routine activities of the school and in this way habituate students to their use and give them practice in applying science and technology in other situations. Kit-based instruction for teaching of science, language laboratories for teaching languages, programmed learning for all subjects, wise exploitation of radio and television lessons and educational journals etc. to supplement class-room teaching are essential steps.

Thus, it can be concluded that the teacher through his multifarious roles and activities, can accelerate the process of social change in a very powerful way. To quote E.W. Gordon, "It is the task of the teacher to educate for change, to educate through change and to educate for orderly planned revolution, and if necessary to educate through revolutionary action."
(II) EDUCATION AND SOCIAL MOBILITY

Sonia Gulati

Introduction

Social mobility is indicative of social change and social progress. It is the movement of an individual or a group in a social structure. It means the transformation in the social status on an individual or a group. As a result of social mobility the society marches ahead and individual makes progress. Every individual may rise up or lower his status in the social setup according to his/her desire or effort. It may be taken as a movement from one social status to another. It must be kept in mind that the material changes or physical movement of an individual or group or sections of population are migration and not the social mobility. Social mobility is promotion or demotion from the poor or middle to higher class or vice versa. Social mobility is a normal feature in our social life. When some change takes place in the social structure, the pattern of social relationship also gets changed. We call that the society is mobile and the process of social mobility has started.

Meaning of Social Mobility

According to Sorokin: Social mobility means any transition of an individual from one position to another in a constellation of social group and strata.

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

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

In the light of above definitions it can be concluded that social mobility means the transformation in the social status of an individual or group. Any individual is in a position to raise up or lower his status in the social setup according to his desires and efforts. This change in social status is called social mobility. The nature of social mobility can be explained in relation to occupation, income, organizational membership etc. Individual with high aspiration tries to improve his status and moves upward. Any change that falls in the field of natural phenomenon does not fall within the purview of social mobility but any change that takes place in the field of social phenomenon falls within the purview of social mobility. Use of cars by the people of middle class is an indicative of social mobility.

Types of Social Mobility

Sorokin has discussed the following two types of social mobility:

1. **Horizontal social mobility**: By horizontal social mobility or shifting is meant the transition of an individual or social object from one social group to another situation on the same level. In horizontal social mobility the position of an individual may change but his status remains the same. In other words his salary, grade, prestige and other privileges remains the same. For example if a person who has been working as a social worker in a factory becomes a foreman of the same factory in the same grade it shall be termed as horizontal social mobility.

2. **Occupational mobility**: Change from one occupation to another of the similar nature, conditions and circumstances are occupational mobility.
• **Inter religious mobility:** Change from one religious faith to another or conversion from one religion to another is inter-religious mobility.

• **Inter group mobility:** Inter-group mobility in race and age groups may take place. Social mixing and social inter-dynamics promotes horizontal social mobility.

• **Family mobility:** Marriage or remarriage, adoption of a child or divorce encourages family and kinship mobility. This happens more in society where polygamy is allowed.

• **Territorial mobility:** When a group of people leaves a particular territory and enters into another territory, it is called territorial mobility. In times of epidemics, harvest failures, wars and crucial circumstances of security and safety, this mobility occurs very rapidly. This kind of mobility is more frequent in government services.

• **Party mobility:** When a person leaves one political party and joins another, it is known as party mobility. This type of mobility may occur because of allurements, self-interests and lack of moral character.

• **International mobility:** Better prospects and better living conditions encourage many persons to migrate from underdeveloped countries to developed and progressive countries of the world. International mobility is powerfully influenced by this migration.

II. **Vertical social mobility:** When a person or social body changes from one social status to another this is known as vertical social mobility. If a person attains high education and becomes rich, it is known as vertical social mobility. In the words of Sorokin, "By vertical social mobility we mean the relations involved in a transition of an individual or a social body from one social stratum to another." He discussed two types of vertical social mobility:

• **Ascending mobility:** In ascending mobility a person goes up. If a person becomes rich all of sudden it is known as ascending social mobility. He moves from lower to higher position. Promotion of a school teacher to a college lecturer, promotion of a clerk to an officer are examples of ascending mobility.

• **Descending mobility:** In descending mobility a person goes down from higher position and status to lower ones. If a person becomes poor after having been rich for several years if is known as descending mobility or social sinking.

Generally the ascending and descending social mobility is seen in economic, political and occupational fields.

**Dimensions of Social Mobility**

Lipset and Zitterberg have given following areas of social mobility:

• **Occupational ranking:** Persons engaged in comparatively less prestigious occupations strive to move towards occupations comprising greater prestige and social distinction. Entry of a skilled worker in the white collared jobs or occupations is called occupational mobility.

• **Power ranking:** Role relationship of the persons with reference to society determines their power ranking. Persons of the same power impact form a power group. These power groups are independent. Even a poor labour leader can achieve greater political power and influence.

• **Consumption ranking:** Economic status is ascertained according to expenditure whereas business status is ranked according to income. As expenditure is directly related to styles and habits of living, hence people having the same or similar living styles and habits of life are known as same consumer's group of society. It is generally observed that life of persons of the same occupation have different modes of social life. Social status or social prestige is determined not merely by income but also by expenditure and styles of living..

• **Social class:** People of elite sections of society do not associate with persons of inferior social status. The social status and social class of a person can only be ascertained by social status and prestige group of his companions and friends.
Causes of social mobility:

Lipset and Zitterberg have pointed out the following reasons of social mobility:

Supply of vacant status: With the social mobility people tries to fill the vacant social status in the society. Almost every person skilled or unskilled tries to find out governmental, managerial, or official work so that they can move ahead in their life. More and more people from lower strata of the society get upwards to fill the increasing need and requirements of society which promotes social mobility.

Interchange of ranks: The interchangeability of ranks is another cause of social mobility. The more society provides the opportunity for the lower ranks to compete with those of the higher ranks, the more will be the social mobility. If the people of the society are able to develop vocational or professional abilities in them then vocational or professional social mobility will take place. The following are the reasons for interchangeability of ranks.

Motivational factors: motivation and ambition plays a vital role for upward social mobility through interchangeability of ranks. Every individual tries to push themselves upward from their existing social status. This ambition for higher and higher status and prestige promote greater social mobility.

Structural factors: It plays an important part in influencing social mobility. Positions of higher social status can not be acquired only by the wish of the people. For this the individual has to work hard towards attaining this goal. As for example person belonging to middle group employed in government services strive to provide costly education to their children to promote and make them eligible for higher status jobs. Merely wishing to provide higher status job will not work unless there won’t be hard work in that area. Ascending and descending mobility becomes a common phenomenon and experience due to those structural factors.

Factor Influencing Social Mobility

- **Administrative set up**: Social mobility is influenced by administrative set up of country. Democratic administration promotes social mobility in greater degree. In a democratic society greater opportunities are provides for social mobility in comparison with other types of administrative societies.

- **Aspirational level**: The more ambitious the people in a society are, the more social mobility grows. In a society some people are ambitious by nature and some are inspired and encouraged to achieve higher positions of status which promotes social mobility.

- **Demographic structure**: Demographic structure is related very closely to social mobility. Social mobility is influenced by diffusion of population, its size and density. Birth rate and migration of village folks towards towns and cities are connected with social mobility. Many villagers have migrated to cities and industrial centres to take jobs in factories and industries. This has greatly promoted social mobility.

