
UNIT 8 NATURE OF SOCIALISATION

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8.0 OBJECTIVES

On going through this unit you should be able to:

- describe the process of socialisation of human infants to become members of their society;
- explain distinctive features of socialisation that takes place in different social settings; and
- analyse types of socialisation.

8.1 INTRODUCTION

In this unit we shall discuss various aspects of socialisation. It begins with the process and concept of socialisation and discusses its aims and functions. Among the important aspects of this unit is a discussion on types of socialisation. This includes conscious and unconscious socialisation and socialisation into role playing, anticipatory socialisation and re-socialisation. This unit, thereby, provides an in-depth view of the nature of socialisation.

8.2 WHAT IS SOCIALISATION?

All societies are concerned with the question: "How are the raw products or the human infants born into the society to be transformed into workable human objects or trained to

become members of their societies?" The human infant is born as a biological organism with only animal needs and impulses. It learns to control bowel movements and regulate hunger as it grows up because the child has an inborn capacity to learn and to communicate.

Gradually it also learns the group-defined ways of acting and feeling. The process through which it learns to internalise the values and norms into its self or the mode of learning to live in society is called the process of socialisation. to internalise is to absorb something within the mind so deeply that it becomes part of the person's behaviour, e.g., good manners. Therefore, socialisation is basically the learning of social values and roles by its members. In other words., most human behaviour is learned. It is not spontaneous.

Social scientists have referred to this capacity of the child to learn and to internalise as the plasticity of human nature. This capacity to learn is realised through socialisation; and human infants develop into adequate members of human societies through the training received in the family. This development is largely a process of learning. Therefore, we would like to stress the point that what are known as seemingly inborn attitudes are determined and moulded through the process of socialisation or learning of social norms, values, attitudes beliefs and behaviour patterns.

8.2.1 Shared Meanings and Values

The socialisation of the young means that they learn to appreciate the shared meanings and values of the culture at large or take them and that as guides to direct behaviour patterns in their own life. As the young child grows, he or she learns to utilise role-learning so as to internalise what to expect from other people and how to produce for them what is expected of children. A child learns to recognise and to respond to the shared meanings and expectations from others only through the process of socialisation.

The process of socialisation begins at birth. It is a continuous process because social learning never ends. However, childhood is the most important stage in the process of socialisation during which a child internalises or learns most of the values, beliefs, norms, attitudes and behaviour patterns of its family. The parents can be viewed as the socialising agents and the child as the socialise. "Parents are usually the most potent socialising force working on the individual in the early stages of childhood. Both consciously and unconsciously they push the child in certain directions disposing him to learn in a particular way." (White, G. 1977 : 1) It is viewed by sociologists as a continuous and dynamic process that continues throughout life and demands re-socialisation (discussed in 8-6) at different stages of one's life.

Thus, from the point of view of society, socialisation trains a child to become a member of a society by transmitting its norms, values and beliefs. It also transforms the biological organism into a self, with a sense of identity, capable of disciplining and ordering behaviour endowed with ideals, values and ambitions. However, socialisation regulates behaviour, it is also an indispensable condition for individuality and self-awareness (Broom and Selznick, 1955 : 43).

Activity 1

Do you think a boy and a girl are socialised in the same way in your family/kin group? If not, then why? Write an essay on "Gender Difference and Socialisation in My Family" in about 500 words. Share your ideas and essay with other students and Academic Counsellor at your study centre.

