ignou
THE PEOPLE'S
UNIVERSITY

Indira Gandhi
National Open University
School of Education

BES-122
Contemporary India
and Education

Block

1

INDIAN SOCIETAL CONTEXT AND EDUCATION

EXPERT COMMITTEE

Prof. I. K. Bansal (Chairperson)
Former Head, Department of Elementary Education
NCERT, New Delhi

Prof. Anju Sehgal Gupta
School of Humanities,
IGNOU, New Delhi

Prof. Shridhar Vashistha
Former Vice-Chancellor
Lal Bahadur Shastri Sanskrit
Vidhyapeeth, New Delhi

Prof. N. K. Dash (Director)
School of Education
IGNOU, New Delhi

Prof. Parvin Sinclair
Former Director, NCERT
School of Sciences,
IGNOU, New Delhi

Prof. M. C. Sharma
(Programme Coordinator- B.Ed.)
School of Education
IGNOU, New Delhi

Prof. Aejaz Mashih
Faculty of Education,
Jamia Millia Islamia, New Delhi

Dr. Gaurav Singh
(Programme Co-coordinator-B.Ed.)
School of Education, IGNOU, New Delhi

Prof. Pratyusha Kumar Mandal
DESSH, NCERT, New Delhi

SPECIAL INVITEES (FACULTY OF SOE)

Prof. D. Venkateshwarlu
Prof. Amitav Mishra
Ms. Poonam Bhushan
DR. Eisha Kannadi
Dr. M. V. Lakshmi Reddy

Dr. Bharti Dogra
Dr. Vandana Singh
Dr. Elizabeth Kuruvilla
Dr. Niradhar Dey

Course Coordinator   : Prof. M.C. Sharma, SOE, IGNOU
Course Co-Coordinator : Dr. Niradhar Dey, SOE, IGNOU

COURSE PREPARATION TEAM

Course Contribution
Unit 1 & 2: Dr. Parveen Sharma
Hindu College of Education
Sonipat

Content Editing
Prof. Raj Rani
Department of Teacher Education
NCERT, New Delhi

Unit 3: Dr. Niradhar Dey
School of Education
IGNOU, New Delhi

Language Editing
Dr. Sunita Sundriyal
Department of Education
HYB Degree College, Lucknow, U.P.

Unit 4: Ms. Abhilasha Gautam
Department of Education
Delhi Institute of Rural Development
Delhi

Format Editing
Dr. Niradhar Dey, SOE, IGNOU

Proof Reading
Dr. Niradhar Dey, SOE, IGNOU
Mr. Chandra Shekhar
Research Assistant (ICSSR Project)
SOE, IGNOU

PRODUCTION

Prof. N.K. Dash (Director)
School of Education
IGNOU, New Delhi

Mr. S.S. Venkatachalam
Assistant Registrar (Publication)
SOE, IGNOU, New Delhi

BES-122	CONTEMPORARY INDIA AND EDUCATION
Block 1	**Indian Societal Context and Education**
Unit 1	**Nature of Indian Society**
Unit 2	**Aspirations of Indian Society**
Unit 3	**Education and Policies**
Unit 4	**Indian Society and Education**
Block 2	**Policy Frameworks for Education in India**
Unit 5	Development of Education in India Before Independence
Unit 6	Development of School Education – 1947 to 1964
Unit 7	Development of School Education – 1964 to 1985
Unit 8	Development in School Education in 1986 and After
Block 3	**Philosophical Perspectives of Education**
Unit 9	Concept and Nature of Education
Unit 10	Philosophical Basis of Education
Unit 11	Democratic Principles of Education
Unit 12	Agencies of Education
Block 4	**Issues and Concerns in Secondary Education**
Unit 13	Universalization of Secondary Education
Unit 14	Equity and Equality in Education
Unit 15	Curricular Issues and Quality Concerns in Secondary Education
Unit 16	Professional Development of Secondary Teachers

BES-122 CONTEMPORARY INDIA AND EDUCATION

Introduction to the Course

Understanding the contemporary India and education is a compulsory aspect of study for teachers in teacher education curriculum. To understand the contemporary India and its relationship with education, there is the need to understand the nature of Indian society, its cultural pluralism, languages, demography and diversity of Indian living. Achieving unity in diversity is the main goal of Indian society. It is, therefore, we believe and realise the diversity as strength and not weakness. Since its independence, India has been practicing a democratic system of State administration and in fact, it is the largest democracy in the world. The common frame of Indian society is based upon the principles and values of its Constitution which lays down the framework defining the fundamental political principles, establishes the structure, ways, powers and duties of the government institutions and sets out fundamental rights, directive principles and the duties of citizens.

The educational practices in India are the reflection of its rich democratic principles. Universal nature of school education, providing equity and equality as well as quality education is really a challenge in India. The impact of globalisation on education is not only limited to a particular country but also influences the education legacy of India to a large extent. In the recent days of implementation of Right to Education Act (RTE Act, 2009) and Rashtriya Madhyamik Shiskha Abhiyan (RMSA) are the examples of the implementation of its constitutional obligation for the nation.

Catering to all of the above, the present Course highlights the historical, sociopolitical, philosophical and the issue based trajectories of Indian School Education. This Course will enable students and teachers to engage with studies on Indian society and education, acquire the conceptual tools of sociological analysis and gain a hands-on experience of engaging with diverse communities, children and schools. The major focus area of the Course is: diversity, inequality and marginalisation in the society and the implications for Education; and Policy frameworks for Public Education in India in general and Secondary Education in particular.

The course has been organised into four Blocks. The first Block deals with the issues of Indian societal context and education, which further encompasses the nature of Indian society, its aspirations and proceeds towards achieving educational goals and policy frameworks for education. Second Block deals with the development of education in India. Specifically, it highlights the development of education in India before independence up to the contemporary time. Third Block discusses the philosophical and political concepts of education which are an integral part of Indian Constitution and its democratic living. The Fourth Block deals with the issues of Secondary Education. It further clarifies and debates on the issues of RMSA, equity and equality in education, curricular issues of Secondary Education and professional development of Secondary teachers.

The objectives of the Course are as follows:

- To understand the social realities of Indian society and its impact on Education;

- To understand the issues relating to diversity, inequality and marginalisation in Indian society and its implications for Education;

- To understand the concept of social change and social transformation in relation to education;

- To understand the concept and aims of Education;

- To comprehend different values enshrined in the Constitution of India and its impact on education;

- To identify the contemporary issues in education and its educational implications;

- To understand the Historical developments and policy frameworks for Public Education in India; and

- To get acquainted with the current development in universalizing secondary education in India.

BLOCK 1   INDIAN SOCIETAL CONTEXT AND EDUCATION

Introduction to the Block

In a pluralistic country like India, it is important to understand the nature of Indian society, its societal context and key areas of framing public policies for providing better education and other facilities to the citizens. It is equally important for the student teachers to engage with the concept of social diversity and how it enriches our life and at the same time works on the commitment of achieving universal education. Different levels of diversities in social living say at the individual, regions, languages, religions, castes, tribes, etc. determine different sets of demands for education. Education also has a role in grooming children to respect diversities and at the same time establishes frameworks for collective living and resolution of tensions peacefully and justly. In view of these, the present Block, **"Indian Societal Context and Education"** has particularly designed for catering to the issues like: understanding the diverse nature of Indian society; its aspirations; need and relevance of public policies for education; and establishing a framework of education which cater to the actual need of the country.

In view of the above, the present Block has designed in four Units. The first Unit, **"Nature of Indian Society"**, detailed on caste, class, religion, family, community and pluralism of Indian society. The Unit focuses on the forces like caste, regions, languages, family, gender, marginalisation, etc. which are responsible to bring changes in the society. The Unit equally discusses the interrelationships among the social structures. The problems of Indian society in the context of national development and accordingly the role of education for national development has been also presented in the Unit.

The second Unit, **"Aspirations of Indian Society"** dealt with the issues of major areas of aspirations of the society such as: nationalism, social order, social justice and universalism. The Unit facilitates the student teachers to debate and deliberate on 'role of education in Indian society' in the context of developing self-esteem, self-respect, self-sufficiency, self-actualization, environmental awareness and participating in national development.

The third Unit, **"Education and Policies"** is particularly designed to discuss the constitutional provisions on education in India and accordingly how the public policies on education have been developed for educating the citizens. The Unit prepares a base for the student teachers to understand the parameters of development of an educational policy and to implement it. In this regard, preparing action plan, political support and financial provisions and involvement of stakeholders for implementing the policies have also been discussed. The Unit also makes the student teacher acquaint with the Centre as well as State sponsored educational schemes launched for educating the children. The Unit also provides a base to the student teachers on research for policy analysis and planning.

The forth Unit, **"Indian Society and Education"** is the elaboration of the first Unit "Nature of Indian Society". With discussing education as a sub-system of Indian society, it also emphasizes education as an instrument for social change. It further discuss the concept of 'school as a social unit' and the importance of 'practices of democracy in school life'.

UNIT 1   NATURE OF INDIAN SOCIETY

Structure

1.1   INTRODUCTION

In this Unit, you will study about the nature of Indian society with detailed references to caste, class, religion, family, community and pluralism. Caste system is an obstacle in the social progress. Class consciousness also hinders the growth of democratic values. There has also been a close relationship among religion, home, community and education. This Unit will focus on the forces which are responsible for bringing changes in the society. You will understand unity in diversity along with the pluralistic approach. The relationship between different structures has become a challenge, therefore it is essential to understand it. Problems of national development in India need to be seen against diversification. One of the objectives of this Unit is to enable you to analyse the problems of gender inequality. This will help to understand that all languages, religions and cultures should be respected in order to respect our Constitution and make India a great nation. At the end, the Unit suggests that the values of democracy and world citizenship and fratenity should be developed by education.

1.2 OBJECTIVES

After going through this Unit you will be able to:

*   describe the structure of Indian society;

*   define the characteristics of Indian society;

*   identify and explain the relationship between various social structures;

*   discuss the lingual, regional diversities and marginalisation;

*   analyse the problems of Indian society;

*   identify the changing social fabric; and

*   explain the role of education for national development.

1.3 INDIAN SOCIAL STRUCTURE: ITS NATURE

The Indian society is composite of different races, cultures, religions and faiths. Seemingly, it is a society with many-sided diversities. But unity is integral. There is some underlying power which keeps us as a whole and binds us in continuity. It has its own conflicts, dissensions and differences. Yet it remains combined as a unit. What are the problems and obstacles which weaken it? Professor Kabir has mentioned, "Throughout Indian history, we find on the one hand a tendency towards unification on the basis of religion and culture and on the other fragmentation due to differences in language, customs, economic and political interests." (Mathur, 1992, P5)

In modern Indian society, the Indian Constitution upholds the democratic principles of social organisation. Education is the weapon of democracy to bring social justice by emphasising equality of opportunities, accepting the social changes and to create a society above the basis of caste, colour and creed. Each individual should be respected irrespective of their caste, class, colour, religion, region and faith.

1.3.1 The Caste System

Caste can be defined as a hierarchy of intermarrying group which determines the individual's status in the social stratification of his/her occupations etc. In defining caste, it is necessary to highlight its characteristic features. Intermarriage is an essential feature, for its members cannot marry outside their group. There are similar, though less rigid limitations and restrictions on the dietary habits of the members of a caste. The occupations of most of the castes are determined, and it is not possible to move from one caste to another. The Brahmin has the highest place in the social stratification of castes. Membership of the caste is determined by birth. Members of the caste do not necessarily have any caste consciousness. Caste system is like a hurdle in democracy.

In the medieval period, the caste played an important role in the organisation of Hindu society. It maintained social and political stability, looked after social and mental security of the members, functioned as a trade union, determined laws about education, provided technical training maintained and transmitted hereditary knowledge of mechanical and technical processes, maintained the religious life etc. The caste system continued to exist due to

certain factors like religious influence, static society, rural social structure, geographic division, differences among tribes, absence of education etc. But this is being weakened in the present society by many factors like: education, social reform movements, political movements, industrialisation, modernisation means of communication and transport, monetary influence, emergence of new social classes, new law system etc. Caste system is harmful for society. It brings social disorganisation which results into many fragmented groups. It brings inequality in the distribution of wealth. Caste system is an obstacle in the social progress too.

1.3.2 The Class System

In a class, stratification is free, not rigid. Membership of the class is based on status, standard of living and other objective factors. Members of a class have a class consciousness. Class is more flexible than caste. In the words of Maciver, "A social class is any portion of community marked off from the rest by social status" (Chandra and Sharma, 2008, p. 199). Class consciousness also hinders the growth of democratic values. For this, schools should encourage the sense of equality and brotherhood. But class consciousness cannot be eliminated without putting an end to economic disparity and other inequalities. For this, social and economic reforms are essential.

1.3.3 The Family and the Community

The Family

In the education of a child, the family plays the most important role. The family is the primary social group. Whatever, social experiences the child gets in the family, lays the foundation of his/her personality. In the ancient times, family was the most vital unit of social structure but in present times, the structure of the society has undergone a change and its way of life in the economic sense has been revolutionized. There are two systems of family (i) Extended family and (ii) Nuclear family. The **Extended family** unit is that in which the adults and children of more than two generations live together. The **Nuclear family** is a small unit consisting of parents and children. The nuclear family has more geographical and social mobility.

Basically family nurtures help the child for their grooming practicing healthy habits, exhibit love and affection among the members of the family and spread it for a wider social living. It also helps the child to understand the economic, educational, and recreational, responsibilities of the family .

The Community

Community has got its own role in the education of the child. Commnity is a group of families settled in a village or town and bound together with common practices, ideals, values and culture. Each such community is a part of a larger community called the State or Nation.

According to Bogardus, "A community is a social group with some degree of "We" feeling and living in a given area" (Inder Dev Singh Nandra, 2010, p. 52). According to Maciver and Page, "Whenever the members of any group, small or large live together in such a way that they share, not this or that particular interest, but the basis and conditions of a common life, we

call the group a community" (Inder Dev Singh Nandra, 2010, p. 52). Characteristics of a community are:

a) The sense of belongingness or loyalties of the residents.

b) Common social heritage.

c) Relative economic self-sufficiency.

Community as an agency of education:

– Potentially, community as an active agency of education. It functions as a formal or informal agency for education for the members of the community. The School, media, library, etc. in the community acts as formal or informal agencies of education. The community has a rich tradition and culture which are spread in order to educate its members.

– The educational role of the community is in many folds. It finances for educating the members, keeps control of formal education, helps in the process of selecting school personnel, motivates for using informal sources of educating the members and also spreads the morals and values for better living in the society.

– Specifically, community works cooperatively with the educational institutions like the Schools and the Colleges. They involve themselves in the human and material development of educational institutions as well as their academic activities.

Functions of Indian Community

The relationship between Community and Education is very significant. Since every community wants that the coming generation should grow into competent citizens who can shoulder the burden of society, so it makes the arrangement for that. If people are educated, they are able to solve the problems of the society. Through Education, the community is able to make the future generation conscious of its cultural heritage. Thus community must undertake the responsibility of educating its citizens.

One of the striking features in the Indian society has been an almost universal demand for education. The influence of community in the development of primary and pre-primary education has been tremendous. Community has also an influence on the development of secondary education.

Education should be in accordance with the objectives, ideals and values of the society. Social changes must be reflected in the educational changes. Preservation of cultural heritage is also one of the important functions of the community.

It can be said that the community is a potential educational force along with the administrators and teachers. They should not work in subordination to it, but should understand and work with it. Some disagreement may arise on certain points, but the same can be minimized or resolved through the cooperation and sincere efforts at both the ends.

1.3.4 The Religion

There has always been a close relationship between religion and education. The religious viewpoint at a particular time and age has always influenced the educational thoughts.

All religions say that God is omnipotent, omnipresent and all mighty. Through religious practice, the human soul makes effort to attain such experiences which may bring it nearer to the Almighty. The religious practices are considered to be in keeping with the supreme will so they bind all those who are believers. So it can be said that "Religion points towards the spiritual experience in human life through religious practice and of the relationship between individual personality and the God."

Religion and education are related deeply, but in imparting education we keep this broad view point about religion before us and do not give any importance to the narrow outlook towards religion or provide the norms of conduct. Education seeks the path and teaches the new generation that how the path can be traversed. Religion tells us that why we are born and what we have to do to attain everlasting peace.

India is a secular Country. Here, the followers of all the faiths or religions have equal rights to worship, preach for their faith and establish their own institutions or places of worship without any interference from the government. The religious freedom is to respect the freedom of all the individuals.