- **Industrial automation**: Social mobility is operated by industrial automation. Automation is industry renders. It provides employment to many people who go elsewhere for jobs. Moreover, automation promotes opportunities for white-collar jobs.

- **Development of education**: Social mobility is promoted by development, propagation and spread of education. Those persons who receive more and more education achieve higher and higher social status. It gives an impetus to the growth of social mobility.

- **Economic success**: Economic success influences social mobility from one group to another group. Rich class, middle class and lower class are three sections of society from economic point of view. It should be noted that rich people enjoy greater respect and prestige.
Irrespective of his group, each person strives more and more to earn more and more money in order to achieve higher status and social prestige.

- **Occupational Improvement**: People engaged in occupations of lower status and prestige try to achieve occupations and positions of higher social status and greater social prestige. This accelerates social mobility. Occupational improvement is increasing in our country. Hence social mobility is also going higher and higher.

- **Structure of Society**: Social mobility is powerfully influenced by structure of society. In open society all persons get full freedom and opportunities to social mobility according to their own efforts. Closed societies have a social structure based upon birth and heredity due to which persons in such societies do not get opportunities for ascending and descending vertical social mobility. In open societies social mobility is promoted to the fullest extent, whereas in closed societies social mobility is restricted.

**Merits and Demerits of Social Mobility**

**Merits of Social Mobility are:**
- Wholesome development of individual,
- Development of social efficiency and social progress
- Remedy of maladjustment,
- Higher positions to deserving persons,
- Progress of society towards stability,
- Promotion of national solidarity,
- Development of welfare and happiness.

**Demerits of Social Mobility are:**
- Constant discontent of individual with social order,
- Disorder in rural and urban societies,
- Development of pride and snobbery in individuals.

**Education and Social Mobility**

Education and social mobility are closely related. Education is capable to promote the growth and remove the backwardness of a country. The more useful and productive is the education, the more is the social mobility. Education tries to develop ability and capacity in individuals to gain higher status, positions or prestige and promotes effective social mobility. It is a purpose of education to develop within an individual such motivation as will make him to work hard for the improvement of his social position. A strongly motivated individual will be willing to sacrifice his immediate comforts and pleasure for a better future. A poor student may work hard to receive higher education in order to have upward social mobility. Here light is thrown on the mobility of students and teacher:

**(A) Social Mobility of Students**

Educational helps in gaining higher social status and position in society. So students try their best to receive more and more education to achieve higher and higher social status or social mobility. In the social mobility of student's elements like amount of education, content of education, research degree and importance of college and university are of much importance:

*Amount of Education*: Education of different levels is imparted by schools, colleges and universities. Person gains social status and prestige in accordance with level of education received by him.
Educational curriculum: Social mobility is significantly influenced by educational curriculum. It should be noted that different subjects have different value. Scientific subjects like engineering, medicine and technology are rated higher in comparison with humanities. It is due to the fact that persons having knowledge of science get higher social status and social prestige. Hence educational curriculum and social mobility are closely related.

Academic achievement: The higher the academic achievement, the greater is the social mobility. Some students achieve higher social status and prestige by research work in specialized areas.

Importance of college and University: Students of colleges and universities having a higher recognition and greater academic rating among institutions of higher education get higher jobs in comparison to those receiving education from lesser recognized college and university.

Research degrees: Some students achieve higher social status by their academic and research work in various field of discipline. As for example person having degree from IIT gets better job in the society as compared to the person having degree in general discipline.

(B) Social Mobility of Teachers

Many teachers make efforts to gain social prestige and status in their professional associations which are composed of teachers, lecturers, readers, principals, chairmen, deans, registrars and vice-chancellors. Social status or prestige is promoted from promotion of one position to a higher one. Promotion from one position to another position of higher social status promotes prestige in the society. As compared to the ancient times the position of the teachers has declined due to various reasons.

Thus, we see that education and social mobility are interrelated. Education promotes the growth and removes the backwardness of person and the country. The place where social mobility is less that place hardly develops at speeding pace. Place with higher social mobility develops at faster speed. The more useful and productive is the education in such countries, the more will be the social mobility. The more will be the social mobility the more developed country that will be. In the developed and developing countries only the capable children go up where as the incapable either retard or go down.
Introduction

Equity in education can not be divorced from equality. In other words equality can not be meaningful without equity. They are intimately related to each other. We can not talk of equity isolating it from equality. Therefore, it is essential to talk equity with equality. Here, it must be emphasized that when we talk of equality and equity we talk in consonance with constitutional framework.

Meaning of Equality and Equity in Education

Equality implies that before the law, every citizen is equal to another. Hence the value of equality implies that every individual must be given equal opportunity to develop his innate abilities and talents. No one should be stopped from "going up the ladder" except if he himself lacks ability to go up. There should be no discrimination between one individuals and another on any ground whatsoever in a democratic country where every citizen enjoys equal rights. It implies that:

• The state must not discriminate between citizens on the basis of religion race, caste, sex, place of birth or any of them.
• Everyone must be equal before the law.
• There must be no discrimination on the basis of religion, caste or creed in the use of public places.
• Untouchability must be completely eradicated.
• Everyone must have equality in respect of fundamental rights, right to contest elections etc.
• Every religion must be treated as equal.
• From the religious point of view every citizen must have the right to practise and profess his own religion.

Those who have remained backward till now must be raised to the same level as others so that the unequal gap should be reduced and they should be brought at par with those who are developed in comparison to under developed. Those who must be given special facilities for this purpose include: scheduled tribes, scheduled castes, backward castes and classes, and women and children.

Thus, similar treatment to all individuals from the point of view of rights and opportunities is called equality. It also means not to deprive any individual from his right is called equality. The right of equality has been provided to all in our Indian Constitution but special concessions (facilities) have been provided to scheduled tribes, scheduled castes, backward castes and classes, women and children.

Equity means freedom form bias or impartial treatment. Impartiality is implied in equality because equality is not possible without equity. Equity is supplementary to equality. It means providing due share to all those who has been deprived off by whatever reason or were not in a position to avail the facility which may have brought them up at par with developed people.
Equality and Equity in Education and the Constitution of India

The Constitution of India declares the right to equality as a 'fundamental right'.

Equality before law: Under Article 14, equality before the law or equal protection of the laws is guaranteed to all. It declares that "The state shall not deny to any person equality before the law or equal protection of the laws."

No discrimination: Article 15 prohibits discrimination on certain grounds. Discrimination against any citizen on grounds of religion, race, caste, sex or place of birth is forbidden. This Article also provides equal right to make use of public places.

Equality of opportunity: Article 16 guarantees equality of opportunity in matters of public employment. It declares that "No citizen shall be denied admission into any educational institution maintained by the state or receiving aid out of state funds on grounds only of religion, race, caste, language or any of them."

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

Article 15 (3) reads, "Nothing in this Article shall prevent the State from making any special provision for women and children" Provision has been made for separate institutions for girls.

No untouchability: According to Article 17 untouchability is abolished and its practice in any form is prohibited.

Right to open Institution: Article 30 of the Constitution gives the right to all the classes to open institutions of their own will. The Article states:

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

Special facilities to weaker sections: Special facilities are provided to scheduled castes, scheduled tribes and other backward classes and women. Facility of reservation has been provided to scheduled tribes, scheduled castes and other backward classes.

Article 46 lays down, "The State shall promote with special care the educational and economic interests of the weaker sections of the people and, in particular, of the scheduled castes and scheduled tribes and shall protect them from social injustice and all forms of exploitation."

The handicapped children are a weaker section of the people. Their education and economic improvement thus become a responsibility of the government under Article 46 of the Constitution.

In this way all steps are being taken to provide equality and equity in education so that no person remains deprived of the right of education. Various provisions of Indian Constitution clarified above are sufficient to prove, that, in the present day Indian social structure, no individual is discriminated against on the bases of religion, caste class, sex etc. Instead, the democratic system makes an attempt at establishing equality from every point of view and shows the highest possible respect for the democratic principle of individual equality. In brief it can be said that in the present Indian social structure.

- All individuals are equal before law.
- No discrimination between citizens on grounds of religion, class, caste, sex or place of birth is practiced.
- There is equality of opportunities in matter of public employment.
- Equality has been established by making an attempt to apply a common code of conduct
• Equality has been established by eradicating untouchability, titles etc.
• Special facilities have been provided to scheduled castes, scheduled tribes and other backward classes and women.
• By making provisions for free and compulsory education for all children between the ages of 6 and 14; the children within this age groups have been treated as equal.
• Religions, political and social equality is available.
• All persons are being given equal opportunities of getting education. The doors of education are open to every one.

### Need And Importance

**Equality And Equity In Education:**

The following points highlight the need of equality and equity in education:

- **Human right:** Education has been considered as a Universal Human Right. The idea of equality and adequate opportunity to all was highlighted in the Universal Declaration of Human Rights, adopted by the General Assembly of the United Nations on December 10, 1948. As a sequel to this, the principles of "non-discrimination" and "right to education" were strongly advocated. These two principles inherited the concept of "equality of opportunity in education." Therefore, depriving any person of education on the bases of religion, race or class will be deprivation of Human Right.

- **Essential for democracy:** India is a democratic country. Democracy is based on the principle of equal freedom and equal rights for all its members, regardless of race, religion, sex, occupation or economic status. Democracy can be achieved through liberty, equality, fraternity and justice. In a democratic society equal rights and equality of opportunities are provided. Hence equality and equity in education are needed because it is through the education to all the people in a democracy that the success of democratic institutions is assured.

- **Egalitarian society:** Equality and equity in education are needed for the establishment of an egalitarian society—a society in which equality and social justice should be the norms.

- **Economic development:** Equality and equity in education are needed for the economic development of the nation. The desired success in economic development cannot be achieved without providing equality and equity in education.

- **Nations Advancement:** Equality and equity in education will ensure a rapid advancement of a nation. Education is now an investment. If the people have equal opportunities to get education they will have a chance to develop their natural talent and thus enrich the society.

- **Search of Talent:** Equality and equity in education will extend the search of talent among all the people of nation. There will thus be available people with specialized talents for specialized jobs in a large number and the society will be benefitted.

- **Closer Link:** Equality and equity in education will develop a closer link between the moreover needs of a society and the availability of the skilled personnel.

- **Socializing Pattern of Society:** Equality and equity in education can help in bringing about silent revolution in the process of establishment of the socializing pattern of society.

- **Modernization:** Equality and equity in education are needed for accelerating the process of modernization in social, economic, political and education field.

### Achieving equality and equity in education

The following are the ways and means for achieving equality and equity in education:

- **To stop wastage and stagnation:** There is huge wastage and stagnation at the primary stage. The constitutional directive of compulsory and universal education cannot be realized till the problem of wastage and stagnation is effectively solved. The causes of wastage and stagnation have to be found and removed. The following suggestions are given for reducing wastage and stagnation:
• Financial assistance has to be given.
• Parents will have to be educated.
• Part-time education will have to be provided.
• Social orthodoxies like indifference towards girls’ education and narrow outlook towards co-education have to be removed.
• The school distance should be reduced.
• Maximum number of schools will have to be opened.
• School environment should be improved
• Curriculum should be improved. It should be child-centered, activity-centered, experience-centered, life-centered and community-centered.
• Play-way techniques of teaching should be introduced.
• Facilities for educating the children of underprivileged and backward sections of the society have to be increased.
• Entry will have to be regularized. Multiple entries should be allowed.
• Non-formal education has to be provided.

Provision of compensatory education: The concept of ’compensatory education’ for the culturally deprived and socially disadvantaged is now universally recognized as a necessary condition of equality and equity in education. By compensatory education is meant provision of such special training and incentives as would compensate for the initial disadvantage experienced by the children of the socially and economically weaker sections and the culturally deprived groups. A person may not receive education or his education may remain incomplete due to poverty, child labour, low culture, poor hygiene, malnutrition, over-crowded homes, social environment and backwardness. Children from the lower socio-economic classes experience great difficulty in positively responding to school education unless their initial disadvantages are compensated and they are brought on level with others.

In India compensation has taken the form of special facilities and incentives. Article 15 (4) and Article 46 of the Constitution have made provision for special advantages for the socially and economically backward classes, particularly for the scheduled castes and scheduled tribes. Several concrete measures that have been taken in this direction. Some of them are as follows:

• Institution of scholarships.
• Reservation of seats in institutions of higher learning and quota system for jobs.
• Relaxation of requirements for admission to higher education.
• Remedial education and special coaching classes.
• Health care and mid-day meals.
• Provision of free school uniform, text-books and stationery.
• Lump sum grants.
• Expansion and school facilities like building and equipment, appointment of more teachers and special trained teachers.

Common School System: A very vital component of the overall strategy for securing equality and equity in education is the Common School System. These schools will be open to all children irrespective of caste, creed, community, religion, economic conditions or social status. In these schools access to good education, in terms of enriched curriculum, will depend not on wealth or class but on talent. No tuition fee will be charged in these schools. These schools would meet the needs and aspirations of the middle and lower classes, without unduly taxing them. Concrete steps for translating the concept of Common School System into action have to be taken. In order to achieve this objective, the existing Government, Local Body and Government-aided schools have to be transformed through quality improvement into genuine neighbourhood schools.
Private schools also should be similarly transformed in course of time by making them freely accessible.

Selection on merit: Higher education by its nature is something which has to be earned. There is nothing like a 'right' to higher education in the absence of possession of the abilities required to profit from such education, nor can there be any compulsion for it. Higher education should be equally accessible to all on the bases of merit, ability or talent irrespective level of higher education can be taken to mean provision of opportunities for everyone who possesses the 'merit' required for it.

Equality and equity in education as suggested by Kothari Commission: Kothari Commission suggests that for equality and equity in education the following measures may be adopted:

No tuition fee: The country should work towards a stage when education should be tuition free. Tuition fees at the primary and lower secondary stage should be abolished. At the higher secondary and university stage tuition free education should be extended to all needy and deserving students.

Reducing private costs: Free text-books and writing materials should be provided at the primary stage. Book banks should be established in secondary schools and institutions of higher education. The libraries of secondary schools and institutions of higher education should contain an adequate number of sets of text-books so that the students can have an easy access to them. Grants for purchase of books should be given to talented students in educational institutions i.e., the universities, affiliated colleges and secondary schools.

Scholarships: There should be liberal schemes for scholarships at the primary, secondary and university stages. At the level of higher education the Government of India should assume the bulk of such responsibility. At the school stage this responsibility should vest in the State Government. The scheme of National Scholarships, University Scholarships, Scholarships in Vocational Education, Scholarships for Study Abroad and Loan Scholarships should be expanded.