The religious freedom is to encourage people to give more emphasis on truth, beauty and goodness. Radha Krishnan Commission emphasized on the importance of the need of religion in secular India. The Commission was of the opinion that the State should not give undue patronage to anyone's religion.

1.3.5 Changing Social Fabric

It can be defined as the composite demographics of a defined area, which consists of its ethnic composition, wealth, educational level, employment and regional values.

Change is the law of nature. This is true about the education as well. Change is the result of the progress and dynamism. Sometimes the change takes place on a vast scope and other times, it becomes slow. According to Ogborn and Nimkoff, "There are forces which work in every community leading to the breakdown of the established organisation and to the disruption of their functions what are known as social problems". (Rai, 1990, p. 67)

By **social fabric** we mean variation in or movement of any aspect of social process, social interaction or social organization.

It is a change in social structure, e.g. the size of society, the composition or balance of its parts or the type of its organisation.

On the basis of the modification in the status and role of the individuals, there comes the change in the social fabric. Sometimes, the individuals are not able to adjust to changing roles which results in a process of disorganization.

Human being by its action and interaction on the environment has accumulated through ages a rich heritage which goes by the name of culture. Thus, culture consists of the knowledge and experiences and which have moulded human's life and is manifested in ways of life of the people.

The needs of the society are ever changing. Every successive generation aims at making improvements in the existing pattern. Education helps in reconstructing and reorganizing the experiences of the needs of the society and thus eliminates the unworthy features of the society and builds up a happier and better world.

1.3.6 Pluralism

Pluralism refers to a society, system of government or organisation that has different groups which keep their identities while existing with other groups or a more dominant group. Pluralism serves as a model of democracy where different groups can voice their opinions and ideas.

It denotes a diversity of views and stands rather than a single approach or method of interpretation. Cultural pluralism means when small groups within a large society maintain their unique cultural identities. It is a situation in which people of different social classes, religions, races, etc. live together in a society, but continue to have different traditions while living together.

For more clarity, it can be said that pluralism is the value of adjustment to the reality.

In India, Hindus and Hindi speaking people are in majority, but the people of other religions and languages also live here.

For example, Indonesia is a pluralistic society where people of different background (religion, caste, culture, language, ethnicity) live side by side.

Check Your Progress 1

Note: a) Write your answers in the space given below:
      b) Compare your answers with those given at the end of the Unit.

1. Define the term 'class system'.

....

....

....

....

2. What are the main aspects of the social structure of Indian society?

....

....

....

3. What is the role of community?

....

....

....

....

---

4. Define the concept of Pluralism.

....

....

....

....

1.4 INTERRELATIONSHIP AMONG THE STRUCTURES

In a country like India where different languages are spoken, variations in geographical conditions and climate also exist. People have an emotional attachment to their region, caste, class, religion, community and language. Different terms related to social structure such as caste, class, family, village community and kinship are defined as segmentary entities. The relationship between these structures has become a challenge, day by day the thread of unity is being weakened as several fissiparous tendencies have begun to raise their heads. Diversity enriches national culture and economic prosperity, but when it stop down, the very existence of the country is endangered. At the time of independence, we took pledge to build India into a secular democratic republic, based on the principles of social and economic justice. In spite of our best efforts made in this sphere, India is facing many problems of narrow loyalties which pose threat to National Unity.

Changes are taking place, but we have to put in more efforts as social and national integration is crucial to the creation of a strong and united society. People are moving from a rigid caste system to an occupational class system.

The emerging pattern of people polity presents a heterogeneous way of integration. The peasants who have acquired land and property and better means of productions are united with the upper strata of regional society through the capitalist market, money, education and competitive politics. Another group belonging to landless peasantry or wage owners has united with the lower strata of the wider society. The national model remains the ideal of both the stratas of the society.

Lastly, it has to be realized by all that material riches without tolerance, compassion and wisdom may turn to dust and ashes.

Check Your Progress 2

Note: a) Write your answers in the space given below:
  b) Compare your answers with those given at the end of the Unit.

5. How the population of India is stratified?

....

....

....

6. Why the inter-relationship among social structures is important?

....

....

....

7. Why the relationship among the social structures is being weakened in India?

....

....

....

1.5 PROBLEMS OF INDIAN SOCIETY IN THE CONTEXT OF NATIONAL DEVELOPMENT

The Indian society is very old with strong social, cultural traditions marked by immense diversities and disparities and a history of gross discrimination based on caste, class and gender. There is diversity in language, customs and habits. Though this makes India culturally rich but at the same time, this diversity brings problems in the national development. People fight on the basis of castes, class, language and religion. It becomes difficult to maintain the social fabric. The world has become a global village. Western culture has influenced Indian culture. Connotations of different concepts have changed. Some of the issues which were not accepted in ancient time have become normal like inter caste marriage, multilingualism, pluralism and women's participation in different areas. Therefore, the problem of national development in India needs to be seen against this diversification. Let us now study some of these problems in details.

1.5.1 Gender Inequality

Gender inequality refers to unequal treatment or perception of individuals based on their gender. It arises from differences in gender roles constructed socially as well as biologically through chromosomes, brain structure, and hormonal differences.

Gender inequality consists of inferior views, discrimination and prejudices about girls and women. For several centuries, women in India have been occupying a status inferior to men in all walks of life. The situation has slowly but surely changed. It has to be seen in reference to health, education, economic and political inequalities between men and women in India.

Gender inequality and its social causes; impact India's sex ratio, women's health over their lifetimes, their educational attainment and economic conditions. Gender inequality in India is multifaceted. Some argue that some gender equality measures place men at a disadvantage. However, India's population is examined as a whole; women are at a disadvantage in several ways.

This kind of discrimination between genders is against our democratic system of Indian society. Various reasons include patriarchal society, preference for sons, dowry system, marriage laws, etc.

According to the Global Gender Gap Report released by the World Economic Forum in 2011, India was ranked 113 on the Gender Gap Index among 135 countries polled. Since then India has improved its ranking on World Economic Forum. The Gender Gap Index has come down to 105/136 in 2013. The efforts of government are appreciable. Women are given many constitutional rights and government is trying its best to lift their status in the society.

Different States and Union Territories, in cooperation with the Central Government, have initiated number of region-specific programmes targeted at reducing gender inequality during the last few decades. Some of these programmes are: *Swarnjayanti Gram Swarojgar Yojna, Sampoorna Gramin Rozgar Yojna*, and *Awarneess Generation Projects* for rural and poor women, *Kishori Shakti Yojna, Rashtriya Mahila Kosh, Balika Samridhi Yojna, Serva Shiksha Abhiyan,* and *Ladli Laxami Yojna*.

1.5.2   Problem of Maintaining Secular Status of the Country

As you are aware that India is a land of diversities in caste, colour, religion, customs, faith and so on. After independence, India was given the name of democratic secular republic. The concept of democracy and secularism was introduced in order to strengthen the unity amidst variations and differences and to uphold the solidarity of the nation. Secularism means independent from any religion. A secular country treats all religion on equal footing, from neither interfering with nor promoting any religion.

Basic ideals of democratic pluralism upheld by the Indian Constitution are Justice, Liberty, Equality and Fraternity. In other words, intercultural education in India has to be based upon five basic principles.

1)   Every individual in India has a worth and dignity of its own.

2)   Society exists for the individual and not the individual for the society.

3)   Equality and majority rule ought to work in a mutually supplementary, not supplanting manner.

4)   Discrimination on grounds of religion, race, caste, sex or language is intolerable in societal living.

5)   Every group in India has a right to protect, conserve and promote its own culture.

The secular nature of our Country has to be maintained. Secular based education is needed to bring pluralistic outlook of the individuals. Betterment of the society and the world also depends upon secular based education. Secularism is needed for the development of democratic qualities like justice, liberty, equality, fraternity and cooperative living.

Our educational system today promotes secular attitudes and values through its broad based aims, curricula, enlightened teachers and appropriate activities, all emphasizing open-mindedness and equal respect for all religions.

At the end, it is the duty of all to have healthy approach in order to maintain secularism.

Check Your Progress 3

Note: a) Write your answers in the space given below:
   b) Compare your answers with those given at the end of the Unit.

8. Define gender inequality.

   ....

   ....

   ....

9. What are the basic principles on which the intercultural education in India should be based?

   ....

   ....

   ....

1.5.3 Upholding Democratic Principles

Our Constitution has some vital provisions. It is the duty of each and every citizen to understand those and to abide by those provissions. After the declaration of our country as a "Sovereign Democratic Republic" we are bound by all the provisions of our Constitution.

Article 46 of the Indian Constitution lays down the following Directive Principle with regard to social justice: "The State shall promote, special care, the educational and economic interests of the weaker sections of the people particularly Scheduled Castes and Scheduled Tribes and shall provide them social justice and protect them from all forms of exploitation." The concept of social justice as enunciated by the above Directive Principle has led to the formation of many voluntary organisations to safeguard the interests of the members of these backward castes. Under the context of democracy these organisations assume a strong political power in the Indian society.

The adoption of the fourfold ideal of Justice, Liberty, Equality and Fraternity in our Constitution has been incorporated for the elimination of social inequalities, economic disparities and political privileges. These ideals were needed to purge our disparity, diversity and a division on the basis of some artificially created social hierarchy. Our Constitution lays down that in the eyes of law everyone should have an equal status, to no one should justice be denied, everyone should have liberty of thought, expression and to practice his own faith and belief, and the dignity of each individual should be assumed.

The greatest force of Indian democracy is the spirit and provisions of the Indian Constitution. These provisions mean that in imparting education, we have to create an atmosphere in the educational institutions, in which there will no social stratification.

The dignity of the individual and unity of the nation can only be assured when recognition is equally accorded to the preservation of the fundamental

rights of a citizen on one hand and the needs of the socialistic pattern of the society on the other. The Directives of the State policy indicate a positive approach, which is necessary for helping the citizens to secure for themselves the highest standard of living economically, socially, culturally and politically.

A study of contemporary events in Indian social and political life indicates a strong trend towards the theme of democracy percolating down to the bases of Indian culture and, therefore, it has to be a great unifying force in the country today.

1.5.4   Linguistic Diversities

Another feature of the Indian society is the presence of more than a dozen languages and an almost impossible number of dialects. Different languages are spoken in different parts of the country in India. These are Hindi, Urdu, Punjabi, Gujarati, Marathi, Assamese, Kashmiri, Tamil, Telegu, Malayalam, Kannada, etc. There is no harm in each linguistic group trying to improve its own language, but when the difference is made the basis of conflict, tension and many difficulties arise. Linguism is the tendency which encourages a linguistically united group to extol the virtues of its own language to the denigration of all other languages and linguistic groups. This tendency is as harmful for the nation as any other -ism. This linguism is the root of the language problem in India and it is steadily becoming more and more virulent and intense. This diversity in language sometimes becomes the cause of demonstrations, conflicts violence and consequent tensions.

Linguism obscures all clear thinking on the language problem and makes it impossible to adopt an objective attitude to it. Certain fundamental problems are in the root of linguism – which language should be the link language in the country? which language should be considered the national language? what status should English language have in the pattern of education? etc. Because of regional affinities, people advocate the case of their own language as the national language. Thus, the varieties of Indian language pose situations of difference in the Indian social life.

1.5.5   Regional and Cultural Diversities

Before we discuss regional and cultural diversities, we should be clear about the meaning of cultural diversities. First of all, culture is not synonymous with society. Culture includes both material and non-material elements, all of which are products of human society.

What is regional diversity?

A region may be defined as a territory, the habitants of which have an emotional attachment to it because of commonality of caste, customs, and common way of life, tradition, language, religion and socioeconomic and political stages of development. By regionalism we mean the existence of a variety of regional groups within a society. There are many causes at the root of this regionalism like: geographical, psychological, cultural, lingual, historical, political and economic. There is regional imbalance which means disparity in the standard of living of the people residing in different regions of the country.

Regional imbalance occurs due to many reasons like non-availability or non-utilization of natural resources, lack of educational facilities, lack of economic opportunities and lack of strong will among the people for development, neglect of region by the government, etc.

ltural Diversities

In India, we know that people belong to different cultures. Their ideologies vary. It can be described as the existence, acceptance or promotion of multiple cultural traditions within a single jurisdiction, usually considered in terms of the culture associated with an ethnic group. Due to the influence of mobility, the people of different cultures come across. Cultural diversity is the existence of a variety of cultural or ethnic groups within a society. The phrase, "cultural diversity" is also used sometimes to mean the variety of human societies or cultures in a specific region or in the world as a whole.

It is imperative for all to understand that valuing our diverse cultures is all about understanding and respecting the beliefs of others and their way of life, as we would expect someone to respect ours. It should be realized by all that appreciating and respecting cultural diversities is essential. In this way we can make our nation strong.

Check Your Progress 4

Note: a) Write your answers in the space given below:
   b) Compare your answers with those given at the end of the Unit.

10. What is the greatest force of modern Indian democracy?

    ....

    ....

    ....

    ....

11. Which Article of Indian Constitution lays down the Directive Principle with regard to social justice?

    ....

    ....

    ....

12. What is Linguism?

    ....

    ....

    ....

    ....

---

13. What is regional imbalance?

....

....

....

....

1.6 ROLE OF EDUCATION FOR NATIONAL DEVELOPMENT

Change is inevitable. Society is dynamic; it is in a constant flux. Education must adjust itself to changing situations. Education has assumed a great responsibility with the march of civilization. Education is a vital investment for human and economic development and is influenced by the environment within which it exists. It is no longer concerned with imparting civilization. It is concerned with the right type of development in human. Education is concerned with preparing the mind of the pupils for the right type of thinking in society so that the problems of stratification and disintegration which the society faces can be solved amicably and peacefully. Education can play an important role for national development. Education should enable an individual to sublimate the basic instincts and develop healthy attitude towards life. The concept of democracy and world citizenship should be fostered through education.

1.7 ADDRESSING MARGINALIZATION IN EDUCATION

There is no agreed definition of marginalisation and what that entails in education: The Education For All (EFA) Global Monitoring Report 2010: *'Reaching the marginalized'*, however, defines marginalization as a form of acute and persistent disadvantage rooted in underlying social inequalities. Some examples of the most disadvantaged sections of society are girls and women, hard to reach groups such as indigenous and ethnic minorities, poor households, people living in informal settlements, differently abled persons, rural populations, nomadic populations, those affected by armed conflict, HIV and AIDS, and street and working children."

It has to be seen, the factors for the exclusion of such group and lack of educational opportunity for them. In fact, poverty, gender, ethnicity, geographical location, disability, race and language are the reasons that create cycles of disadvantage in education. This carries a high price for societies as well as for individuals. Addressing marginalisation is a matter of urgency on several counts.

Good policies backed by a commitment to equality can make a difference. Education must ensure that the children at a disadvantage get access to good quality learning environment, counseling of well trained teachers. Child labour should be eradicated, though the government's efforts are appreciable in this

regard. Still much is to be done. We accept the diversity but this should not become an obstacle in the growth and development of an individual and society as well. More over we consider diversities as our strengths but not weaknesses.

Check Your Progress 5

Note: a) Write your answers in the space given below:
  b) Compare your answers with those given at the end of the Unit.

14. Discuss the main role of education in national development.

    ....

    ....

    ....

15. In what way are researches and studies based on inter-cultural understanding a prime necessity for national development in India.

    ....

    ....

    ....

16. Define marginalization in education.

    ....

    ....

    ....

1.8   LET US SUM UP

In this Unit, you have studied the concept of Indian social structure and its nature. What are the problems of Indian society? The various obstacles in the progress of Indian society and maintaining its secular status like caste, class, religion, language, and region have been explained to you. You have also acquainted with the changing social fabric and pluralism. You come to know the concept of marginalization and gender equality. You have learnt the role of education in national development and improvement of human relationship. You have learnt the necessity of tolerance, adjustment and national as well as international understanding.

1.9   UNIT END ACTIVITIES

1. As a teacher, how can you deal with caste, class and language disparities in your class?

2. As a teacher, how can you seek the help of family and community, in teaching child the development principles?

3. How can a teacher play active role in the national development?

4. As a teacher, what activities can you organize in the classroom to exhibit the facilities reaching to marginalized group?

5. As a teacher, how can you motivate your students to dramatize the importance of brotherhood?

1.10 REFERENCES AND SUGGESTED READINGS

Murty, S.K. (1983). *Teacher and Education in India*, Ludhiana: Prakash Brothers.

Chandra, S.S. and Sharma, R.K. (2008). *Principles of Education, New Delhi:* Atlantic Publishers.

IGNOU (2004). Education and Society, ES-334, Booklet 2, (Education in Indian Societal Context.

Nandra, I.D.S. (2010). *Philosophical, Sociological and Economic Bases of Education,* Patiala: Twenty First Century Publications.