Other forms of student aid: Transport facilities should be provided imaginatively to reduce the cost on hostels and scholarships. Day study centers and lodging houses should be provided on a liberal scale. Facilities for students to earn and pay a part of their educational expenses should be developed. In all programmes of scholarships, preferential consideration should be given to the needs of girls.

Handicapped children: There should be at least one institution for the education of the handicapped children in each district. There must be adequate Teachers Training programmes for the education of handicapped children.

Regional imbalances: Regional imbalances should be reduced to the minimum. Wider programmes for reducing the imbalances in the socio-economic development of the different states and districts in the country should go side by side.

Education of women: The education of women should be regarded as a major programme in education for some years to come and bold and determined efforts should be made to face these difficulties involved and to bridge the existing gap between the education of men and women in as short a time as possible.

Education of backward classes: The existing programme for the education of the scheduled caste should continue and be expanded. Greater efforts are needed to provide educational facilities for the nomadic and semi-nomadic groups. Hostels should be provided for the children of denotified communities.

Education of the tribal people: The education of the tribal people deserves great emphasis and attention. at the primary stage provision of facilities will have to be improved and Asharam Schools will have to be established in sparsely populated areas. The medium of instruction for
the first two years should be tribal language and then the regional language. At the secondary stage, provision of schools, hostel facilities and scholarships have to be greatly expanded. In higher education, the administration of the scholarships programme will have to be decentralised and made more efficient provision for special tuition will have to be made both at the secondary and university stages. It is essential to develop cadres of persons who will wrote themselves to the service of the tribal people.

Equality and equity in nation policy of education (1986)

National Policy on Education (1986) lays special emphasis on the removed of disparities and to equalize educational opportunities by attending to the specific needs of those who have been denied equality so far. In the National Policy on Education the following provisions have been made in order to achieve the target of equality and equity in education:

Women education: Education will be used as an agent of basic change in the status of women. The National Education System will pay a positive role in the empowerment of women. Under the New Education Policy, the expansion of women education has been emphasized. Eradication of women's illiteracy will receive top-priority. Major emphasis will be placed on women's participation in technical, vocational and professional courses at different levels. Thus the age old gap between technical and vocational curriculum of boys and girls will be removed and they will be provided opportunities for technical, vocational and professional education on the basis of equality and equity.

Education of scheduled castes and scheduled tribes: The central focus in the scheduled castes and scheduled tribes educational development is their equalization with the non-scheduled castes and non-scheduled tribes population at all stages and levels of education, in all areas and dimensions. The measures contemplated for this purpose include provision of free equation, free food, free clothes, scholarships and hostel facilities. Non-formal and adult educating programmes may also be arranged for such cases.

Other educationally backward sections and areas: Suitable incentives will be provided to all educationally backward sections of society, particularly in the rural areas. Hilly and desert district districts, remote and inaccessible areas and islands will be provided institutional infra-structure.

Education of minorities: Some minority groups are educationally deprived. Greater attention will be paid to the education of these groups in the interests of equality and social justice. This will include the constitutional guarantees given to them to establish and administer their own educational institutions, and protection to their languages and culture.

Education of the handicapped: Mentally and physically handicapped children will be encouraged to get education so that they may effectively participate in the activities of the community. Children with motor handicaps and other mild handicaps will be imparted education with that of others. They will also be given vocational education. Provision of special schools and hostels will be made for the severely handicapped children. There will be reorientation of teacher-training programmes to deal with the special difficulties of the handicapped children.

Promotion of adult and continuing education: The whole nation must pledge itself to the eradication of illiteracy, particularly in the 15-35 age-group. A vast programme of adult and continuing education will be implemented through various ways and channels like the following:

- Strengthening the existing programmes of adult and continuing education.
- Setting up continuing education centres especially in rural areas.
- Education of workers through their employers, trade unions and concerned agencies of government.
- Using radio, television and films, as mass and group learning media.
• Creation of learners' groups organizations.
• Providing post secondary educational institutions on a large scale.
• Providing books, libraries and reading rooms on a large scale.
• Publishing useful books and distributing them properly.
• Organizing vocational training programmes based on need and interest.

Thus, Education has been considered as a universal human right. Equality and equity in education is directly related to democratic development, establishment of egalitarian society, socialistic pattern of society, economic development, nation's development and to accelerate the process of modernization. Free, Compulsory and Universal Education, Operation Black board, Diversification Curriculum and Vocationalisation of Education, access to higher education on the basis of merit, DIETS, Navodaya Vidyalayas, Distance Education, and Continuing and Adult Education, Open Universities, National Literacy Mission, Education through Radio and Television are efforts to bring equality and equity in education. Moreover, provisions and programmes for education for equality namely education for women's equality, education of scheduled castes, scheduled tribes, and other educationally backward sections and areas, education of minorities, education of the handicapped, and adult and continuing education will be helpful in achieving the target of equality and equity in education.
Lesson - 3

CULTURE AND EDUCATION

Satish Kumar

Introduction

Cultural and education cannot be divorced from each other. They are interdependent. The cultural patterns of a society guide its educational patterns. As for example, if a society has a spiritual pattern of culture, then its educational procedures will emphasize the achievement of moral and eternal values of life. On the other hand if the culture of a society is materialistic, then its educational pattern will be shaped for the attainment of material values which promotes pleasures of senses and material comforts. A society devoid of any culture will have no definite educational organization. Hence, the culture of a country has a very powerful impact on its educational patterns. Education as a part of culture has the twin functions of conservation and modification or renewal of culture. It is the culture in which education germinates and flourishes and exerts a nourishing influence. Human being receives from society the gifts of family life, community life, education, vocation, legal rights, safety and protection in the same way he/she inherits from the culture the gift of cultural heritage. The present chapter discusses the relationship between culture and education.

By giving through the text you will be able to:
- Understand the relationship between culture and education.
- Clarify the concept and meaning of culture
- Explain the role of school in preserving and transmitting culture.

Meaning of Culture:

In anthropological literature the term culture is used in many senses, but in general writing it is used to indicate social charm and intellectual superiority. Culture is a collective term for socially transmitted behaviour patterns. In ordinary language culture means good manners and good taste. Taylor defines culture as "that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits, acquired by man as a member of society." Ellwood says that "culture includes man's entire material civilization, tools, weapons, clothing, shelter, machines and even system of industry." According to Brown, both material and non-material are dependent upon each other. But culture cannot be defined. It is better to describe it. The culture of a people is the way of life of that people, the things its people value, the things they don't value, their habits of life, their work of art, what they do and what they like. By material elements is meant the whole of man's material civilization, tools, weapons, clothing, machines and industry. By non-material elements is meant language, art religion, morality, law and government."

Kinds of culture:

According to the subjects there are different kinds of culture:
- Individual culture
- Communal culture
- National culture
- World culture

Each individual has some personal traits and qualities which guide the habits, thinking and behaviour of the person. These personal likes, dislikes, interests, modes of thinking and
patterns of social behaviour constitute his personal culture. Similarly, different communities have their different customs, traditions, beliefs and styles of living which is known as community culture. Likewise each nation has some distinct patterns of ideals, values, modes of thoughts and behaviour. Such national traits are known as national culture. Further with the rise in the means of transport and communication the whole world has shrunk into a small unit. The whole world are now supposed to be having common values of life such as cooperation, empathy, sympathy, social services, social awakening and social sensitiveness which is termed as world culture.