Rai, B.C. (1990). *Sociological Foundation of Education, Lucknow:* Prakash Kendra.

Chaube, S.P. and Chaubey, A. (2010). *Philosophical and Sociological Foundations of Education*, Agra: Agrawal Publications.

Mathur, S.S. (1992). *A Sociological Approach to Indian Education*, Agra: Vinod Pustak Mandir.

Website Referred:

http://www.onwikipadiea.org/wiki/pluralism, retrieved or 15.01.2016

http://www.en.wikipadia.org/wiki/genderinequality-in-India, retrieved or 17.01.2016

www.unesco.org/education/efaw2009/concept paper-marginzation.pdf in Paris, December 9-11, 2009, retrieved or 18.01.2016

www.unesco.org/new/fileadmin/multimedia/HQ/ED/GMR/pdf/year2016, retrieved or 20.01.2016

1.11 ANSWERS TO CHECK YOUR PROGRESS

1. Class system is based on status, standard of living and other objective factors.

2. The main aspects of social structure of Indian society are the caste and class system.

3. It inculcates sense of 'we' feeling among the community members.

4. Pluralism denotes derversity of views and standards rather than a single approach or method of interpertation. .

5. India's population is stratified economically and socially.

6. Strong relationship among the structure makes the nation strong.

7. Narrow loyalties of the people towards their language, caste, region and religion weaken the social structures.

8. It refers to unequal treatment or perceptions of individuals based on their gender.

9. Five basic principles:

   ● Every individual in India has a worth and dignity of its own.

   ● Society exists for the individual and not the individual for the society.

   ● Equality and majority rule ought to work in a mutually supplementary and not in supplanting manner.

   ● Discrimination on grounds of religion, race, caste, sex or language is repugnant to societal living.

   ● Every group in India has a right to protect, conserve and promote its own culture.

10. It is the spirit and provision of Indian Constitution.

11. Article 46.

12. Linguism is the tendency which encourages a linguistically united group to extol the virtues of its own language to the denigration of all other languages and linguistic groups.

13. It is disparity in the standard of the people residing in different regions of the country.

14. Education should help the individual to develop healthy attitude towards life and the nation.

15. For cross-cultural understanding and appreciation.

16. A form of acute and persistent disadvantage rooted in underlying social inequalities.

UNIT 2 ASPIRATIONS OF INDIAN SOCIETY

Structure

2.1   INTRODUCTION

Today world has become a global village. India has to compete with super powers. We have tremendous achievements in different areas i.e. in Education, Science Technology, Agriculture & Communication, Trade and Commerce. But we still have to go a long way to reach the destination of a democratic, secular and socialistic society and to create a national system of education suited to needs and aspirations that we have committed ourselves. Ignorance, illiteracy, problem of women harassment and over population are the difficulties that still pose obstacles in the growth and development of our society. Even after launching so many educational and other social and economic schemes by the government, every individual of the society is not benefited.

Education has to play its role significantly; it has to bind people in unity. Social order and justice have to be maintained. A self-sufficient society has to be established, where everyone gets respect and shows commitment towards society's growth in reciprocation and where everyone is dedicated to participate in the interest of national development. The above Unit, thematically discusses all concepts described above specifically focusing on the aspirations of Indian Society and the role of education relevant to the Indian Society.

2.2   OBJECTIVES

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

- describe various aspirations of Indian society;

- relate these aspirations to the prevailing scenario of India;

- analyse and discuss social order and social justice;

- explain the need of self-esteem and self-actualization; and

- discuss the role of education in achieving these social aspirations.

2.3   MAJOR AREAS OF ASPIRATIONS

India is a democrative country with equal rights to the citizens of the country. During the years of its independence, it has realised many up and down to actualising its democracy and practicing its constitution. By exercising its constitutional provisions it has become in matured enough to deal the social as well on the other issues happen in the nation. Let us discuss its major aspirations in brief.

2.3.1   Nationalism

Nationalism is the force that binds the citizens of a country. It motivates the way for an individual to sacrifice its own good for the wellness of the nation. The patriotic citizens of a country sacrifice their own interests for the well-being of the nation. The spirit of nationalism makes the individual feel that nothing is above nation. The individual citizens resolve their differences and binds them in strong ties to achieve one goal, which is to serve the nation and safeguard it from the external dangers.

Education for Nationalism

An important aim of education is to socialize the individuals and to bind them in the bonds of unity. Education for nationalism in reality refers to education which is imparted for national unity and for the inculcation of the spirit of social service. It is oriented towards national reconstruction and national progress. The national unity/integration is possible only when citizens belonging to different races, classes, social groups, states, provinces develop a feeling of love towards their nation and strive together for the national progress and for further national interests.

Education helps in national progress when it leads to economic betterment of the country. Education should eradicate social evils. It must be ensured that people do not fight with each other on the issues of language, caste, creed and colour.

Petty issues pose obstacles in the way of nationalism like: (a) several religions, (b) different communities, (c) various political parties, (d) regional states, (e) several languages, (f) economic disparities, (g) social inequalities, (h) lack of worthy leadership, and (i) lack of appropriate education.

Today, Indian society has to aspire for the growth of a nationalistic spirit. Curriculum, teaching methods, and teachers all should strive to integrate multi-complex heterogeneous sub-groups into the mainstream of a cohesive national life.

Check Your Progress 1

Note: a) Write your answers in the space given below:

b) Compare your answers with those given at the end of the Unit.

1. What do you mean by Nationalism?

....

....

....

....

2. How the national integration is possible?

....

....

....

....

2.3.2 Social Order

There is an underlying law and arrangement according to which every institution or organisation functions. This is true about a nation as well as a society. The order or the sum total arrangement and discipline according to which the society functions are called 'social order'. Social order is nothing but arrangement of the society. It is responsible for proper social interactions and social relationships. The social order is the sum total of the traditions, processes, material, cooperation, control and freedom etc. Social order has also been defined as 'constellation of social institutions'. It has also been described as, "a certain quality viz. the smooth, efficient, logical, aesthetic and ethnic interactional functioning of individuals and groups within such totality". According to F.C. Lumley, "in general, the term 'social order' refers to the totality of human relationship and culture of any given area or time." (Rai, 1990, p. 47).

Social order is the integrated whole of the Society. In short, when various units of the society discharge their functions, according to their interactional relations, there is an arrangement which is known as social order.

Types of Social Order

Social order is an organisation of various units of the society. As a result of this social order various units function in a flexible manner. Flexibility is caused by changes in the circumstances. Social order may generally be divided into the following types:

i) Family and Kinship

The family is the 'potential teacher of the good society'. It is the family as a social group who has the responsibility for creating an understanding among children about their culture and to acquaint them with the conditions, problems and issues of changing culture. In India, family has always taken a high place in the development of the child. But now, its importance is minimized on the account of disintegration of the joint family system. In

contemporary India, family values are being tarnished, divorce rates are increasing, extra marital affairs, live in relationship and single parent children are among other phenomena which affect development of the children. The aspirations of Indian society should be to preserve and reinforce the Indian family ideals and values, which has always been an inspiration to the world social order.

ii) Economic Order

The term 'Economic Order' includes all those economic institutions and organisations that are responsible for the economic welfare and prosperity of the society. The institutions that deal with the production, distribution, exchange etc. are called economic institutions. This economic order changes according to the development of the society. The economic order may be classified under the following heads like hunting stage, roving stage, agricultural stage and industrial stage.

Education of every society is very much governed by its economic factors. For example, education imparted in hunting stage cannot be useful at present. A person who has better economic status can afford to give better education to his/her family. On the other hand, education also influences the economic prosperity of a particular society. It can be said that relationship between the education and economic status is reciprocal.

Educational expansion and economic growth run parallel. Education has a relatively long productive life as compared to the other forms of non-human capital. It can be said that investment in education brings a high return in the form of accelerated economic growth.

iii) Political Order

Political order is nothing but that part or aspect of the social order in which various political institutions exist. Governments and allied agencies are the main factors and elements of the political order. State is the most important agency. Other political institutions are more or less subsidiary and secondary to it. State plays a vital role in education. In this section, the word Country or State has been used synonymously. It represents a formal government and structured political system.

It will be worthwhile to study the situation of a country and its relationship with the education. The education that is imparted with the help of the machinery in the country is bound to be according to the political system by which the country swears. Through education, country tries to develop and groom the citizens who can be helpful members of the society. If the country has a democratic system, its education is bound to be of the type that would train the citizens in the art of democracy.

State, according to great ancient thinkers was synonymous with society but in the modern days it is treated as a separate political identity. Society is a more comprehensive term while State is a political institution that has limited scope and organization. It is political organization that is responsible for maintaining law and order in the society and also bringing about its development.

iv) Religious Order

India is a multi-religious country. People of various religious faith live in the country with love and unity and have adopted the principles of secularism

in their sociopolitical life. The constitution of India ensures religious freedom to its citizens.

Religion induces human beings to lead a moral life. Influenced by it, people try to mould their character according to those ideals which religion establishes. Religion has taught us conducive civic life, humanity, fellow feeling, universal brotherhood national and emotional integration among the groups, sub-groups, and individuals of society since the ancient times.

But in contemporary India, on the name of religion, people are breeding hatred and narrow mindedness in the place of love and generosity. Horrible atrocities have been committed on the followers of other religion.

Religious order has to be maintained. For it, religion should become a strong medium of human welfare. It should be a tool of discipline and spiritual upliftment of the society. Children should be familiarized with the basic principles and ideals of all religions. It is therefore the human and other related values inherited in various religions should be a part of school curriculum in forms of stories, narrations and brain storming.

v)   Legal Order

Whatever be the form of Government, laws are essential to every society as rules that have been devised for the conduct of social life. Under the Jurisdiction of Indian Constitution 'Right to Education' is meant for everyone. Globally, Right to Education derives its legal basis from article 26(1) of the Universal Declaration of Human Rights (UDHR) which states that everyone has the Right to Education. Obedience to law is mandatory and violation of law is punishable by that organized force of the community or redressed by the judiciary machinery. Who is to decide how much of the Nation's wealth can be used and for how long shall Education be provided free? This is to be followed in a legal manner to maintain social discipline in the Society. The Indian aspiration, in this regard, has to be in strengthening the legal order for efficient action and early redressal, so that the citizens have faith in it for their protection and security from the nefarious elements of society.

Check Your Progress 2

Note: a)   Write your answers in the space given below:
  b)   Compare your answers with those given at the end of the Unit.

3.   How would you define social order?

  ....

  ....

  ....

  ....

4.   What are the components of social order?

  ....

  ....

  ....

  ....

5. How is the economic order concerned with all other orders?

....

....

....

....

2.3.3 Social Justice

All over the world, society is differentiated by hierarchies based on social stratification. The social patterns are distributed unequally within society.

In the words of Young and Mack, "In most societies people classify one another into categories and rank, these categories ranging from higher to lower. The process of defining such categories is called social stratification and the resulting set of these ranked categories is called the stratification structure" (Mathur, 1992, p. 268). The categories themselves are called strata, popularly known as classes. In India, the gap between the rich and the poor, the male and the female, the worker and the employer are the basic problems. There can be three types of social characteristics used in stratification system, considering the entire spectrum of societies. These are: (1) biologically grounded factors such as: age, sex, race and kinship; (2) class characteristics such as: occupation, wealth and power; (3) any number of idiosyncratic characteristics such as: talent and personality.

But sometimes, stratification serves also as a cohesive social force. Belief system is a unifying force; the society becomes more cohesive through the stratification practiced by it. It may, therefore, be asserted that stratification can mean both divisiveness and cohesion.

There is an unequal distribution of property, income and basic services in our society. Still, there are a number of people who do not get two meals a day. Women still don't get equal treatment in some societies/areas. How can the concept of social justice fit into such a scenario? It is through education that the problem of stratification can be solved. This is a typical situation in the Indian society. On one hand, efforts are being made to cut the barriers of stratification along the caste lines on the other hand; more stratification on class lines is being inculcated through a class conscious educational system.

When a person serving at a lower job moves to a job which provides higher position and status s/he has altered his/her position in the class structure. The person can be described as socially mobile when s/he moves from one social group to another social group. When an individual member of the society moves upward in social or economic hierarchy s/he is said to have undergone **vertical mobility.** In **horizontal social mobility,** the movement of the individual from one group to the other is at the same level. There is no change in the status but only in the affiliation.

In order to bring social justice, education must play its role. No doubt, government has launched various policies for providing equal opportunities to all male and female belonging to any caste, creed or faith. There are various ways which can bring changes. People achieve progress as a result

of improved ideas and thinking. They have to learn how to adjust in the society. Education can inculcate desire for progress and improvement in the people. Moreover, people have to learn social loyalties also.

Social Mobility

Social mobility shows the nature of dynamism and change in the social systems. We have experienced many changes in the society in terms of occupation, living standards, job profiles, work nature, conservatism to open mindedness and acceptance of many social dealings/happenings. This is because of the factor of social mobility. Social mobility may be of many types such as: horizontal mobility, vertical mobility, upward mobility, downward mobility, inter-generational mobility, intra-generational mobility, and occupational mobility. Let us have certain discussions on each type of the social mobility. You will study more on social mobility in Unit-3 of this Block.

Horizontal Mobility: In this type of social mobility person changes his/her status or occupation but overall, social standing remains same. For example, if an engineer or a doctor changes his/her occupation and becomes a teaching faculty in an engineering college or medical institute, then the original status of the person remains same. Such social mobility is called as the horizontal mobility.

Vertical Mobility: Vertical mobility refers to change in the occupation, economic status, and political status from one position to another. It may be ascending or descending vertical mobility in the society. For example, if a Sarpanch of a Panchayat becomes a Member of the Legislative Assembly or Member of Parliament is called as ascending vertical mobility. Here the mobility goes from downwards to upwards. On the contrary, if happens from high social or occupational status to low status, which called descending vertical mobility.

Activity 1

As per the discussion of social mobility, cite one example each of upward, downward, inter-generational, and intra-generational mobility.

....

....

....

....

....

....

....

....

....

Check Your Progress 2

Note: a) Write your answers in the space given below:
b) Compare your answers with those given at the end of the Unit.

6. What are the criteria of social stratification in Indian Society?

....

....

....

7. What do you mean by social mobility?

....

....

....

....

....

8. How does education help in the provision of social justice?

....

....

....

....

....

2.3.4 Universalism

The very concept of universalism is extensively inclusive. It means that it extends to all, without exception and therefore, includes all in the class or category under consideration. It necessarily comprehends an 'allness in oneness' which allows for no exception.

Universalism is a religious, theological and philosophical concept with universal application or applicability. With the advent of worldwide socioeconomic relations, the planet is considered one single unit or a global village. The actions and interactions among different areas that are taking place in different countries are coming closer and are crossing the geographical limits. We as an individual or nation cannot survive by being isolated. Pt. Jawahar Lal Nehru was a visionary, who realized it early on; friendship, feelings like love and tolerance are essential amongst all nations. So it is not a new concept. But we have to understand it keeping in mind the historical background and present scenario so that our future is secured.

The greatest danger to world peace or universalism is the political and economic circumstances of different countries. In its individual interest one nation does not want other nation to make progress.

People's greed for power and prestige is a danger to achieve universalism. It is high time that all nations realize that even the First World War was

fought due to this rivalry between Germany and other Nations. The loss caused by that world war should not be forgotten.

Efforts at all levels should be made to bring universalism. For developing international understanding, an environment of cooperation, tolerance and mutual trust, dependence and friendship should be created. This is the need of the time.

Teaching for world understanding should pervade every educational programme. We have to plan and design our teaching and learning process in a way that the children can grow as global citizens.

Check Your Progress 4

Note: a) Write your answers in the space given below:
   b) Compare your answers with those given at the end of the Unit.

9. What do you mean by the term 'universalism'?

   ....
   ....
   ....
   ....

10. What is the danger to universalism?

   ....
   ....
   ....
   ....

11. What can be the role of education to promote universalism?

   ....
   ....
   ....
   ....

2.4 ROLE OF EDUCATION RELEVANT TO INDIAN SOCIETY

It is now widely held that a society wishing to change or modernize itself uses a number of means among which education is perhaps the most important one to achieve the desired goals. Education is considered to be of immense help in realizing the ideals of democracy, secularism, and national integration.

Education is expected to change the values and attitudes of the people and to create in them an urge or the necessary motivation for social change. Education can prepare the needed competent individuals who are self-sufficient to go for self-actualization.

In the Indian context, education has to be an influential tool in achieving the cherished aspirations of Indian society. This can be accomplished as discussed under the following headings.