According to contents there are two types of culture in every society:

- Material culture
- Non material culture

**Material culture:** It includes all those man made things and objects which human society has created for its physical welfare. As for example clothes, utensils, TV, radio, various machines

**Non material culture:** It includes those ideals, attitudes and values which modify the behaviour of an individual. Language, literature, art, music, religion, customs, traditions etc are some of the example of non material culture.

**Characteristics of culture:**

- **Acquired traits:** Culture is sum total of acquired traits. A new born baby acquires traits in the process of growing up. As the baby grows older he/she acquires different ideals, attitudes and values by imitation and social contacts. These experiences contribute to the formation of his personal culture.

- **Distinct entity:** Different societies of the world have different cultural patterns establishing the different identities of different nations.

- **Transmission:** Cultural traits and patterns are transmitted from generation to generation. Each generation is free to modify the cultural heritage and transmit it to the next generation. Cultural patterns are powerfully conditioned and influenced by the trends which appear from time to time according to different circumstances and conditions. The transmission is a continuous process.

- **Utility:** A culture is good if it has utility to the individual and to the society. If it does not fulfill this purpose then it decays and dies out in the long run. Cultural fanaticism promotes conflicts and chaos. Therefore, one should see and adopt cultural beauties and excellencies of all the culture that exist in the world. It will promote the world culture on the one hand where as on the other cultural integration will take place.

- **Dynamism:** Culture is not static but is dynamic. It changes and grows with the change of time. Due to rapid rise in transport and means of communication one culture adopts another culture and become composite culture. One can notice that our culture has traveled a long way and changed from its previous times in numerous ways. Our thinking patterns, values, beliefs, behavior ideals etc all has changed. The different cultures of the world are interacting among themselves and syntheses of culture are taking place.

**Cultural Lag:**

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

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

Cultural lag is defined as the degree to which certain aspects of culture lag behind the changes in its other related aspects. In other words, the vast difference between the material and non material culture is known as social or cultural lag. All the parts of our modern culture are not changing at the same rate and since there is correlation or inter-dependence of parts, a rapid
change in one part requires re-adjustment through other changes in various correlated parts. A culture lag occurs "when the different aspects of the society fail to adjust themselves to changes effected in some of its parts." The changes in ideas, beliefs and value systems, for example, will be slower than the changes in material conditions. In our society, the economic system is changing fast, industrial economy is replacing the rural economy. A lot of work is being done by machines or we can say that human labour is being replaced by machines. But the religious and social structures are not keeping pace with the changes in the economic structure. Education is the only means to bridge the cultural lag.

**Education and culture:**

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

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

**Adaptation to the social environment:** Culture includes customs, traditions, beliefs etc. All of these help the individual to adapt to his social environment. It must be kept in mind that all these elements undergo gradual changes as the social environment changes. Culture determines the patterns of social control, through which the individual is subjected to remain attached to that group. Hence, the advantage in communicating the culture of the group to the child through education is that he/she is thereby acquainted with the traditions, customs, values and patterns of conduct prevailing in his group. This knowledge enables him to adapt to social environment and thus achieve his socialization.

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

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

Society and Need for Schooling: Society is very keen that its young members should not lapse into barbarity and ignorance. Whatever, it has attained in social, cultural, religious and other fields it feels its bounden duty to transmit it to the next generation. As the society has become more complex and knowledge is piling up it feels the need for formal education and thus society starts schools to educate its members. The purpose is two fold:

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

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

Improvement of the Society: Without improvement the society will stagnate. Education is not only to reflect the social conditions but also to improve them. With the advancement of science and technology our ways of life are also undergoing tremendous change. If we would not cope with the present advancement there would be 'cultural lag'. We must adjust ourselves with the fast changing world. So education must adapt itself to the changing conditions. But as always happens some new things are not very desirable. So we shall have to guard ourselves against the tendency of the schools to import everything new in the society. If old and out-dated things are to be discarded we shall have to be vigilant against blind and slavish imitation of the new developments. It is through education that we can prepare students to evaluate the past and understand the present and to be prepared for future. In short the students should be taught to get inspiration from the inspiring past, to live in the dynamic present and to face the challenging future.

Education is obviously reflection of the social, cultural and political conditions prevailing outside. It reflects the society but it has within it the seeds of dynamics of change and thus can keep pace with the fast changing world. The schools thus are not blind followers of the dictates of the society but when it degenerates they can improve it and enthuse it with new idea of thought and new horizons of desirable ideals.

Role of the School: The school has to give up its ivory tower isolation. It must be closely linked with the society. "The starting point of educational reform must be the relinking of the school to life and restoring the intimate relationship between them which has broken down with the development of the formal tradition of education," recommends the Secondary Education Commission.

Mr. Branford writes "The school should be an idealized epitome or model of the world, not merely the world of ordinary affairs, but the whole of humanity, body and soul, past present and future."

T.M. Greene states, "The good school programme stems from community needs as an integral part of the life of the people. It is made by, for, and of those it would serve."

In the words Kandel "The schools exist to accelerate the impact of the essential aspects of culture which prevails in the society."

Harold Rugg thinks of school as an "enterprise in living both social and personal."
According to the Secondary Education Commission, "The Secondary School must make itself responsible for equipping its students adequately with civic as well as vocational efficiency and to lay their part worthily and competently in the improvement of national life. They should no longer emerge as helpless, shiftless individuals who do not know what to do with themselves."

According to J.S. Ross, 'Schools ought to stress the duties and responsibilities of individual citizen, they ought to train their pupils in the spirit of cheerful, willing and effective service—they will themselves be model communities."

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

**Impact of culture on educational institutions:**
The aims and ideals of the educational institutions are influenced by the values and patterns of the society.

*Curriculum:* The curriculum is prepared according to the culture of society. The system of education tries to realize the cultural needs of society through curriculum which conditions all educational activities and programmes.

*Methods of teaching:* Culture and methods of teaching are intimately connected. The changing cultural patterns of a society exert its influence upon the methods of teaching. Previously teaching was teacher centered where teacher used to give knowledge to the child. Now it has become student centered. The teacher considers the needs, interests, aptitude, attitude, inclinations, behaviour etc before teaching. In this way education is a method pf preparing child for the future for effective living. In short we can say that cultural and social conditions generate the methods and techniques of teaching in a powerful manner.

*Discipline:* Cultural values influence the concept of discipline. The present cultural patterns of thinking and living are directly linked to our concept of discipline where the democratic values are accepted all over the world.

*Text Books:* Curriculum is contained in the textbooks. Textbooks are written according to the formulated or determined curriculum. Only those textbooks are welcomed which foster and promote cultural values and ideals.

*Teacher:* Each individual teacher is imbibed with the cultural values and ideals of the society of which he/she happens to be an integral member. Only such teacher achieves his/her missions successfully. They infuse higher ideals and moral values in children.

*School:* A school is a miniature of a society. The total activities and programmes of a school are organized according to the cultural ideals and values of the society which establishes and organize the school. Hence, school is the centre of promoting, moulding, reforming, and developing the cultural pattern of the society.

**Impact of education on culture:**
Just as the culture influences education, in the same way education also influences culture of a country. It can be seen in the following manner:

*Preservation of culture:* Every country has a distinct culture of its own. Hence, it tries to preserve its culture and its distinctiveness in its original form. Education is the only means through which this task can be accomplished. Thus, education preserves the culture of a society.

*Transmission of culture:* The process of preservation includes the process of transmission from one generation to another. The famous sociologist Ottaway has rightly remarked ‘The function of
education is to transmit social values and ideals to the young and capable members of the society.