2.4.1 Self-esteem and Respect

In sociology and psychology, self-esteem reflects a person's overall subjective emotional evaluation of his or her own worth. It is a judgment of oneself as well as an attitude toward the self. Self-esteem encompasses beliefs and emotions such as triumph, despair, pride and shame. It can be defined as what we think about the self. It is the positive or negative evaluation of the self and how we feel about it. Self-esteem is attractive as a socio-psychological construct, because, researches have conceptualized it as an influential predictor of certain outcomes such as academic achievement, happiness, satisfaction in marriage and relationship and criminal behaviour. Self-esteem can apply specifically to a particular dimension or a global extent. Psychologists usually regard self-esteem as an enduring personality characteristic though normal and short term variations. The other terms used for self-esteem are: self-respect, self-integrity or self-regard.

We all know that self-esteem can be an important part of success. Little self-esteem can leave people feeling defeated or depressed. It can also lead people to make bad choices, fall into destructive relationships, or fail to live up to their full potential. Self-esteem levels at the extreme high and low ends of the spectrum can be damaging. So the ideal is to strike a balance between somewhere in the middle. So your pride in yourself is called self-esteem. Think of self-esteem as you value yourself. If you feel like you are not worthy of good things, you may have low self-esteem, confidence, self-direction, optimism, ability to solve problems. Good self-care and ability to take the courage are some of the signs of positive self-esteem.

People of low self-esteem remain frustrated. They always blame others, cannot respect religious values and beliefs of other. Education should inculcate among individuals the skills and right attitudes with required competencies to develop positive self-esteem.

2.4.2 Society and Environmental Awareness

There is an urgent need to develop a global understanding about perspective of the ecological, economic and moral consideration of all. In the present context, it has become essential to improve all ecological relationships including the relationship of humanity with nature and people with each other. It becomes imperative that every nation, according to its culture, clarify for itself the meaning of such basic concepts as: 'quality of life' and human happiness in the context of the total environment; with an extension of the clarification and appreciation of other cultures; and beyond one's own national boundaries. It has to be realized which action will ensure the preservation and improvement of human potentials and develop social and individual well-being in harmony with the biophysical and human-made environment.

Education has to play a key role in this direction to make the people aware. We need to develop a world population that is aware of and concerned about the environment and its associated problems like depletion of natural resources which has the knowledge, skills, attitudes and commitment to work individually and collectively towards the solution of current problems of

society and the prevention of new ones. Individuals must be helped to have an awareness and sensitivity to the total environment and its allied problems. Education must inculcate such knowledge and values in the individuals that an attitude change takes place and they acquire social values, strong feelings of concern for the environment and the motivation to play a part in the protection and improvement of the society. Schools must enable the individuals to evaluate environmental measures and education programmes in terms of ecological, political, economic, social, aesthetic and educational factors.

Check Your Progress 5

Note: a) Write your answers in the space given below:
      b) Compare your answers with those given at the end of the Unit.

12. How self-esteem and respect of an individual is essential for the functioning of any society?

     ....

     ....

     ....

     ....

13. How can environmental awareness among people help them to solve the problems of the society?

     ....

     ....

     ....

     ....

2.4.3 Need for Self-sufficiency

Let us make you understand what we mean by self-sufficiency. It means to be economically independent, self-reliant and self-supportive. Society must be self-sufficient for its growth. It can be defined as 'needing no external help in satisfying one's basic needs, especially with regard to the production of food. Our society has to make provisions that people in all sectors should be self-sufficient.

Our main potential asset is our people, whether using a plough, driving a truck, designing a still mill or typing business letters, the human factor is common and vital to all branches of economic activity. Education has an essential role to play in the structure and effectiveness of the country's workforce. As the economy develops and diversifies, the number of occupations increases and it requires educated persons to fill. Education must be geared up to enhance the economy of the country.

At every level of education (primary, secondary and higher) strong emphasis must be laid on the application of knowledge in the farm, in the workshop, the laboratory and the factory.

In various stages of education, children get an understanding of the world of modern technology in the relation of society; they get basic theoretical

concepts and practical in using tools and materials in various technical fields. In both the developing and the industrially advanced countries, technology is being introduced as a subject for all students as a part of general education.

Work experience should be emphasized in curriculum at least at school level. Natural resources must be utilized well and judicious.

Of course, education has provided the scientific and technical know-how essential for progress. But the benefits have not reached to all. Poverty, ignorance, malnutrition and above all the problem of population are the obstacles in the self-sufficiency of the people. If we want our society to survive in the global context, its people have to be self-sufficient in economic as well as other fields.

2.4.4 Self-actualization

Human being has higher order needs other than the biological needs like hunger, thrust, etc. S/he needs love and respect also. Abraham Maslow developed his theory of self-actualization which offers a positive approach towards motivation and growth. He arranged human needs in two divisions: (a) deficit needs; (b) growth needs. Under the first category comes all the physiological needs, safety needs, belongingness, love and esteem needs. The growth need refers only to the need for self-actualization. After the satisfaction of physiological needs, the next higher order need becomes prominent.

Of course, it is true that first of all biological needs of a person should be fulfilled. But on this earth, one has to perform the duties of higher order also. Education has to play its role so that such an environment should be created where there is a focus on the complete education of an individual, where s/he thinks of progress of the society and think of fulfilling the need of self-actualization. School has to ensure that the relationships are not based on wealth, social status and material possession. The higher order eternal values like, honesty, sincerity, tolerance, cooperation, respect of nation and other people should be inculcated in children so that they develop as a committed and dedicated citizen.

For self-actualization, one needs congenial environment, so that the government has to see that all get equal opportunities for the growth of the individual and the society as well.

Check Your Progress 6

Note: a) Write your answers in the space given below:
    b) Compare your answers with those given at the end of the Unit.

14. Why is self-sufficiency essential for any society?

....

....

....

....

....

---

15. What are the obstacles in the way of India's self-sufficiency?

    ....

    ....

    ....

    ....

16. What do you mean by self-actualization?

    ....

    ....

    ....

    ....

17. What contribution can be expected from people with self-actualization?

    ....

    ....

    ....

    ....

2.4.5 Participating in National Development

Education has a very significant role to play in promoting national development. It must aim at preparing citizens full of nationalism. There has been increasing economic integration and growing economic independence between countries in the world economy. We have to compete with other developed countries. Education is an influential instrument to bring about national development. Thus, education in India, for encouraging participation in national development, has to aim at the following goals:

1. **Healthy Change in outlook:** Education should bring about a healthy and positive change in outlook of the pupils towards individuals, groups and nation as a whole and towards things, institutions, events and processes as the part.

2. **Development of human resources:** Education must focus on providing skilled and efficient persons in the field of economic, industrial, technological and social spheres.

3. **Development of Attitude:** Education must emphasize on new knowledge, skills and attitudes that can help in national development of the country.

4. **Development of Democratic and Secular Values:** Education must inculcate among its citizens the democratic and secular values.

5. **National consciousness:** Education must provide ideological articulation; promotion of national consciousness to help people to see their needs and problems in national perspective.

6. **Increasing the physical quality of life index:** Education must focus on biological well-being of mankind and ratio of intellectual labour value to total labour generated in a society.

7. **Social and National Integration:** Education must teach for social and national integration.

8. **For Economic Progress:** Educational progress must be for national development. Education must emphasize on economic well-being of individuals and the nation.

9. **Synthesising scientific spiritual and cultural values:** Education can bring harmony between spiritual and scientific values.

10. **Peace and International understanding:** Education must inculcate in citizens the feeling of peace and international understanding.

11. **Prevention of Environmental Degradation** is the must.

At the end, some other issues like gender equality, controlling population growth, environmental awareness and respect for all irrespective of caste, colour and creed are to be included in education. We hope that all these aspects when taken care of, will lead to national development.

Check Your Progress 7

Note: a) Write your answers in the space given below:
   b) Compare your answers with those given at the end of the Unit.

18. What are the various factors affecting national development in India?

....
....
....
....

19. What do you mean by education for national consciousness?

....
....
....
....

2.5 LET US SUM UP

In this Unit, we tried to explain that the spirit of the nationalism makes the individual to feel that nothing is above the nation. We also explained that social order is the arrangement of the society. Maintenance of social justice and social order is essential. We also explained how the world has turned into a global village. There is an urgent need to develop a global understanding in all perspectives. There is a need that society must be self-sufficient. All the citizens have their self-esteem and self-actualization. We also illustrated that all the above aspirations are likely to be fulfilled, when education plays

its role. All the citizens are encouraged to contribute their role in national development.

2.6 UNIT END EXERCISES

1. Assuming you are a teacher in a rural area, how would you spread the message of family planning among the masses?

2. Discuss the obstacles in the way of achieving national unity.

3. Despite efforts, people fight on the basis of language. What could be the reasons? Suggest some remedies.

4. The economic order leaves a lot to be desired in this country. Comment with examples.

5. What are the reasons that social justice is not maintained in our society? Give your view point.

2.7 REFERENCES AND SUGGESTED READINGS

Chandra, S.S., and Sharma, Rajendra K., (2008). *Principles of Education, New Delhi:* Atlantic Publisher.

IGNOU (2004). Education and Society, ES-334, Booklet 2, Education in Indian Societal Context, New Delhi: IGNOU.

Inder Dev Singh Nandra, (2010). *Philosophical, Sociological and Economic Bases of Education, Patiala:* Twenty First Century Publications.

Rai, B.C., (1990). *Sociological Foundation of Education, Lucknow:* Prakash Kendra.

Mathur, S.S., (1992). *A Sociological Approach to Indian Education*, Agra: Vinod Pustak Mandir.

Website Referred:

http://www.en.wikipadiea.org/wiki/self-esteem retrieved on 16.01-2016

http://www.psychology.about.com/od/sintex/f/what_is_self-esteem.htm retrieved on 18.01-2016

www.christinyou.net/pages/universalism.html retrieved on 20.01-2016

2.8 ANSWERS TO CHECK YOUR PROGRESS

1. Nationalism is the commenting force that binds the citizens of a country in unity.

2. When the citizens of different caste, colour and creed develop a feeling of love towards the nation and strive together for the national progress.

3. The sum total of arrangement and discipline, according to which the society functions.

4. Family, economic, political, religious and legal aspects.

5. Economic order influences all other aspects. Economically sound person can perform all other duties well.

6. Prosperity, power and prestige.

7. Movement of people from lower strata of society to higher strata with the help of education.

8. Education promotes social mobility by providing equal opportunities, minimizing the gap on the basis of caste, colour and creed.

9. Universalism is a religious, theological and philosophical concept with universal application or applicability.

10. People's hunger for power and prestige and narrow nationalism.

11. Educational programmes should be designed in a manner that the children can grow world minded.

12. A person with self-esteem and repute will be able to think of welfare of the society.

13. Can have strong feelings of concern and commitment towards the society and its upliftment.

14. For being able to maintain independence and effective structure of society.

15. Poverty, ignorance, illiteracy, over-population and depletion of natural resources.

16. Higher order needs where human being thinks of welfare of the society first.

17. Bringing values like honesty, tolerance, cooperation and respect for all.

18. Prevention of environmental degradation and environmental awareness enhancing the physical and spiritual quality of life and population control.

19. To help people to see their needs and problems in national perspective.

UNIT 3   EDUCATION AND POLICIES

Structure

3.1   INTRODUCTION

Education is the key to total national development of any country. It comes within the purview of the constitutional provisions of the country. The educational policies and schemes for the development of the country are set up as per the constitutional scopes and the provisions of the Constitution. It is, therefore, that many committees and commissions on different issues of education are set up to address the educational and other needs of the country. Setting up educational policies is not enough; there is a need to implement the policy recommendations. For this, preparing a suitable action plan, getting political support, financial provisions, involvement of various stakeholders is necessary to implement the policies. Feedback and research on policy analysis and planning is another important area for evaluating the education policies and to suggest its better implementation. Sponsoring various educational schemes by the Central as well as the State Governments is also the part of implementing educational policies.

The above important issues have been discussed in this Unit, which will help you in understanding constitutional provisions for education, the role of education in setting education policies in the Country and the aspects of proper implementation of the policies. This Unit will also help you to understand the themes and issues discussed further in Block – 2 of this Course.

3.2 OBJECTIVES

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

- Critically analyze various constitutional provisions for education in India;
- justify the need and relevance of education as a key area for framing public policies;
- link the constitutional provisions for education with the need of framing educational policies in the Country;
- explain the issues and challenges of implementation of educational policies in India;
- understand the need of feedbacks and researches for policy analysis and planning; and
- critically analyze various schemes of education sponsored by Central and State Governments in India.

3.3 EDUCATION AND THE CONSTITUTION

The Constitution of a country includes the guiding principles for administration and development of the nation. Keeping in mind the provisions of the Constitution, its vision and aims, the policies for a country are developed. Education is a major aspect of the Constitution, which provides a base for developing various policies for public education in the country. Addressing educational and many other related issues in India is really a challenge for the country, as because the diversities and pluralism in the sociocultural system which plays an important role. It is, therefore, difficult to provide equal opportunities to each and every citizen of the country. Still we consider the diversities and pluralism of our society as our strength but not the weakness. Continuous efforts have been made to bring all types of diversities and pluralism to the mainstream society. To achieve this, various special provisions including education have been included in Indian Constitution. In this section of this Unit, we will learn the relationship of education with the Constitution, and also, analyze various constitutional provisions for education.
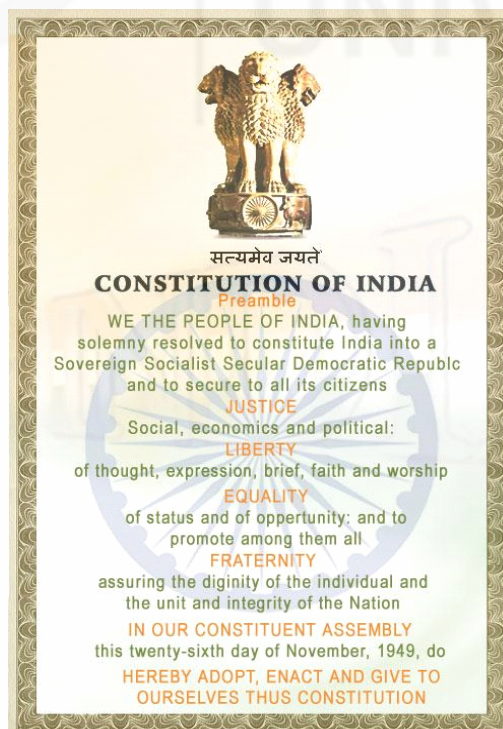
The Policy and Planning of the Country including Education are necessarily done as per the preamble of Constitution of India which guides us to achieve and safeguard the constitutional values such as: justice, liberty, equality and fraternity.

3.3.1 Relationship between Education and the Constitution

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

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

3.3.2 Constitutional Provisions for Education

Education is assigned a revolutionary role in Dr. Ambedkar's concept of social progress and in his vision of a just and equal society. The vision for education in the emancipation of socially deprived people of India is adequately expressed in his words:

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

> *(Bhattacharya, 2002)*

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

Fundamental Rights and Education:

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

ARTICLE 14 -It states, "The State shall not deny to any person equality before law or equal protection of the laws within the territory of India". Modern States exercise powers over the individual. The Right to Equality ensures that the powers of the State are not used in any discriminatory way. In relation to education it is invoked to regulate rules of admission and thus acts for ensuring education to all.

ARTICLE l5 - This Article guarantees prohibition of discrimination on grounds of religion, race, caste, sex or place of birth by the State. It also ensures equality in educational opportunities in India.

ARTICLE l5 (4) – It enabled the government to make special provisions for the advancement of backward classes including the Scheduled Castes (SCs) and Scheduled Tribes (STs). It also ensures the reservation in educational institutes for the SCs and the STs.

ARTICLE l6 (1) – It guarantees equality of opportunity for all citizens in matters relating to employment or appointment to any office under State.

ARTICLE l6 (4) – It ensures that the government can make reservations in favour of any backward class of the citizens.

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

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

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

ARTICLE 46 - It states that the State shall promote with special case the educational and economic interests of the weaker sections of the people

and, in particular, of the SCs and the STs and shall protect them from social injustice and all forms of exploitation.

Cultural and Educational Rights of the Minorities:

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

Article 29 – It provides explicit guarantee for protecting the interests of minorities:

- Any section of the citizens residing in the territory of India or any part thereof having a distinct language, script or culture of its own shall have the right to conserve the same.

- 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.

- It protects the rights of minorities to provide their own education in their own language, certainly an important part of language maintenance.

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

- All minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice.

- In making any law providing for the compulsory acquisition of any property of any educational institution established and administered by a minority, referred to in clause 1, the State shall ensure that the amount fixed by or determined under such law for the acquisition of such property is such as would not restrict or abrogate the right guaranteed under that clause. The State shall not, in granting aid to educational institutions, discriminate against any educational institution that is under the management of a minority, whether based on religion or language.

- This final clause does not keep the State from regulating for educational standards, but protects against regulations concerning medium of instruction, a provision for minorities that has also been upheld in the courts.

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

Article 350(A) – It safeguards facilities for instruction in mother-tongue at primary stage. It shall be the endeavor of every State and of every local authority within the State to provide adequate facilities for instruction in the mother-tongue at the primary stage of education to children belonging to linguistic minority groups; and the President may issue such directions to any State as he considers necessary or proper for securing the provision of such facilities.

Article 350(B) – It talks about Special Officer for linguistic minorities.

- There shall be a Special Officer for linguistic minorities to be appointed by the President.

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

Directive Principles of State Policy and Education:

Directive Principles of State Policy are included in Articles 36 to 51 in Part IV of the Indian Constitution. There are three guiding provisions under this category which provide the basic framework for national policies and priorities in education.

ARTICLE 41 - It directs the State to make effective provision for securing the right to work and right to education for all within the limits of its economic capacities and development.

ARTICLE 45 - Being a very significant Article in the Directive Principles, this Article laid down the foundation of free and compulsory education in the country. The Article states that "the State shall endeavor to provide, within a period of ten years from the commencement of this Constitution, for free and compulsory education for all children until they complete the age of fourteen years". Consequent upon the insertion of Article 21A, making elementary education a fundamental right of all children between the age group of 6-14 years, Article 45 has been amended so as to restrict its scope to pre-primary education up to 6 years of age.

No article in the Constitution works in isolation. The same is true for Article 45. It ensures equality of educational opportunity to all on the lines of Article 29(2) according to which, admissions cannot be denied to anyone on the basis of race, caste, language in any institution maintained by the State. Article 21(A) which makes free and compulsory education to all as fundamental right attaches utmost importance to Article 45. Also the five Articles - 15, 29(2), l5(3), 46 and 29(1) entrust responsibility of equalization of educational opportunity in all parts of the country to the Government of India and to that end, give special assistance to the backward areas or States.

ARTICLE 46 - It says the "State shall promote with special care the educational and economic interests of the weaker sections of the people in particular of the Scheduled Castes and the Scheduled Tribes and shall protect them from social injustice and all forms of exploitation". Thus, Article 46 along with other relevant articles pertaining to education ensures equality in educational opportunities even by making special provisions for those who have been left behind due to various reasons.

It is possible to see both Fundamental Rights and Directive Principles as complementary to each other. Fundamental Rights restrain the government from doing certain things while Directive Principles exhort the government to do certain things. Fundamental Rights mainly protect the rights of individuals while Directive Principles ensure the well-being of the entire society.

(*Source: The above section has been adopted from IGNOU, DELED, BES-004, Block-2*)

Activity 1

Does the Constitution extend fundamental rights to the poor and uneducated women in India? What fundamental rights protect the interests of the above women, and how?

....

....

....

....

....

....

....

....

Check Your Progress 1

Note: a) Write your answers in the space given below:

b) Compare your answers with those given at the end of the Unit.

1. How education is related with the Constitution of India?

    ....

    ....

    ....

2. Which Constitutional Right(s) will the following situations violate?

    i) If a 10 year old child is working in a factory manufacturing carpets.

        ....

        ....

        ....

    ii) If a group of people are not given permission to open a Bengali Medium School in Karnataka.

        ....

        ....

        ....

    iii) On the basis of caste or religion if a child is denied for admission in an institution which enjoys funds from the State Government.

        ....

        ....

        ....

3.4 EDUCATION AS A KEY AREA OF PUBLIC POLICY: NEED AND RELEVANCE

Cochran et al., 2009, defines public policy, 'as an intentional course of action followed by a Government institution or official for resolving an issue of public concern'. Such course of action subsequently becomes law, public statements, official regulations, and publicly visible pattern of behavior. Mostly public policies are developed for certain causes. A liberal Government always works for the betterment of the country on various aspects; say for Health, Education, Infrastructure, Social sectors, Business and Economic dealings, etc. The development of a Country depends upon the public policies what the Country has established and implemented. All areas of public policies are important, as it provides benefits and associated with the development of the Country people. Education is always considered as a key area of public policy. The development of education in a Country necessarily connected with the development of the human resources needed for all sectors. Education, therefore, always occupies a key position in planning public policies.

As per the data of the World Bank in 2011, 2012, and 2013, the percentages of expenditure in education in selected Countries in the World are as follows:

Table 3.1: Expenditure on Education in selected Countries

Countries	Govt. Expenditure on Education Total (% of GDP)			Govt. Expenditure on Education Total (% of Govt. Expenditure)		
	2011	**2012**	**2013**	**2011**	**2012**	**2013**
Australia	5.1	4.9	-	13.5	13.2	-
Brazil	6.1	6.3	-	15.3	15.6	-
France	5.5	5.5	-	9.9	9.7	-
India	3.9	3.9	-	14.2	14.2	-
Japan	3.8	3.8	3.8	9.7	9.5	9.6
New Zealand	7.1	7.4	-	17.9	18.7	-
Pakistan	2.2	2.1	2.5	11.0	10.9	11.6
South Africa	6.0	6.4	6.0	18.9	20.6	19.2
Srilanka	2.0	1.7	-	9.3	8,8	-
United Kingdom	5.8	-	-	12.7	-	-
United States	5.2	-	-	12.9	-	-

(*Source:* World Bank, 2015)

Table 3.1, revealed expenditure on Education (% of GDP and % of Govt. expenditure) of selected Countries. It shows that general Govt. expenditure on education (current, capital and transfer) is expressed as a percentage of GDP and total general Govt. expenditure on all sectors (including health, education, social services, etc.). It includes expenditure funded by transfers from international sources to Govt. This is an example of budgetary provision in expenditure on education. You must have observed from the above data

that the expenditure of the developed countries is usually more in comparison to that of developing countries. It means that the developments of other sectors of the Country are necessarily not only the expenditure on that particular sector but also it depends upon their expenditure in education as % of GDP and % of Govt. expenditure.

It may be concluded that 'Education is a Key Area of Public Policy' because of the following:

- Education cannot be separated from other sectors of development in the Country. It has a direct link with health, social services, defense, media and public relations, trade and industry, etc.

- Educating the people of the country is the duty and responsibility of the Government.

- Adequate expenditure on Education enables to create trained and skilled human power those can work for the Country in different sectors for development of the Country.

Keeping in view the above lines, it can be rightly said that 'Education is a Key area of public policy of a Country.

Activity 2

Table 3.1 analyses comparative figures of expenditure on education in selected Countries. In connection to that, collect information from Govt. sources about the Govt. expenditure on GDP of other sectors of public policy for the years 2011 to 2015 and compare it with the expenditure on education.

....

....

....

....

....

....

....

....

3.5 IMPLEMENTATION OF EDUCATIONAL POLICIES

The Country has the responsibility to prepare public policies for education and implement it across the nation as per the provisions of the Constitution of the Country. In this regard, you might have been acquainted with the recommendations of the committees and the commissions constituted in India after Independence. Starting from the University Education Commission (1948-49), to the National Policy on Education (1986) and Revised National Policy on Education (1992), India has experienced many public policies in Education. Formation of Education Commission can never fulfill the purpose

of education, implementing the policies is also equally important. We have experienced difficulties in implementing the public policies on education. Many a time the target has not been achieved within the planned period because of many reasons and it results in further extension of the same policy. For example, achieving 'Universalization of Elementary Education' is not a new concept in India. It has been coined in almost all the reports of Education Commissions and action plans have been prepared to implement it. But till today, the objective of making elementary education universal has not been achieved. As per the Census survey, 2011, the Country's national literacy rate is nearly 75 percent. In this regard, making elementary education as one of the Right of Children in the RTE Act, 2009 is one of the significant developments of our country. Therefore, implementation of any educational policy depends upon many factors such as: preparing action plan, getting political support and financial provisions and involving the concerned stakeholders.

3.5.1 Preparing Action Plan

Preparing action plan for implementing policies on education is the first step for way forwarding to achieve the objectives of the policies. Action plan is a strategy to concretize and implement the plan. It defines the role and responsibilities of various stakeholders such as the Govt., Local bodies, groups and individuals and also the beneficiaries. It also includes financial provisions at different stages for the implementation of education policies. To better understand the action plan of any education policy, let us discuss one example.

For achieving the goal of Universalisation of Elementary Education in India, the Right to Education Act came in practice from First April 2010. A detailed action plan and implementation strategy was then prepared to execute the Act. It has operationally defined different parts and sub parts of the Act and finalized the role and functions of the stakeholders. It also provided the deadline for achieving some of the goals of the Act. The detailed plan of action was also prepared to address the issues such as: ensuring ratio of students and teacher at the class room, training of the teacher, providing quality education, making teaching child friendly, addressing the issues of drop outs in the schools, ensuring participation of the community in the schools, protecting security and rights of the children, making awareness programme and training to the stakeholders, feedback and reviewing the Act at different stages and aspects of its implementation etc. The Act is enforced across India (except in Jammu and Kashmir) and whole heartedly the States and the UTs are working keenly to achieve the objectives of the RTE Act, 2009.

As per the example above, there is a need to prepare effective and suitable action plan for implementing any Education Policies in the Country. It is therefore, preparing the action plan is as important as forming Policies on Education. A number of persons from different areas and expertise are usually involved for preparing the action plan.

3.5.2 Political Support and Financial Provisions

As discussed earlier 'Political Support and Financial Provision' is one of the important factors for implementation of educational policies. You might understand that the political will power is the key to implement any policy.

Especially in a democratic Country, political parties participate in elections and the winner party forms Government. The tenure of Governance is five to six years. After that, any other parties who win the election also get a chance to form the Government. In this process, we can say that there is no permanency in governing the Country. The ideology and the vision of the political parties are also different. All parties have their own objectives, priorities and manifestoes of working. This is a very peculiar thing that implementation of the educational policies become stagnate or neglected when a particular political party changes and another party comes to govern the Country. All political parties work as per their priorities. Rarely they pay equal importance to an Educational Policy set up during the Governance of other political parties. It becomes a hurdle to implement Educational Policies. Equaly in many cases it has also observed that the new Government retains the policies of earlier Government.

Financial provisions and supports are also equally responsible for better implementation of educational policies. For example, implementing any educational policy in the Country like India, where the population is more than 125 crores and the huge geographical area, large funds are required. It has been observed that many educational policies suffer from implementation difficulties due to lack of financial support. Sometime the educational policies get less money for implementation, and it has also been observed that the money sanctioned to the policies is delayed. These create hurdles in implementing the policies. On the contrary, sometimes, it has also been observed that financial support has been given to implement the educational policies but the money remains unutilized because of lack of coordination of the stakeholders, and hence, the work does not proceed as per the action plan. So now it is clear that political support and financial provisions are the major part of implementation of educational policies.

3.5.3 Involvement of Stakeholders

The stakeholders of any educational policy play a very crucial role in implementing it. The implementation of the policy is just to provide necessary facilities and empower beneficiaries for whom the policy has made. For example, let us again discuss the Right to Education Act, 2009. In this Act, many stakeholders are involved, like, the Central and State Governments, Local Bodies, SCERTs, District Administration, Gram Panchayat, Schools, Teachers, Students, Parents, Community members etc. In this Act, though the main beneficiaries are the students, but many other stakeholders are involved to implement the Act. All the stakeholders have their definite roles to implement the Act like:

- The Central and State Government will prepare the action plan for implementing the Act, provide financial support, and monitor the progress.

- Teachers, parents, community members, SMC members are involved to implement the Act at the ground level.

- SCERT, DIET, etc. organize programmes on awareness and implementation strategies of the Act.

- The District Educational and General Administration; Local Government like Gram Panchayat, Panchayat Samiti, etc. are also involved to ensure implementation of the Act.

Therefore, without involvement of even one stakeholder, implementation of the educational policies cannot be properly worked on. That's why; this is one of the important factor for implementation of the educational policies.

Activity 3

As a teacher, you might be involved in implementing various educational policies in your School. List out name of such Policies and identify the factors which create obstacles for implementing those educational policies.

....

....

....

....

....

....

....

Check Your Progress 2

Note: a) Write your answers in the space given below:
   b) Compare your answers with those given at the end of the Unit.

3.   How implementations of educational policies are as important as formation of the educational policies?

....

....

....

....

4.   List out the significant issues of preparing action plan for execution of any educational policy.

....

....

....

....

3.6   RESEARCH FOR POLICY ANALYSIS AND PLANNING

Research for policy analysis and planning in general and research for educational policy analysis and planning in particular are very popular areas of research across the disciplines. Two types of researches have been observed during the days in the areas of policy analysis and planning. First is the

project type of research funded by various research organizations and the second type of research is purely academic in nature like in Post-Graduation, M. Phil., or Ph. D. in any discipline. National University of Educational Planning and Administration (NUEPA) is one of the pioneers University famous for its research in the areas of 'Educational Policy Analysis and Planning'. Let us discuss the purpose of conducting research for policy analysis and planning.

- To study the need assessment for planning and formulating policies in education or any other areas.

- To study the provisions of existing policies and their implications to the society.

- To compare and analyze the earlier policies existed in the same area and the necessary changes required for new policies.

- To study similar types of policies function across the world and their implications to the society.

- To study the Strength, Weakness, Opportunities, and Threats (SWOT) analysis of existing policies.

- To suggest and prepare action plans for implementing the policies.

- To conduct mid-term feedback and evaluation studies on implementation of the policies.

- To evaluate educational and other policies.

From the above points you might understand that why there is the need for conducting research for policy analysis and planning. The researches may provide detailed knowledge of the provisions of the policies, implementation aspect, and evaluation of the policies. The research on policy analysis and planning aims to:

- Understand why there is the need for particular education policy.

- Discuss the aspects and stakeholders to be included in the policy.

- Discuss basic provisions included in the educational policy.

- Understand the implementation strategies of education policy and planning.

- Understand the reasons for the success or failure of the educational policies.

Let us look some of the researches conducted in the area of 'Educational Policy Analysis and Planning'.

- Kumar, A. and Lathika, M. (2012). Sacred Goals and Injudicious Spending: A Mid-term Appraisal of Sarva Shiksha Abhiyan, Kerala. Journal of Educational Planning and Administration, Vol.XXVI No.3,pp.445-464, New Delhi: NUEPA.

- Dey, N. (2013). Regional Imbalance in Teacher Education in India: An Analysis of Eastern Region including North Eastern States. Journal of Educational Planning and Administration, Vol.XXVII No.1, New Delhi: NUEPA.

- Bruns, B. et al. (2004). Achieving Universal Primary Education by 2015: A Chance for Every Child. Journal of Educational Planning and Administration,Vol.18, No.3, pp.414-416, New Delhi: NUEPA.

- Ziderman, A. (2005). Policy Options for Students Loan Schemes: Lessons from Five Asian Case Studies. Journal of Educational Planning and Administration, Vol.19, No. 4, pp.570-573. New Delhi: NUEPA.

- Shen, H. and Li, W. (2006). A Review of the Students Loans Scheme in China. Journal of Educational Planning and Administration, Vol. 20, No.1, pp.125-143. New Delhi: NUEPA.

- NCTE (2010). Policy Perspectives in Teacher Education: Critique and Documentation. Journal of Educational Planning and Administration, Vol. 24, No.2, pp.185-187, New Delhi: NUEPA.

- World Bank (2010). Secondary Education in India: Universalizing Opportunity. Journal of Educational Planning and Administration, Vol. 24, No.3, pp.335-338, New Delhi: NUEPA.

Activity 4

As like the researches quoted above, find out some researches conducted in the area of 'Educational Policy Analysis and Planning' by referring Journal articles available in websites and highlight the various major findings.

....

....

....

....

....

....

3.7 SCHEMES OF EDUCATION

Every Government tries to work for the Country and bring development in all sectors of public life including education. Time to time, keeping in view the need and demand of education, Government declares different schemes on education. A scheme of education is not entirely different from the educational policies. Many schemes of education address the issues of the educational policy. Therefore, educational schemes and educational policies are related with each other. The earlier fulfills the particular aims of the policy whereas the later fulfills the broad aim of educational policy. For example, Right to Education Act, 2009, aims to provide free and compulsory quality elementary education to children in the age group of six to fourteen. To achieve the aim of the policy, certain schemes of education like; Mid-day Meal Scheme, Scheme for separate toilets for Boys and Girls, appointment of trained teacher etc. have implemented. Implementation of effective schemes of education brings success in educational policies and planning. In this section let us discuss some of the important schemes of education currently run by Central and different State Governments.