**Development of culture:** The function of education is to bring the needed and desirable change in the cultural ideals and values for the progress and continued development of the society without which social progress can not take place. Education acculturates an individual modifies cultural processes by research and deeper investigations into all areas of human requirements.

**Continuity of culture:** Culture is a life breath of a society. Without which a society is bound to decay. Education upholds the continuity of culture through its diverse activities and programmes. A society establishes schools to preserve and transmit its culture to the coming generations. Children should be motivated to learn more and more from cultural interaction among various cultures. Thus cultural integration and assimilation will enrich the composite culture of a society.

**Development of personality:** Education aims at developing the personality of a child. It employs diverse cultural patterns of thinking, behaviour and cultural values so that children are physically, mentally, morally, socially and intellectually develop with the development of society to the maximum extent.

**Removal of cultural lag:** While material cultural develop at a faster speed due to scientific and technological inventions non material culture consisting of ideas, values and norms lags behind and create a gulf between the two. Education is the only means by which these gaps can be bridged.

Thus, education and culture are interdependent and complementary to each other. However the existing system of education in India has not evolved from its own culture. There is a need that education should be related to our own culture. Education system not related to Cultural Heritage. It has been rightly said. "The existing system of education is largely based on the ideals of spreading western science and literature and way of life among a small minority of the population and of training persons for services under the government. It is still academic and book-centered and fails to promote social, cultural, economic or political development on proper lines." A foreign system of education was introduced in India without taking into account the cultural heritage of India. It is cut off from Indian cultural traditions and is alien to masses.

Reorganization of education has remained a challenging task right from the beginning after independence. K.G. Saiyidain an eminent educationist observed, "We are to-day at one of the great cross roads of our history when the pattern both of our culture and our social order is being refashioned. While it is true that education should always be essentially a forward-looking activity, in normal times when changes take place rather slowly and decorously, its function is mainly conservation— adjusting the child to relatively stable environment. But in periods of crisis like the present, when the older is dying out and the new one is not quite born, when the older forms of culture have lost their grip on the loyalty, at least, of the young and the new "shape of things" is far from being clear, education has a special difficult and critical role to play."

Modernization of education and cultural renaissance is needed to evolve education from its own culture. India is on the move again with the promise of a new renaissance in the making. The most powerful tool in the process of this renaissance and modernization is education based on moral and spiritual values on the one and on the other on science and technology. In this context we cannot do better than to quote Pandit Jawaharlal Nehru, "Can we combine the progress of science and technology with the progress of the mind and spirit also?" We cannot be untrue to science because that represents the basic fact of life today. Still less can we be untrue to those essential principles for which India has stood in the past throughout the ages. Let us then pursue our path to industrial progress with all our strength and vigour and at the same time, remember that material riches without toleration and compassion and wisdom may well turn to dust and ashes.
Education should transmit the culture to the new generation and transform the outlook of the young towards life in the light of the past; in the context of cross-cultural influences and in the light of the future requirements of the individual and the society.

**Influence of Media and Art forms on Child’s Education:**

With the information explosion media has made tremendous impact on the mind of the pupil. Today, social and technological changes are taking place with a rapid pace throughout the world. Both qualitative and quantitative improvement of education is facilitated and accelerated with the help of media. There is no denying the fact that modern education has changed the concept of teaching from teachers’ centered to learners’ centered. Similarly, teacher centered lecture based instruction is changing to students centered interactive learning. Teachers’, thus, has to perform the role of facilitator for the active learning by the pupils. Learning happens and knowledge is generated in an environment where interaction between teachers, students and the content takes place in interactive ways.

Knowledge is communicated to us through the communication. This message is great importance for us because, when the information is communicated to us on a printed page or over the telephone, by radio or television it appears different and has entirely a different effect on us. There is a famous proverb that I hear...I forget; I see... I remember; I do... I understand. This means that if a teacher teaches without the help of supportive aids there is much possibility that students will forget the things being taught to them where as the active utilization of more than one sense increases the possibility of understanding among the students and hence empowering them. Researches around the world also suggests that we remember 20% what we hear, 30% what we see, 50% what we see and hear and 90% what we see, hear and do. In the classroom teaching-learning context media improves the teaching-learning processes. Its main purpose is to benefit more students with fewer teachers or to obtain quality education. Children are the conscious being. They do not learn only from the books rather from the whole surroundings.

Children today are more exposed to media both print and non-print. They learn from media in more concrete way than only through verbal communication in the class. Media and Art forms helps child in acquiring knowledge in different manners. Its role in education is gaining importance every day due to the following reasons:

- Media provides information to the mass within less time.
- Children get motivated while exposed to media since their more than one senses work.
- It takes a wide coverage of information regarding what is happening in any corner of the world.
- It brings the entire world to the individual or to the classroom.
- Media helps in concept formation in more concrete manner.
- Media provides the basis for developmental learning and makes learning more permanent.
- Children spends hours together sitting in front of the television and can visualize, hear and acquire knowledge about the world.
- Thinking is a continuous process media helps child to maintain thinking process with learning.
- Whatever is learnt through media and art form remain more permanent than verbal communication in the class.
- It easily reaches groups, allows repeated use, gives more reality, influence attitudes, shows cause and effect relationships and ultimately motivates the students towards learning.
- It sends information to remote places and helps in distant learning.
- It helps in modification of attitudes, inculcation of desirable values and acquaintance of cultural heritage.
• It acts as an agency of social change.
• It is useful for reinforcing group dynamics and interpersonal communication.
• It is a means of communication make ideas clear to the children and help them to acquire knowledge.
• It helps in simplifying and in giving elaboration in explanations.
• It helps in making and formation of right usages of things in the mind of the child. So, it helps in comprehension and learning.
• It makes the instruction concrete.
• It provides direct experience to the learner.
• It stimulates interests and enhances curiosity.
• It helps in child’s attentiveness

The role of various agencies of education such as home, society, community etc. has increased. Therefore, the role of media and art form like television, radio, cinema, newspaper has also increased. Press, radio, television etc are some of the media in education. They directly or indirectly influence the attitude and behaviour of the children. They cover entertainment, information propaganda, historical records, education and improvement of moral judgement and moral tone of the children. Following are the role of some of the media.

Radio: It is used mainly to broadcast events to far and wide places of the world. It acts as the medium of mass communication. It is also an important source of entertainment. Students listen various talks, discussions, and debates from radio which are extremely important and useful for them. Many programmes are broadcasted over radio for the purpose of teaching. Thus radio act as a great recreational and educational force. It helps in the following manner:
• It enhances listening participation in different disciplines and current events.
• It is an effective means of presenting music, drama, current events, discussions and talks etc.
• It provides opportunity for students’ participation in different programmes such as quiz competition, travel talks, plays, stories, development of lessons, projects work in the form of team teaching.
• Well planned radio broadcasts are presented to engage the active participation of the local teachers and pupils.
• Educational radio can offer corrective programmes for self learning by the individual.
• Special events and occurrence can be brought immediately to the students.
• Different items of the school subjects can be presented in the form of dramatization, dialogue, musical features and so on.
• Through broadcasts suggestions the students may be encouraged to carry follow up discussions or creative activities.
• Breaking all the boundaries it can reach the students while at work, in the playground, at the drawing room, at the recreational centers etc.