3.7.1 Centrally Sponsored Schemes of Education

As per the MHRD Annual report, 2014-15, the following Schemes of Educations are presently on offer across India.

Table 3.2: Centrally Sponsored Schemes of Education

Name of the Schemes	Objectives	Beneficiary
RTE 2009 (is a constitutional right)	– To implement Article 21-A of the Constitution of India and its consequent legislation, the Right of Children to Free and Compulsory Education (RTE) Act, 2009 became operative in the country on 1 April 2010. – To provide Right to the children for getting free and compulsory Elementary Education.	Elementary School Students (Class I-VIII)
Mid Day Meal Scheme [launched on 15th August 1995]	– To enhance enrolment, retention, attendance and simultaneously to improve the nutritional status of children.	Elementary School Students
Kasturba Gandhi Balika Vidyalaya (KGBV)	– To provide residential facilities to the upper primary schools for the girls from SC, ST, OBC and Muslim communities. – KGBVs are set up in the areas of scattered habitations where schools are at great distance	Elementary Level
National Bal Bhawan (NBB)	– For providing opportunity to the children for enhancing their creativity through creative art, writing, performance, physical education, scientific innovation, photography etc in a joyful environment.	Elementary Level
Rashtriya Madhyamik Shiksha Abhiyan (RMSA)	– The scheme envisages interalia, to enhance the enrolment at secondary stage by providing a	All the students studying at the Secondary Stage (Class IX – X)

[Launched in March, 2009] [**Note**: With a view to ensure efficient utilization of funds and greater coordination, other Centrally Sponsored Scheme of Secondary Education i.e. ICT@School, Inclusive Education of the Disabled at Secondary Stage (IEDSS), Vocational Education (VE) and Girls Hostel (GH) have been subsumed under the existing RMSA scheme.]	secondary school within a reasonable distance of habitation, and with an aim to ensure Gross Enrollment Ratio (GER) of 100% by 2017 and universal retention by 2020. − To improve quality of education imparted at secondary level through making all secondary schools conform to prescribed norms, removing gender, socio-economic and disability barriers, etc.	
Vocationalisation of Secondary and Higher Secondary Education [Approved by the Govt. in 2011, Subsumed in RMSA in 2013, and Revised in 2014.] ·	− To enhance the employability of youth through demand driven competency based, modular vocational courses; − To maintain their competitiveness through provisions of multi-entry multi-exit learning opportunities and vertical mobility/ interchange ability in qualifications; to fill the gap between educated and employable; − To reduce the dropout rate at the secondary level and decrease the pressure on academic higher education.	For Secondary and Higher Secondary Students (Class IX – XII)

Scheme of Infrastructure Development in Minority Institutions (IDMI)	– The scheme facilitates education of minorities by augmenting and strengthening school Institutions (IDMI) infrastructure in Minority Institutions in order to expand facilities for formal education to children of minority communities. – The scheme covers the entire country but, preference given to minority institutions (private aided/unaided schools) located in districts, blocks and towns having a minority population above 20%.	Elementary Schools
Scheme for Providing Quality Education for Madrasas (SPQEM)	– To bring about qualitative improvement in Madrasas to enable education for Muslim children.	Elementary Level
Setting Model Schools (2008-09)	– It is a central scheme to set up 6000 model schools in block level (one school in each block) Secondary Schools	Secondary Level
National Means -cum-Merit Scholarship Scheme (2008-09)	– For meritorious students of economically weaker sections to arrest their drop out in Class VIII and encourage them up to Class XII (Rs.6000 per year) Secondary Students	Secondary Level
National Scheme of Incentive to Girls for Secondary Education (2008-09)	– Deposited Rs.3000/- in the account of the girls who pass Class VIII (SC and ST), but include all girls who pass in KGBV.	Secondary Students
UDAAN [The project aims at	– To address the quality gap between school education and engineering	Girl Students at Secondary Level.

| addressing the lower enrollment of girls in engineering colleges] | entrance, by addressing three dimensions of education – curriculum design, transaction and assessment.

– To enrich and enhance teaching and learning of Science and Mathematics at Senior Secondary level.

– To provide a platform that empowers the girl students and provides better learning opportunities to them. | |

(**Source:** *MHRD Annual Report, 2014-15 and BES-017, DELED, IGNOU, 2014)*

Activity 5

You might be aware that Govt. of India is keenly interested for skill development of the Students at the School level. In view of this, read the MHRD Annual Report and analyse the scheme, 'National Skills Qualification Framework' (NSQF) and write its main features.

....

....

....

....

3.7.2   State Sponsored Schemes of Education

Like the Central Government, different State Governments also run many educational schemes for development of education in their States. Some of the educational schemes run by different States have been listed below.

Table 3.3: State Sponsored Schemes of Education

State	Program	Beneficiary with Details
Kerala	Athulyam	An initiative for primary school drop outs, those have left school without completing 4th standard. The State Government's initiative will include a 100 hour education for the development of vocational and computer skill of the participants.
Orissa	Model Residential School	Established 04 model residential schools in the pattern of Navodaya Vidyalaya for class VI-XII for tribal

		students in the district of Mayurbhanj, Sundargarh, Koraput and Raygarha.
	Girl's hostel	Established 400 Primary Level Girls Hostel for Scheduled Tribe Girls in order to check the dropout rate among them.
Chhattisgarh	Saraswati Yojana (free bicycle supply)	State High School level learning Girls of Scheduled Castes and Scheduled Tribes (distributed around 45000 cycles in 2006-2008).
Gujarat	Balika Samrudhi Yojana	To improve enrolment and retention of girl child, to raise marriage age of girls and assist girls in socio-economic-educational upliftment.
	Bal Pravesh	Government ensures 100% literacy in rural areas as it encourages Bal Pravesh (Child Admissions) by providing admission forms and enrolling over 5,25,000 girls in the State in Kanya Kelavani drive.
Andhra Pradesh	Maabadi (our school)	Was formulated in order to give access to all children in the age group of 6-11 years, even in small habitations with a population of 100-200.
Madhya Pradesh	Head Start	Provides computers to improve the quality of teaching in rural elementary schools through indigenous customized educational software.
Uttara Khand	Balwadis	Providing a quality ECCE program to 3-6 years old children in remote, economically poor Himalayan villages in Uttara Khand.
Maharashtra	Pratham	The objective is to bring every child to school and help them to learn well. *Pratham* believes that its efforts must be replicable and the interventions must supplement existing government initiatives to universalize primary education. *Pratham* has been serving under-privileged Indian children through five main programmes like; pre-

		school children, out of school children, working children, in-school children, and computer assisted learning programme.
Assam	Gyan Jyoti Scheme	Gyan Jyoti scheme has been introduced by the Govt. of Assam since 2004. Under this scheme, the Govt. of Assam provides all facility to the students to visit the Historically and Geographically important places, including the industrial town of the region.
	Assam Vikash Yojana (Elementary Education)	Financial Grant to Girl students of BPL/ Poor families for school uniform and incentive to girl students (Class I-VII) for purchasing reading materials.

(Source: http://floatingsun.net/udai/files/Education-Initiatives.pdf and http://nagaon.nic.in/schmstate.html retrieved on 20.02.2015)

The planning and launching of the above schemes are a part of the major components of the Educational Policies. It helps to achieve the objectives of the educational policies.

Therefore, without involvement of even any one stakeholder, implementation of the educational policies cannot be properly worked on. This is one of the important factors for implementation of educational policies.

Activity 6

You might be aware about the Educational Schemes launched by your State. List out the Educational Schemes related to Girls Education with their objectives.

....

....

....

....

....

....

Check Your Progress 3

Note: a) Write your answers in the space given below:
   b) Compare your answers with those given at the end of the Unit.

5. How the Schemes of education are related with the educational policies?

   ....

   ....

   ....

   ....

6. Analyse the Scheme of UDAAN recently launched by Central Government.

   ....

   ....

   ....

   ....

3.8 LET US SUM UP

This Unit specifically dealt with the issues of Education and Constitution; Educational Policies; and the Schemes of Education. As you know, educational planning of a Country goes with its Constitutional provisions. Accordingly, educational policies are framed for giving a definite shape to education in the Country. For achieving the goals of educational policies, micro educational schemes are prepared and launched by both the Centre as well as State Governments. The key areas of discussion made under the issues mentioned above are the relationship between Education and Constitution; Constitutional provisions for Education; factors of effective implementation of the Educational Policies; need of conducting research for policy analysis and planning; and analysis of Centre and State sponsored Schemes of Education. This Unit will further help you to understand Block-2, 'Policy Frameworks for Education in India' of this Course.

3.9 REFERENCES AND SUGGESTED READINGS

Bhattacharya, S. (2002) (ed.). Education and the Disprivileged: Nineteenth and Twentieth Century India. New Delhi: Orient Longman.

Cochran, et al. (2009). American Public Policy - An Introduction (9th Ed.). Wadsworth Cengage Learning Academic Resource Centre, Boston.

Dey, Niradhar (2013). Regional Imbalance in Teacher Education in India: An Analysis of Eastern Region including North Eastern States. Journal of Educational Planning and Administration. Vol. XXVII, No.1. New Delhi: NUEPA.

Govt. of India (2009). The Right of Children for Free and Compulsory Education Act, 2009. New Delhi: Govt. of India.

IGNOU (2013). Philosophy of Indian Constitution (Block-2) of Contemporary Indian Society and Education (BES-004). New Delhi: Indira Gandhi National Open University.

IGNOU (2014). School Education: Aims and Structure, Block-1, BES-017, Diploma in Elementary Education,. New Delhi: IGNOU.

Kumar, CE Ajith, and Lathika, M. (2012). Sacred Goals and Injudicious Spending: A mid-Term Appraisal of Sarva Shiksha Abhiyan (SSA), Kerala. Journal of Educational Planning and Administration. Vol. XXVI, No.3, New Delhi: NUEPA.

MHRD (2014-15). Annual Report, Ministry of Human Resource Development, Govt. of India.

Omvedt, G. (1993). Dalits and the Democratic Revolution: Dr. Ambedkar and the Dalit Movement in Colonial India. New Delhi: Sage Publications.

The World Bank (2015). UNESCO Institute for Statistics. Retrieved form http://data.worldbank.org/indicator/SE.XPD.TOTL.GD.ZS/countries on 01.11.2015.

Tilak, J.B. (2012). Twenty Five Years of Journal of Educational Planning and Administration (1987-2011), Journal of Educational Planning and Administration, Vol. XXVI, No.1. New Delhi: NUEPA.

Website Referred:

http://floatingsun.net/udai/files/Education-Initiatives.pdf retrieved on 20.12.2015

http://nagaon.nic.in/schmstate.html retrieved on 20.12.2015

3.10 ANSWERS TO CHECK YOUR PROGRESS

1. In various Articles of Constitution of India, many provisions are made for educating the nation as a whole and in particular special provisions towards different groups, sections, and communities of the society. The educational policies of the Country reflects the educational provisions of the Constitution. In this way Education and Constitution are related with each other.

2. Self exercise.

3. Success of any educational policy depend upon the implementation plan of the Policy. It is therefore, implementation of the Educational Policy is as important as formation of the Educational Policy.

4. Self exercise.

5. Self exercise.

6. Read the MHRD Annual report, 2014-15 and do it on your own.

UNIT 4 INDIAN SOCIETY AND EDUCATION

Structure

4.1 INTRODUCTION

Society is a group of individuals with varying thoughts, attitudes, and beliefs. But in spite of the variations or diversity, all individuals in a society share the responsibility of upgrading its status. The society progresses when all individuals work with harmony and order.

N.B. : The above Unit has adapted/transformed fromt he earlier available Unit, "Education and Society," ES-334, B.Ed, IGNOU, (2000).

In this Unit, structure of Indian society has been discussed for understanding of Indian social structure. It has been discussed how education is related with other systems (economy, language, policy, caste, culture etc.) of Indian society. Discussion on interrelationship of education with other subsystems of society and role of education in bringing social change cannot be completed without describing the role of a teacher in Indian society. Teacher has special place and also, medium of spreading knowledge among the members of the society. In this Unit, you will study about the structure of Indian society, interrelationship of education with other social sub systems, and education as an instrument for social change. It will also build your understanding towards School as a social Unit. This part of the Unit describes the concept of School and the functions of the school, further you will read about the features of democracy and social climate in the school.

4.2 OBJECTIVES

After going through this Unit you will be able to:

- describe how education is a sub-system of Indian social structure;

- understand the structure of Indian society;

- appreciate the role of education in bringing social change;

- identify school as a social unit;

- explain the concept of democracy in school life; and

- familiarise with the role of a teacher in school life.

4.3 EDUCATION AS A SUB-SYSTEM OF INDIAN SOCIETY

For any social structure three words are commonly used these are (a) social structure (b) social system (c) social order. These three words form the social structure of society in context of any nation. Structure consists of various social systems like culture, economy, education policy, etc. Morris Ginsberg (1947), in his book has written that "The study of a social structure is concerned with principal form of social organization i.e. type of groups, associations, and institutions and the complex of these which constitute societies. A full account of social structure would involve a review of whole field of comparative institutions."

4.3.1 Meaning and nature of Education as a Sub-system

Society is a group of people living together. According to Ottaway (1953), "People living together are said to live in a society or community". R.G Collingwood, cited by Ottaway describes a society as "a kind of community (or a part of a community), whose members have become socially conscious of their mode of life and are united by a common set of aims and values. It is a collection of people who look to the future."

From a sociological perspective, human society owes its culture, certain norms and systems from existing society. All these systems are made by society itself but once these systems are made, they control the functioning and activities of the society. The systems (economy, education policy) which

control the functioning of the society are the sub-systems of that society. These sub-systems are interdependent because they transfer ideas or principles which are interrelated to each other.

As a sub system, nature of education is dynamic, not static as it goes through various changes according to the needs of society. You must have read many books, theories etc. which might have given you conceptual knowledge and practical aspect of education as a sub system. Education is also related with different sub-systems like economy, polity etc. You will read interrelationship of all these subsystems further with education in this Unit.

4.3.2 Characteristics and Functions of Education as a Sub-system

As a sub-system, education has the following characteristics:

- Education is a part of large system called society.

- Education as a sub-system has its own rules, regulations, norms and more importantly, parts like school which includes primary-elementary-secondary and senior secondary levels.

- Education, as a sub-system, has specific aims and objectives. Education has the objective of overall development of the human being.

- Education as a sub-system receives input from the society and changes occur in the system of education according to the needs and requirements of the society.

- As a sub-system, education arranges its resources in the form of teachers, infrastructure, etc. from external environment, and from other systems of the society.

- As a sub-system, education enhances the functioning of other systems of society and acts like a changing factor and transmitter of changes.

- As a sub-system, education is also affected by other sub-systems like culture, religion, economy etc.

Education, as a sub-system, helps to build a qualified and creative workforce which can use technologies to develop the economy of the country. This way, capacity and ability of working of people living in any society is increased which enhances the sense of respect among each other and creates cooperation and respect for inter-cultures and inter traditions. Education brings in a sense of rights and responsibilities among individuals. People come to know about different values and life skills, learning to be, learning to do, learning to know, learning to live together etc. by education. This inculcation of social attitude leads to the development of a healthy society having people of peaceful mind and responsible attitude towards society. People learn how to preserve their culture, perform duties and avail their rights etc. with the help of education.

Thus, education is an important medium of transmitting values, preserving cultural heritage, inculcating multiple values and life skills, and helps in the holistic development (social, economical, political, and cultural) of the society.

Check Your Progress 1

Note: a) Write your answers in the space given below.
b) Compare your answers with those given at the end of the Unit.

1. What is the nature of education as a sub system?

   ....

   ....

   ....

   ....

2. What are the characteristics of Education as a sub system?

   ....

   ....

   ....

   ....

3. What are the functions of education as a sub system?

   ....

   ....

   ....

   ....

4.4 STRUCTURE AND NATURE OF INDIAN SOCIETY

Social structure is a social organization which is based on the pre-established patterns of social interaction between different relationships like parents and children, teachers and students, employees and employers etc. These relationships regulate through accepted norms, concepts, beliefs, principles, behaviors between the relationships. Anthropologically, social structure is an enduring pattern or interrelationship of social elements/entities. In other words, it is more or less enduring pattern of social arrangements within a particular society, groups or social organization. In general, social structure is an arrangement of persons in institutionally controlled or defined relationships (Brown, 1952).

Indian society is a versatile society. Many castes, creeds, religions and categories have formed Indian society and live together peacefully. In India, there exist many religions, customs, and beliefs. Social structure of Indian society is an amalgam of various castes, religions, language, ethnicity, social classes etc.

Caste System

As we all know, Indian society is divided into four major castes: Brahmin, Kshatriya, Vaisya, and Sudra. Being a conservative social caste system

practice in India, still in the present time it has experienced to live with cooperation and cordially with each other. Indian society is the biggest example of unity in diversity. There are equal rights for all. This describes the diversified structure and nature of Indian society which is based on unity in diversity.

Social Structure

The beauty of Indian society is its joint family lifestyle which still exists all over the country but due to the effect of modernization on the Indian family system nuclear families have come into existence. It shows that social structure of India is a mixture of multiple cultures, caste, and creed and follows hereditary principles.
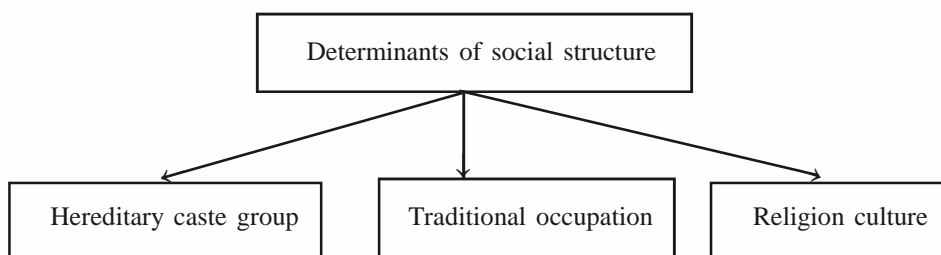

Fig. 2: Multiple determinants of Indian social structure

Social structure of the Indian system is based on the hereditary principle. Members of the particular families of our society are related to each other by their blood. People generally follow the customs, religion, culture and even occupation prevalent in the families to which they belong. Indian social structure is Multi religions, Multicultural, Multilingual. But at the present scenario a lot of changes in the system has been observed specially in the occupations.

Democratic Structure

Structure of Indian society is democratic. Everyone has the freedom and equal right to live. Indian political system follows democracy in which all the people have the right to vote and select the government. It follows the democratic principles of "of the people, by the people, and for the people". In Indian democratic justice, equality, brotherhood and liberty are the four pillars.

Indian Democratic Structure			
Equality	Brotherhood	Liberty	Justice
	Indian Social Structure		

Fig. 3: Pillars of Indian Democracy

In Indian society every religion has its norms and principles. Indian society is coloured with multi-religious groups like Hindu, Sikh, Muslim, Christians etc. These religions make Indian society a very rich and vast one. Each culture respects the existence of the other and people carry respect in their hearts for each other. Because Indian society is multi-religious and multi-

cultural, there are many languages used in Indian society like Marathi, Bengali, and Gujarati etc. This is also a subsystem of Indian society. You will read details further in this Unit.

Education in Indian social structure

Indian education system has moved from the Gurukul system to 21st Century modern education system. There was a time when Gurukul system, Madrasa etc. was followed to educate children. Students used to study in Ashrams or Madrasas, but since British education systems to till date, India has developed a lot in its present education system. Now, education is given in the formal schools. As we can also see in our modern Indian society, inclusive education system has prevailed in Indian schooling. Education provisions are made for all children and special provisions are for children belonging to disadvantaged section of society.

Gender and Indian Society

In ancient Indian social structure, women were not treated equal to men but in the present structure women have equal rights to education and occupation. Indian social structure gives special place to women, as women are the bearers of family culture and duties. Women in the modern Indian social structure also are the important workforce of Indian economy. For protecting the rights of females, special laws and provisions have also been made in Indian Constitution. You might have read it in Unit-3 of this Block.

Economy and Indian Social Structure

The economy of India is a developing one. There are many professions followed in India, from a small trade to big industries, from agriculture, handicraft to manufacturing companies. Indian economy is strengthened by varied and multiple working industries. It is developing day by day and technology has played an important role.
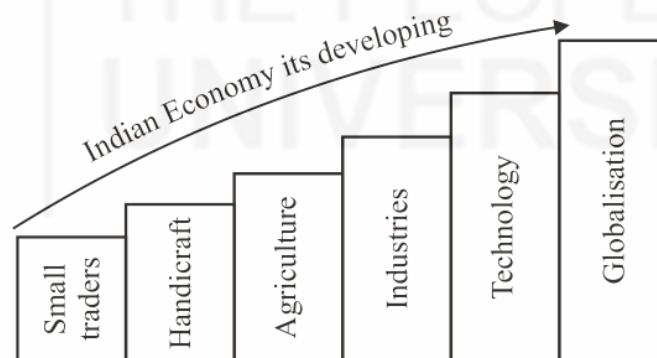

Fig. 3: Developing structure of Indian economy

As you can see in the figure given above which describes that Indian economy, was earlier dependent only on small traders and has developed and now Indian economy is developing day by day and various forces like privatization, globalization and liberalization have influenced Indian economy at large, which results in expansion of trade, business and commerce. The trades and commerce is adequately associated with the Indian Social structure. Starting from the traddional business, Indian society has never hesitage to inter into the global world and business.

Activity 1

Collect the cuttings from newspapers or magazines which show the nature of Indian society and write a reflection of your thoughts about the dynamic nature of Indian society.

....

....

....

....

4.5 EDUCATION AND ITS RELATIONSHIP WITH INDIAN SOCIAL STRUCTURE

There are various forces in a society which act like social sub system. These subsystems are related with education, for example, education helps to provide the right direction and solution for cultural conflicts. Through education, culture is transmitted from one generation to another. Education provides strength to the economy of a country. It helps to make policies and provides directions to implement various policies. You will get a detail understanding from this section.

4.5.1 Inter-relationship between Education and Economy

Education as a social phenomenon is concerned with the preparation of the children for their future occupation in life. This is one of the main economic functions of education and it is in the interest of both the nation and the individual. The relationship of education with economy can be described in the figure given below.

Better Economic Performance
leads to
more educational participation and achievement
More educated people
lead to
better economic performance
Educated workforce takes advantage of new economic opportunities
which
lead to
Better performance
Economic growth enhances great national & personal wealth
leads to
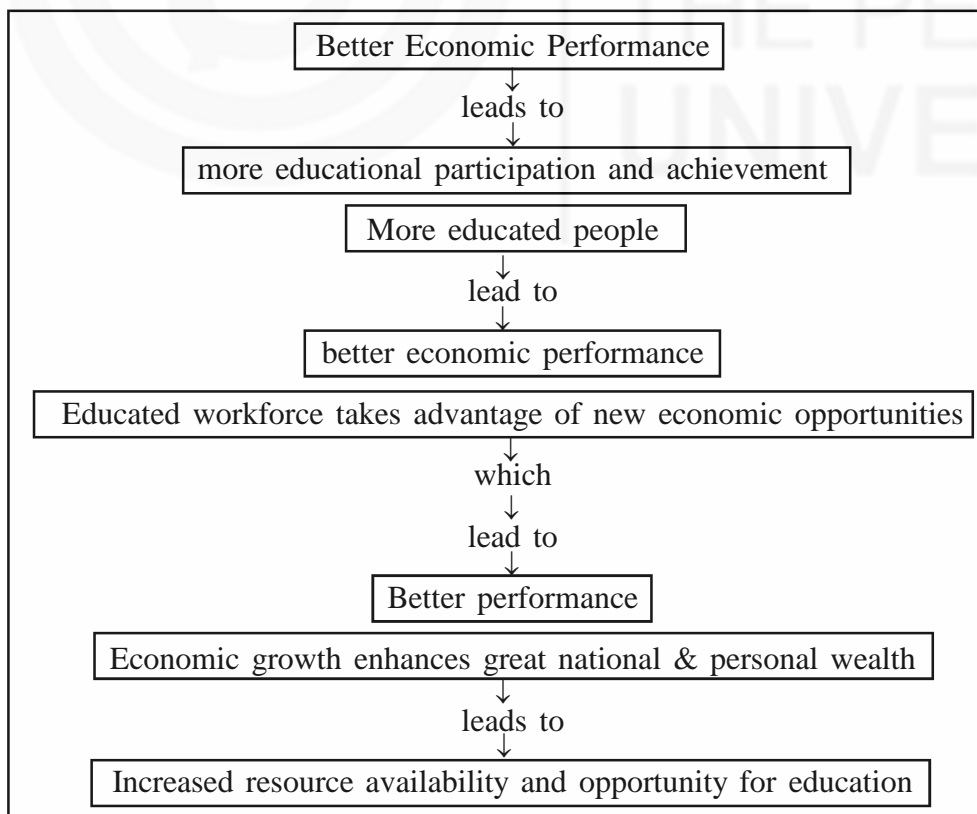Increased resource availability and opportunity for education

Fig. 4: Education and Economy

Education is a key factor which influences the abilities and skills of working people. These increased abilities lead the economy towards better productivity. It also enhances technological skills, like using computer and ICT along with the workforce and ultimately these increased and polished skills results in good economic growth. Innovations in education improve the capacity of the economy by promoting more insights, ideas, economic, social and industry trends, technology etc. Education is a medium to increase the capacity of the economy. According to organization for economic co-operation and development (OECD 2010), education functions like a means of applying and framing new ideas for the growth of national economy and it also includes knowledge of using new technologies for broader private and social returns.

4.5.2 Education and Policy

You have already read education and policy in detail in Unit-3 of this Block. Education is treated like a strategic agent for the transformation of mindsets and for the creation of a well-educated nation. A nation where all citizens are well equipped with knowledge which is required to competently and competitively solve the challenges comes in the development of a nation. In this light, the education system is restructured and transformed qualitatively time to time. With a focus on promoting free and compulsory education to all the children from 6 to 14 yrs of age group; the vision emphasized the need to ensure that all children of India should get basic education so that they can be future productive citizens of a country. Poor communities and socioeconomically backward sections of the society have been targeted to ensure their access to basic education. As more equation facilities have been provided to the backward classes more workforce has come into existence. More skillful persons have become the part of the social system and policies are framed and reframed from time to time to develop the nation.

4.5.3 Education and Caste System

India is a country of very strong social institutions. Caste system is one of the main reasons of this strong social institution. Children who belong to lower class and caste face various challenges like economic backwardness, lack of education, lack of resources. After independence, to upgrade the lives of backward class, various policies have been framed. Modern liberal education system which is based on democratic values like equity and equality, liberty and fraternity has changed the thinking process of the people. Various scientific values that have also included in the present education system that have increased the thought process of the people with the spread of education. Education guides the nation to live peacefully without any differences.

4.5.4 Education and Amelioration of Social Backwardness

Amelioration means "to make or become better". In any society when traditions become a burden on the members of the society or if any social change does not act in favor of the members of the society than education acts like an agent or a sub-system to ameliorate or improve the situations for betterment. Education improves the level of awareness by making people ready for learning. There are certain members of a country who used to suffer from gross economic deprivations and social humiliations. The major segment identified among the backwards has been the scheduled castes and

scheduled tribes, and the backward classes. Another category of the backward group included women in Indian society. One major single cause of their social backwardness has been identified as lack of education. It has been the feeling that education could erase the stigma of backwardness. Education brings in a sense of consciousness to a backward section of the society about their rights and privileges. Education, works as a vital aspect of all developmental schemes for the advancement of backward classes. Special education policies, reservation schemes and social provisions have been framed for social and economic upliftment or amelioration of social backwardness.

4.5.5 Education and Language

Language is a means of communication, expressing the feelings and emotions. It is used to convey messages verbally as well as non-verbally. Language can be defined as generic, communicative phenomena; especially in teaching learning process, language is used to communicate the content, ideas and to give instructions. Teachers use spoken or written language to transact the content, to interact with students, to assess and facilitate their learning. Students use language for learning process, to ask or present their questions, assignments, their academic content etc. Therefore, in a teaching learning process language is a means of displaying knowledge and skill and it maintains and also forms the teaching learning environment in the classroom. As the economy is globalizing and modern societies are developing, need of learning international languages have emerged and education plays as a medium to learn languages.

Language forms from the very begining in the families and the society. The students use vocabularies (phrases) while narrating and they listen and speak in the environment in which they live. While teaching language in classroom, teachers need to be sensitive to cultural variations in narrative performance and in assessment of children's language abilities because learning and teaching language constitutes the children's language abilities, cultural variations and the type of education system of a society. Learning about a language enhances the knowledge of a person and it brings the children close to the social structure. This is because language is a medium of joining people with each other and building harmonious relationships from sociological point of view

4.5.6 Education and Culture

You have already read about the regional and cultural diversities in India in Unit-1. The term culture has been derived from the verb cultivate and the noun cultivation. In this way, it is refinement of the individual as a result of cultivation. Culture is an integrated group of people who follow same ideas, beliefs, norms, customs, behaviour, attitudes and the values.

Culture can be defined as that complex whole that consists of everything we think, do and have as members of the society. It is transmitted from one person to the other. This interaction forms an integrative culture. Culture is progressive and aims at enhancing the capacity of individuals. Education plays its role as a medium to teach about the culture to the individuals. Education system not only helps to understand the culture but it also helps to promote and transmit the cultural heritage from generation to generation.

4.6   EDUCATION AS AN INSTRUMENT FOR SOCIAL CHANGE

Social change in a society is the indicator of changes in the various aspects of that society. These aspects are the customs and values, cultures and ideals, thoughts and acts of the peoples living in that society. There may be several reasons behind social change like various innovations e.g. technological, political or religious movements, economic interdependence etc. It is logical that the type of education given in each society should change from time to time as the society changes. Education is an instrument of social change in the society; educational changes tend to follow other social changes. Ottaway (1980), observed that ideas of change originate in the minds of human being; often in the mind of a single individuals. Exceptional individuals invent new techniques and propound new values for their society.

4.6.1   Meaning of Social Change

– According to Maciver and Page, "Social change refers to a process responsive to many types of changes; to changes the manmade condition of life; to changes in the attitudes and beliefs of the individuals, and to the changes that go beyond the human control to the biological and the physical nature of things."

– According to Ginsberg, "By social change, I understand a change in social structure e.g., the size of the society, the composition or the balance of its parts or the type of its organization."

– According to M.D. Jenson, "Social change may be defined as modifications in ways of doing and thinking of people."

(*Source: Quoted from Dash, 2010*)

Social change is a wide range of changes in the thoughts, attitudes, beliefs and nature of the individuals living in a society. When individuals are changed, society automatically changes, because it affects the functioning of the society. Social change involves changes in the structure or functioning of societal forms.

4.6.2 Characteristics of Social Change

Characteristic of social change can be explained as follows:
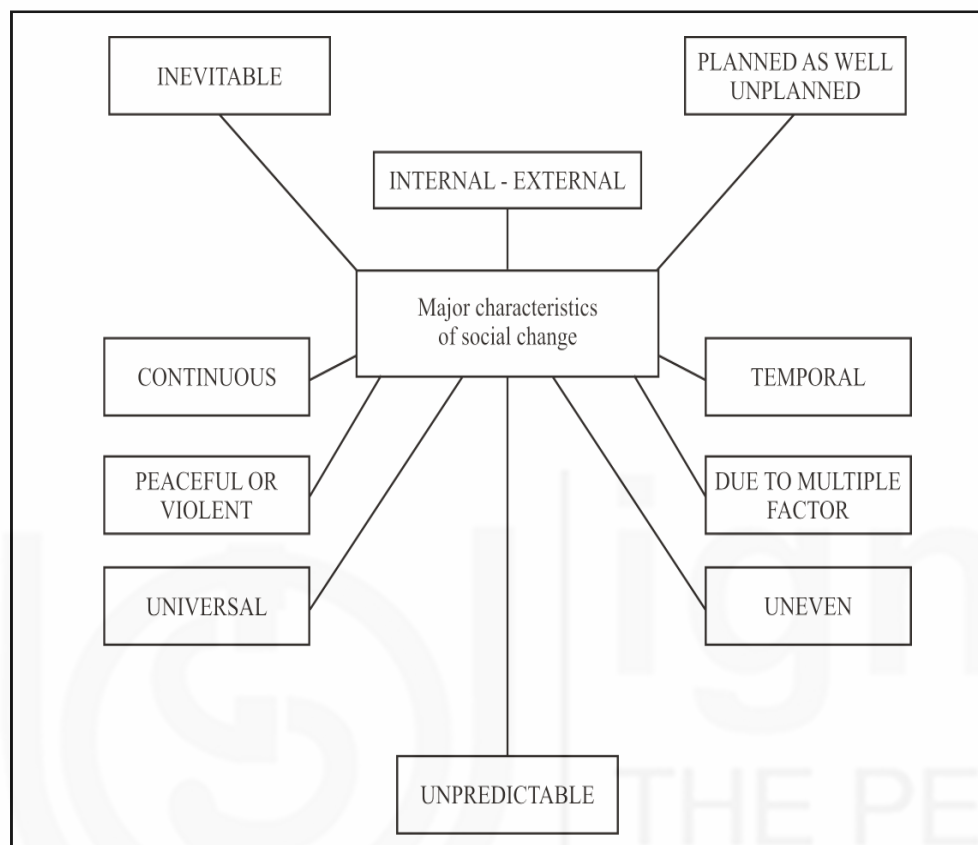
Fig. 5: Major characteristics of social change

Figure 5 explains :

Social change is inevitable, it cannot be avoided. It is a necessity. We all need changes in our lives, change is the law of the nature and also, no change is permanent. Every change leads to another change and thus, it is unavoidable.