Television: It is an extremely popular source of entertainment among youngsters today. The whole personality of the child gets involved while they watch television. Therefore television is the most powerful means of communication. It stimulates more than one sense and hence the learning becomes more permanent. Following are the advantages of educational television:
• It has the potential to make available many inaccessible learning experiences.
• It brings about continuing cooperative planning by teachers, supervisors, learning material exports and skillful production team.
• Effective educational television broadcasts help in the growth of curriculum planning.
• A variety of audio visual aids such as film strips, slides, recordings, drawings, maps and other projected items can be demonstrated through television.
• It brings us a new kind of vision.
• It acquaints the children with literature, history and social life etc.
• It motivates the children as well as teachers as it has both the qualities of education as well as entertainment.
• National problems can be discussed on the television.

*Motion pictures:* It exercises a great influence on human mind. Many areas can be wisely dealt with the help of films. It has the following advantages:
• They make concepts more clear.
• They arouse interests among the pupil and satisfy their emotions.
• They present abstract problems of life and nature in concrete reality, illuminate the hidden meanings of events and mysteries of nature.
• They bring the past, the distant to the classroom.
• It can be great for teaching the backward children as they act on their imagination.
• It helps students to give meaning to their imagination.

Thus, in classifying concepts, stimulating group and individual activities, developing a collective critical awareness, changing attitudes, imposing a new structure or organization on certain subjects and encouraging originality and creativeness media and art proved to have greatly helped education. The influence of media and art forms on child’s education is far great. However, its utilization in our schools is rarely taken up which makes teaching and learning processes boring, outdated and monotonous.
Introduction

Privatizations of education in the 21st century became important keeping in mind the large population and their reach for education. The present chapter focuses on privatization in education, its relation with globalization, liberalization and internationalization.

After going through the chapter you will be able to:
- Explain the basic concepts of globalization, liberalization, internationalization and privatization.
- Understand the need related to it.
- Know the assumptions behind it.
- Explain the reason behind privatization.

Basic Concepts

Globalization: It refers to the extended area of activity and interaction among the nations. Globalization is a new trend in human cognitive structure or disposition. It can be an attitude towards interaction among the nations. This interaction encompasses the mutual interest of the nation towards development especially economic one.

Liberalization: It refers to the spirit of freedom and openness. In relation to rules and regulatory structures of word nations, it aims at to bring relaxation, flexibility, accommodation of diversities, tolerance of others' interests. It leads to fast development and economic growth.

Privatization: It refers to a mode of doing things of his own without any control of the Government. This practice may be at an individual level or at organizational level. Once has freedom to do a task or perform an activity for material development or otherwise. When Govt. takes over the control of an organization, industry or company in a commercial sector or service sector like education, freedom of function is restricted. Hence it leads to retardation or slowing down the process of development activity. In case of education, privatization in higher education can be one alternative since it needs huge funds for developing physical infrastructure and conducting basic researches.

Internationalization: This concept has a relationship with the term globalization. Both the terms are used interchangeably. We shall have to differentiate between internationalization and international understanding. The former is related to establish standards or extending limits to global level activity whereas the latter is related to understanding among the nations to have better relations and maintaining harmony.

Assumption Related to Globalization of Higher Education:

Globalization/ Internationalization and Privatization of education is based on certain assumptions. They are stated below:
- Higher education is related to the development of higher and universal consciousness in man.
- Globalization, internationalization and Privatization of education improves quality in education and of life.
It develops human values, goodwill, understanding and harmony among nations.
- It promotes world cultures through interaction and inter-diffusion.
- Partnership and networking among the countries improves the quality of teaching and research.
- Promotes and sustains world economics.

Need of Globalization

In a fast changing human society and development of technologies and wide awareness through quantum of knowledge, it is not so easy to lead a very simple and happy life. There are certain factors which have made us to thinking globally into day's competitive society. Following are the factors which need our alteration with regard to global perspective in our thinking.

- Development in modes of transportation and communication and easy interaction with in and without.
- Development of science and technology and building new physical infrastructures for better production.
- With the explosion of population, new resources need to be explored to meet the requirement of such a large population. Hence hunting for new sources and modes of development affect the nature of developmental activities.
- Unemployment especially in third world countries is responsible for brain drain. Professionally qualified people go to other countries for their suitable placement and progress.
- International trade and marketing in the field of industry, agricultural, technology, textile, minerals, defense, etc. is getting new boom which creates global perspectives.
- Political alignments and aliveness among the countries make strides to new relationships and adjustments.
- Security and integrity of a country is an important factor responsible for globalization and international understanding.
- Environmental related issues and problems to get together and decisions to be taken at international level.
- Role of mass media and information technology have brought people, nations and countries together and a sense of togetherness has emerged.

Privatization of Education

In defining privatization the relation between sources of funding and forms of provisions are generally considered. In fact, privatization involves moves from publicly funded and provided services to services that are funded privately, provided privately, or both. Some times a more sophisticated model for privatization is elaborated. It involves differentiating between situations in which decisions about services are made by public institutions (such as the introduction of user charges for government schools) and situations in which decisions are made privately (such as providing parents with vouchers allowing them to choose schooling from a range of providers). However, this framework is limited by considering only deliberate acts by the government agencies. Privatization in education must be seen in a wider context.

Mukesh Ambani and Kumarmangalam Birla submitted to Indian prime minister their report on reforms in education in April 2000. At a conference organized by Safdar Hashmi Memorial Trust in August 2001, Professor K. N. Panikkar cited the report and and brought in to light the grand plan to privatize education. The report stresses that ‘primary education should be made compulsory and free. Secondary education should be compulsory as well. There is no
getting away from enforcing the constitutional commitment to compulsory education for children up to the age of 14 years. …Government must focus strongly on literacy, primary and secondary education.’ They called for the Government of India to ‘provide and support the private sector in the establishment of high quality secondary education in every taluka’, stating also that ‘there is a case for free secondary education’ as stated in the Prime Minister’s Council for Trade and Industry, 2000, summary. It states: ‘Private financing should be encouraged either to fund private institutions or to supplement the income of publicly funded institutions…There are basically three mutually reinforcing methods that could overcome some of the problems in financing education. The first method is to recover the public cost of higher education and reallocate government spending on education towards the level with the highest social returns i.e., in primary education. The second method is to develop a credit market for education, together with selective scholarships, especially in higher education. The third method is to decentralize the management of public education and encourage the expansion of private and community supported schools.’

The issues raised by the report were not properly discussed in the public sphere. Much of the public debates have little relation to what was happening in the schools and colleges away from the metropolitan centers. Privatization of education indeed is a major issue for parents, children and teachers. In view of the fact that the Govt. has a constitutional responsibility to provide for free and compulsory education to children up to the age of 14, it is difficult to visualize a situation, in which this sector will be handed over to private sector, it is only in the case of secondary and higher education that privatization can be considered.

Even for Secondary and Sr. Secondary education Govt. should assume the responsibility to provide education in a democratic country like ours with a view to lay a strong base for democratic process to function. Therefore elementary, secondary and Sr. secondary education should be the state responsibility till the time comes when we are very well established economically and politically.

Privatization of higher education can be thought out with the following reasons:

- Privatization will enhance efficiency of the system when the Govt. boys academic services from producers or subsidizes students to buy them.
- Private sector has the potential and capability to take responsibility for higher education.
- Industry and other professional organizations will have mutual benefits. Higher education will have financial support from industry and industry will have manpower as per their requirement.
- The Govt. will be relived of its burden.
- It is claimed that higher education enhances the earning capabilities of the students and therefore, it is unnecessary for the Govt. to subsidize higher education.