Social change can occur due to some natural calamities like floods, earthquakes etc. or it can occur due to known efforts or deeds of human beings like human beings do actions to be more civilized which leads towards social change. Thus social change is planned as well unplanned.

It is both external or exogenous and internal or endogenous. It is external, when it arises from external factors for example the British impact on Indian society. These are also called social determinants. Determinants such as climate, availability of resources, and biological forces are non-social determinants. Internal refer to the mutual interrelations of values, social structure, and classes as they are institutionalized in a given society.

71

Social changes can happen anytime. Effect of various factors can be varied, and these cannot be predicted in advance, therefore, it is unpredictable.

Any revolution or any experiment both can bring changes in society. Therefore, social change can be peaceful or violent.

Various factors play role in bringing social change. Only one factor cannot cause social change.

Social changes are universal. These are not time and place bounded.

Impact of a revolution can be positive on one section of the society and negative on the other section of the society therefore it is said that social change is uneven.

4.6.3   Role of Education in Social Change

Education acts like an agent of empowering the thoughts and life of an individual. When collective thoughts are changed by education then societal changes occurs. Development of science and technology is an example of how education brings social change. Individuals have become more aware of education. And education in turn, has developed scientific temper in the individuals of society. Education helps to change the population into an asset and strength along with trying to control its growth. Though education does not ensure high status and higher positions to all people, yet without education, an individual is unlikely to achieve social mobility. Moreover, education plays a role in equalizing opportunities in three ways.

(1)   By making it possible for all those who have the desire to be educated and the ability to benefit by that facility;

(2)   By developing a content of education which will promote the development of a scientific and objective outlook.

(3)   By creating a social environment of mutual tolerance based on religion, language, caste, class, etc.

Social change accelerates the economic development which, in turn, helps for social change. Progressive economy creates a competitive society. Education can transform society by providing opportunities and experiences through which the individual can adjust him in the various conditions.

You can also find a variety of changes in the society for example Smartphone have changed the way of communication in the society. Smart boards have changed the teaching learning process etc.

4.6.4   Social Mobility

To bring change in the society, education plays an instrumental role by fostering the innovative changes or modifications within the existing social system. Social mobility is the phenomena of movement of an individual within the social space. The shift from one level of society to other marks a transition in culture, positions and mindsets of people at large. This shift

is evident when the individual climbs the ladder of professional positions or retains the same position but the changes occur within the geographical space. It may mean climbing up and down or remaining at the same position in the social ladder. There are two types of social mobility - horizontal and vertical. When the shifts occur at the same level from one situation to another it is called as horizontal social mobility. When the shift occurs from one level of society to another, it is called vertical social mobility. This is more prominent in the democratic societies, where there are more opportunities and openings to enable an individual to accelerate his or her social situation. You have already learnt social mobility with examples in Unit-2 of this Block.

Activity 2

Discuss with your colleagues about the changes that have taken place in the society and also from your experience. Cite examples of how education plays a role in social change.

....

....

....

....

....

....

Check Your Progress 3

Note: a) Write your answers in the space given below.
      b) Compare your answers with those given at the end of the Unit.

6. What do you mean by social change?

....

....

....

....

....

7. What are the various factors that affect social change?

....

....

....

....

....

8.   What are the major characteristics of social change?

....

....

....

....

....

4.7   SOCIAL DEMAND FOR EDUCATION

We receive education not only to acquire reading and writing competencies but to attain self-dependence and potential of adjusting in this fast changing world. We are more aware in the modern society to acquire the multiple skills. You have already read that how education is a social subsystem and how it interrelates with other sub systems. This interrelationship of education with other subsystems also describes social demand for education. Modernization and globalization are forcing Indian society to produce skillful citizens so that Indian society can be a producer of competitive workforce in the world. The pressure on our system to respond and adapt to the demand is being felt in three major directions which are at the secondary and higher education level and also in technical education level.

At secondary level, there is a demand to provide a protective, moral and even therapeutic environment to the learners so that more mature citizens can be provided to the Country.

The demand for technical education is increasing rapidly. We refer here to the training of top and middle grade technicians below the level of the technologists. They have, in past, mostly been educated by part time courses in which there has been a shortage of time, a high failure rate, and lack of depth. There has also been a need for a closer integration between schools and the system of further education. Govt. of India's intuation on skill based education supports the citizen to be skilled and it also fulfills te social demands also.

At the university and higher education level, modern universities not only continue its traditional functions as a community of scholars and a center for the advancement of knowledge of research but also become a source of the leading positions of power and influence in the society. There are variety of streams and courses at higher level of education which suits the need and requirement of the individuals.

Hence, we can say that social demand for education has increased due to the awareness of individuals and increased impact of global era.

4.8   SCHOOL AS A SOCIAL UNIT

A social unit is an organization regarded as part of a large social system. Here, organization is a group of people who work together. In this sense, a school as a social unit in which a group of people work together. The school are the most important agency of formal system of education. Schools are the most important mode of transmitting culture. Functions of schools are

not limited to deal the teaching learning process, but of schools acts like preservers and transmitters of cultural heritage of a society. It works like a social unit where teachers and students work and learn in a teaching learning environment. The main aim of this teaching learning process is to inculcate such citizenship among the members of the society which can help the progress of the Country. Formal education in the school also helps into make, upgrade, preserve and transmit the beliefs and values, customs and traditions of a society.

4.8.1 Functions of School

A School generally nurtures and grooms the children along the following lines. It can also be said that the following are the functions of the School.

Preservation and promotion of cultural heritage.

Inculcation of social and other values.

All round development of children.

To develops leadership qualities.

To generate workforce for economy.

To reconstruct the society.

To develop a sense of cooperation and security.

To develop sense of self discipline.

The function of school is not limited to providing education, a school plays a role in the overall development of an individual. It transmits knowledge and it is also one of the medium of social change. By arranging various curricular and co- curricular activities it develops leadership qualities, sense of discipline, cooperation among the students, etc.

Activity 3

Visit a senior secondary school and list all the functions that a school does including all the physical aspects, staff, activities etc.

....

....

....

....

....

....

....

....

....

4.9   DEMOCRACY IN SCHOOL LIFE

School is a basic and significant institution of the society. In the school, students get educated on democratic living. All religions, cultures, traditions get equality in school system. India is a Country of multiple communities, traditions, customs, beliefs, religions and languages. As school as a social Unit, it is always a challenge to maintain the equality and equity in and among multi-variated cultures and traditions in the schools. In modern India to maintain harmony and unity in diversity, schools have a great responsibility of respecting all without any discrimination on any ground. Schools should safeguard their own values so that any section of the community may not dominate the School system. School should set a democratic environment where all the religions and cultures can share peace and harmony, where respectability can be developed towards each other's religion and culture.
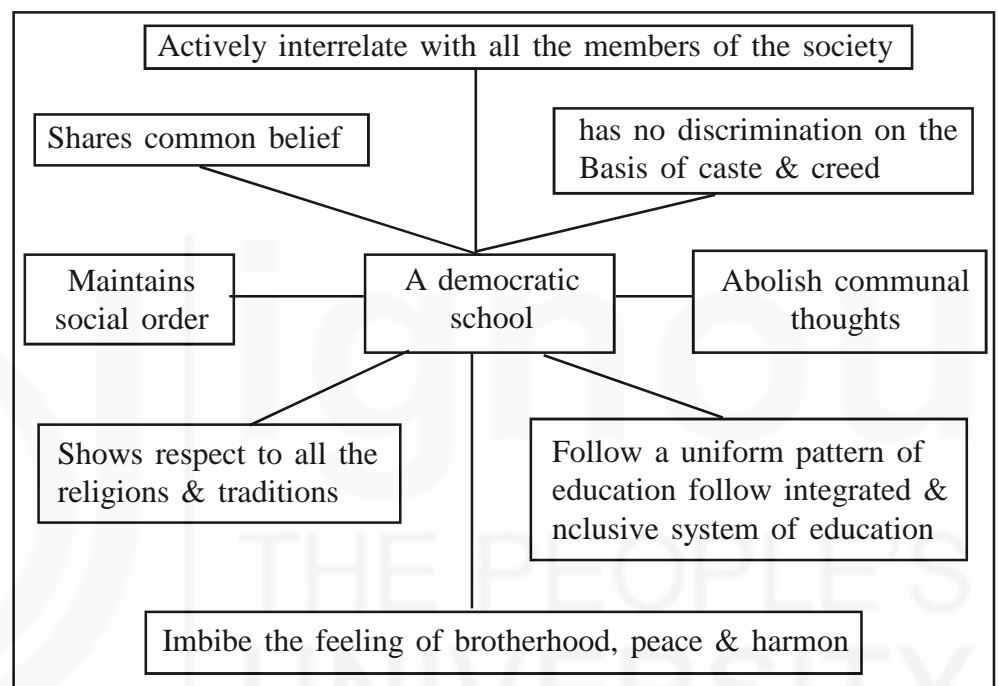

Fig. 6: Characteristics of a democratic School

By arranging various curricular and co-curricular activities school maintains a healthy and harmonic environment, so that all round development of an individual can be done. A democratic school involves all the members to do multiple duties. All are given equal chance of learning and performing. There exists no biases on the basis of caste or gender. A democratic school avoids conflicts and also resolves in a democratic manner.

4.9.1   Social Climate of the School

According to Psychology dictionary, "The social climate is a combination of many customs and adjustments made by many people." Fraser (1986), has written, "The social climate in educational settings is shaped by the relationships between teachers and pupils and among the pupils. The quantity, quality and directions of these relationships further affect pupils self-concept, motivation, and performance."

The concept of social climate is related to classroom climate, school climate and school ethos refers to characteristics of the psycho-social environment of educational settings.
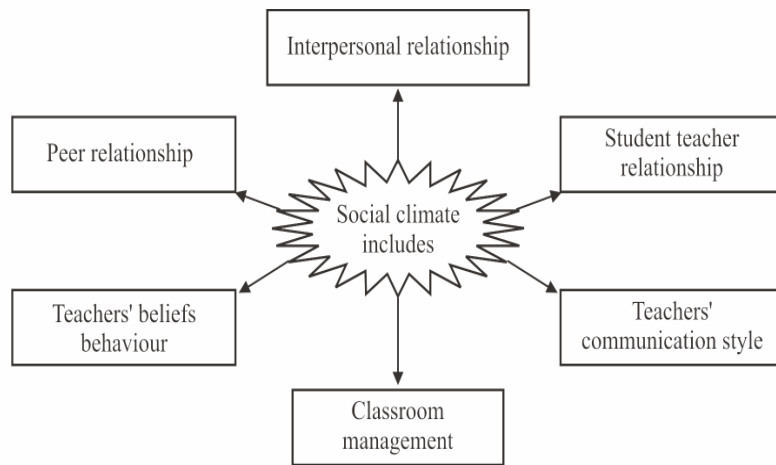
Fig. 7: Social Climate of the School

School climate refers to the social, physical and academic environment of a school which affects its workforce, students and all functioning of a school. Social climate of the school hereby refers to the environment of the school which fosters constructive social relationships among all the members of the school. In social climate teachers listen to the students' perspective and also like a role model by connecting key moral values to their perspectives.

4.9.2 Role of the Teacher in School

Teaching is a complex process and a teacher must wear a variety of hats and play many roles to increase the knowledge and understanding of students. Following are the roles of a teacher.

Role of a teacher as an instructional expert: As an instructional expert, a teacher is responsible for planning activities that facilitates learning. The teacher is responsible for guiding students in learning activities and evaluating the outcomes of their experiences.

Role of a teacher as a manager: As a manager, a teacher needs to bring in order and structure to the classroom to facilitate the learning process. A teacher maintains the teaching learning environment as well as carries the responsibility of managing discipline in the classroom.

Teacher as a counsellor: The role of teacher is also to perform as a counsellor and provide necessary counselling needs to the students. It may be related to learning career, vocational as well as personal counselling.

Teacher as a facilitator: As a facilitator, teacher provides directions to the learners for learning. Teacher facilitates the students towards achieving the goal. Students thinking, reasoning and problem solving capacities are developed by proper facilitation.

Teacher as a role model: Teacher plays a very significant and valuable role. He influences the societal personalities/individuals more than anyone. Students are strongly influenced by teachers' character, competence and his/her moral commitment.

Teacher as an architect of future: The importance of teacher as architects of future generation demands that only the best and most intelligent members

of the society should have the responsibility of shaping future of the citizens. Teacher's good visionary attitude toward profession can help in making secure and safe country.

Teacher as a social activist: As a social activist, teacher should participate in social activities in a positive way. A teacher should understand the functioning of society and educate the students according to social change and need of the society. Teacher must come forward to solve the societal issues and try to maintain peace and harmony in the society.

Activity 4

How does the role of a teacher vary in different situations of School settings? Write your opinions about the roles and responsibilities of a teache in 21ˢᵗ century.

....

....

....

....

....

Check Your Progress 4

Note: a) Write your answers in the space given below.

b) Compare your answers with those given at the end of the Unit.

9. Explain the functions of school as a social unit?

....

....

....

....

10. What steps should be taken to maintain democracy in social life?

....

....

....

....

....

11. Explain the features of social climate of the school?

....

....

....

....

4.10   LET US SUM UP

As a sub-system, education plays an important role in transforming the pattern of society and in preserving and transmitting the cultural heritage from one generation to the other. As a sub-system, education acts like an agent of building workforce for the functioning of society. An individual depends on education for all round development and for being accepted as a civilized member of the society. Thus, as a sub-system education is the focal point around which all other systems revolve and also it is interrelated with other sub-systems.

Education allows the child to perform his/her role appropriately within the social structure of the society. Educational system of a nation should be based on the demands of the society, because if any educational system fails to meet the requirement of the society that the system fails antomatically.

4.11   REFERENCES AND SUGGESTED READINGS

Dash, B.N. (2010). A New Approach to teacher and education in the emerging Indian Society, Neelkamal Publications Pvt. Ltd., New Delhi.

IGNOU (2000). Education in the Indian Societal Context, ES-334: Education and Society, IGNOU(published in 2000, reprint 2008), New Delhi: IGNOU.

Ottaway, A.K.C. (1980). Education and Society An Introduction to the Sociology of Education. New York: The Humanities Press.

Ruhela, Satya Pal (1992). Sociology of Education; Problems and Prospects, The Associated Publishers, Ambala Cantt.

Sharma, S.N. (1995). Philosophical and Sociological Foundations of Education, Kanishka Publishers and Distributors

Sharma, Yogendra Y. (2001). Foundations in Sociology of Education, Kanishka Publishers and Distributors, New Delhi.

Sugarman, Barry (1973). The School and Moral Development, Groom Helm London.

Website Referred:

www.justlanded.com…/India language-in-India (retrieved on 20 Oct., 2015)

www.ask.com/science/types-social-change- (retrieved on 14 Oct. 2015)

http://www.oiirj.org/ejournal/Jan-Feb-Mar2012IEEJ/38.pdf(retrived on 29 Jan.2016)

4.12   ANSWERS TO CHECK YOUR PROGRESS

1. Dynamic, theoretical and practical, structural, a sub-system of a wider system.

2. A part of large system called society; have its own rules, regulations, norms and standards; and aims and objectives.

3. Constructive and creative forces; assimilation and transmission of culture and traditions; inculcation of social attitude; socialization of the child; and holistic development of the society.

4. Self exercise.

5. Self exercise.

6. Social change refer to change in the customs, traditions occupationsxz, statues, etc.

7. Self exercise.

8. Social change is planned as well unplanned, continuous as well temporal, universal, uneven, it can be peaceful, violent and unpredictable.

9. Self exercise.

10. Self exercise.

11. Self exercise.