In India private bodies have made significant contribution to the development of education as well as higher education. They have also financed and maintained institutions of high standards and attracted and retained renowned teachers motivated by a keen desire to serve the cause of education. Most of there bodies are motivated by idealistic, service and professional considerations. Definitely we should identify the initiatives originated from the cultural soil of this country. They can be more endurable and withstand the competitive climate in the world.

Further we should also consider the fact that both public and private sector in respect of higher education cannot be put into watertight compartments. A private institution may be receiving substantial funds from the Govt. while a public, institution may be generating large resources of its own for its sustenance. Therefore both the situations can be workable. But in order to enhance the productivity of higher education privatization have strong capability can be tried and monitored by certain agencies in the natural interest.
The New Economic Policy and Privatization

The New Economic Policy launched in 1990s with its account on economic liberalization, decentralization, decontrollization, foreign equality participation and privatization has, among other thing put the seal of acceptability on privatization of education as also of higher education. A logical corollary of the new-economic policy could be dismantling of the state machinery for the administration, financing and regulation of educational institutions.

It will allow the market forces to determine the size of student enrolment, the establishment of new institutions and the expansion of existing institutions, determining the curricula and methods of teaching and laying down the amount of cost recovery from the students besides tapping other sources of revenue. In fact, it would mean leaving the field primarily to private bodies.

That the Govt. is seriously considering involving private bodies in higher education is substantiated by the fact that a Bill for the setting up of private universities was introduced in the Indian Parliament and passed by the Rajya Sabha in 1995.

The main arguments in favour of privatization of higher education, according to the world Bank (1992) are:

- It will resolve financial problems (of universities) and will ensure that resources are proportional to numbers.
- Its potentially adverse effect on equity with in the sub-sector is blunted by the fact that most students at this level come from relatively advantaged social background.
- It will encourage efficiency in the use of resources as providers become accountable to students.
- In a market oriented economy, tuition income will give institution important signals about employment demand.
- Privatization will increase diversity and choice in the forms of educational provisions.
- Private institutions cost less per student especially in excess demand institutions since wastage is plugged.

In connection with the above stated expected results, the following may also be considered:

- Will the Govt. withdrawal be in consonance with larger public good?
- In case privatization is accepted in higher education where bulk of students belongs to elitist groups then representation from economically, backward sections will further be reduced. No privately university having are eye on resource generation, will allow to accept students for admission because of non-paying capacity towards fee, etc.
- Private institutions will prang up for making money and commercialization of education will have disastrous impact.
- It will affect the social security of the teachers, their pay scale as well. If the teachers do not perform well then they may be expelled from the job. This will lead them to find another vocation of teaching by doing away their shortcomings. Already there is shortage of teachers in schools; hence in this case the situation will become worse.
- It is feared that privatization of education will divide the inequality gap of the society further.
- Privatization may affect the quality of teaching as many private owners may not be paying the teachers as per the government norms.
- It is feared that low cost per student may be obtained on lower investment in private sector. In this case teachers may not be paid their due scales of pay. According to Estelle James (1991) recruitment of low quality academics with inadequate qualifications at a low salary also reduces the cost of education. It is therefore emphasized that 'cost' should not be the prime factor for handling over the university system to private agency.
Further, the following points may also be taken into consider with regard to privatization of higher education.

- Privatization based on differential demand, may be at the cost of national goals to be realized.
- Dependence on public contributions, mainly fees, may lead to undue burden on students since quite a few of them may come from the weaker section of society. Virtually, it may introduce a system of cheaper but low quality education.
- In market driven demand for course 'soft' subject-like History, Archaeology, Music, Languages, etc. may be neglected.
- Basic research will suffer.
- Privatization may encourage commercialization.

According to Gareth Williams (1997), the state should not abdicate its responsibility of financing and managing higher education for the following reasons:

- To help ensure that all students are fairly treated.
- To help avoid waste of talent.
- To share the investment risks between those for whom it proves to be a good investment.
- To enable society as a whole to benefit from the external benefits of having a significant number of its members educated to higher levels and
- To encourage universities and colleges to pressure national policy priorities that might have less importance for any of other stock holders.

A major cause of privatization of schooling is that the government has failed to respond to an increasing demand for schooling. It has not opened schools, or aided additional classes in aided schools, or provided extra teachers as pupil numbers has increased. State responsibility for the funding and management of schooling has been steadily undermined since 1991. Growth in the number of pupils attending schools as a result of population growth had been accommodated in increasing classes and section sizes in the existing institutions. With the privatization the government in the states has sub contracted the publication of textbooks to private publishers although the syllabus has remained strictly in the control of the government. In the more radical form privatization can be seen in the form of private tuitions which has become institutionalized by now. Privatization of schooling will affect the teaching as and the social security of the teachers and their pay conditions as well. The dominant view is that the quality of teaching is directly proportionate to the insecurity of teachers. Most of the private institutions pay below the levels set by the government through the pay commissions and hence it will lead to the exploitation of teachers. We have discussed the pros and cons of privatization of higher education. The problem is multi-facet since the future of millions of students and the testing of the nation is involved, it is necessary that we should proceed cautiously. The conclusion that could be drawn is that while we should encourage private participation in administration, and financing of higher education, we should not hand over higher education to private sector completely.
Questions

Q1 What are the role of state in the development of education?
Q2 Discuss important attributes of a democratic system of education in a developing society.
Q3 What are the constraints in achieving equality of education in a developing society like India?
Q4 How can prevailing constraints in education be eradicated?
Questions
Q1 Explain the impact of Indian Society on child
Q2 Write a note on nature of Indian society since ancient period.
Q3 Write short notes on
   Traditional nature of Indian society
   Characteristics of Modern Indian Society
Questions

Q1 Define social change. Discuss the different aspects of social change. Which factors affect social change?
Q2 ‘Education is an instrument of social change’. Discuss.
Q3 Discuss the major factors affecting social change in modern India.
Q4 How can education be used as a medium of social change.
Q5 What are the factors affecting social change?
Questions
Q.1. What is social mobility? Discuss types and dimensions of social mobility.
Q.2. Which factors promote social mobility? How does education affect social mobility?
Q.3. Mention merits and demerits of social mobility.
Q.4. Bring out the relationship between education and social mobility.
Questions

Q. 1. Explain the meaning of equality and equity in education. What are the constitutional provisions concerning equality and equality in education? Highlight the need and importance of equality and equity in education.

Q. 2. Show you acquaintance with provision of equality and equity at different levels of education. What are the ways and means for achieving equality and equity in education?

Q. 3. Which measures have been suggested by Kothari Commission for bringing equality and equity in education?

Q. 4. Which provisions have been made in National Policy on Education (1896) to achieve the target of equality and equity in education?
Questions

Q. 1. "Culture and Education are closely related". Discuss.
Q. 2. Do you think education as a part of culture has the twin functions of conservation and renewal of culture. Discuss and give your own point of view.
Q. 3. 'sufficient emphasis is not given to our culture in school’. Do you agree discuss with relevant example.
Questions

Q.1. What is globalization? Discuss it in relation to higher education?
Q.2. What is the need of privatization of education in the present scenario? Give a critical view.
Q.3. Explain the term privatization in education. Give arguments for and against privatization of education.
Q.4. How is liberalization different from globalization.
Q.5. Give some merits of privatization of higher education.
Q.6. Differentiate between globalization and privatization with reference to higher education.