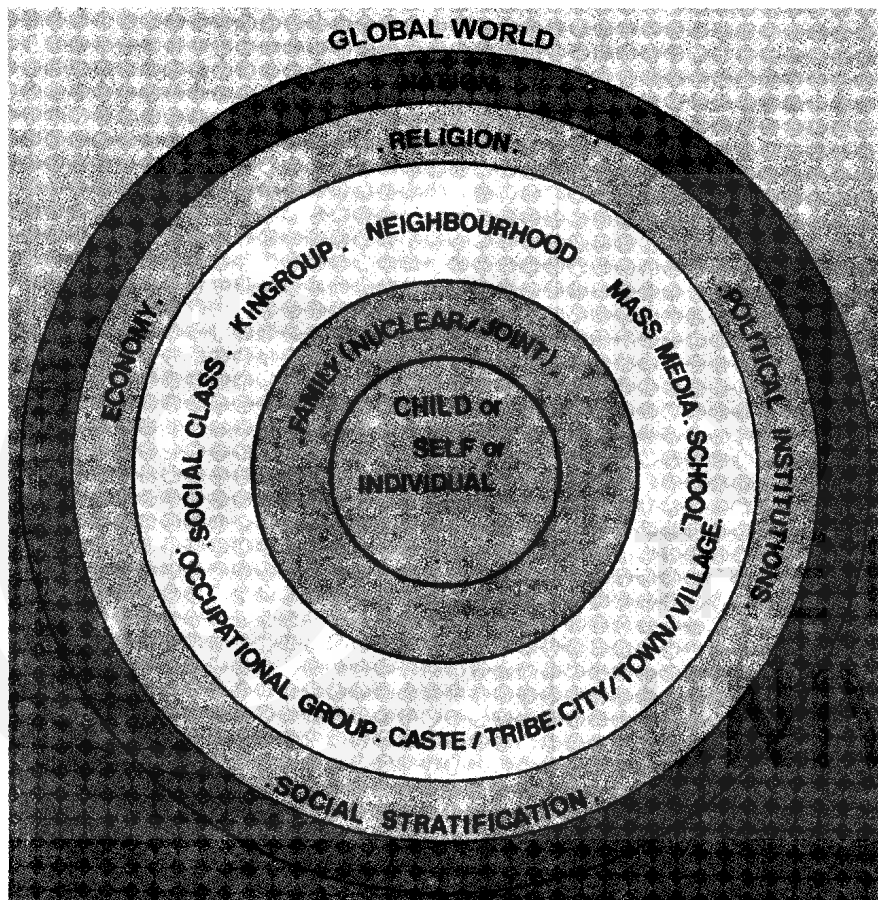
8.2.2 Education and Socialisation

In some societies, especially in tribal societies, the education and socialisation of the young takes place without extensive formal educational institutions. However, education as a process of learning is universal and takes place everywhere whether one lives in a city, village, and jungle or in a desert. The universality of learning however, does not mean that all learning is socialisation just as all education is not socialisation.

We may also mention that all learning is not socialisation since some of what one learns may not be relevant or necessary for participation in given social roles. One could give the example of, learning to smoke cigarette, cigar, etc. which may be irrelevant to that norms of participation in the given social roles among certain social groups. However, the process by

which individuals acquire these values and norms (these are also referred to as culture) is in many ways similar in all societies. They may differ from society to society and according to certain factors within specific societies.

A child, in the first instance, is a member of a family. But he or she is also a member of a larger kin-group (Biradri, Khandan etc.) consisting of brothers, sisters and other relatives of the parents. The family into which he or she is born may be a nuclear family or an extended family (for the difference see Unit 5 of this course). It is also a member of a larger society. Membership of these groups and institutions imposes certain behavioural norms and values on each member. Thus, we are members of various groups simultaneously. For instance, we are a member of family, a biradri, a khandan, or a kunba, or a society, of a school or college all at the same time. Corresponding to these memberships there are roles that are performed, e.g., that of a son, daughter, grand child or a student. These are multiple roles which are performed simultaneously. The process of learning the norms, attitudes, values or behavioural patterns of these groups begins early in life and continues throughout one's life.



Nature of Socialisation

Check Your Progress 1

- Note: a) Use the space below for your answer.
 b) Compare your answer with the one given at the end of this unit.

1) Explain in three lines what is meant by socialisation.

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8.3 SOCIALISATION: NORMS AND VALUES

The norms, and values may differ within a society in different families belonging to different castes, regions or social classes or religious groups according to whether one lives in a

village or in a city or one belongs to a tribe and whether one is a boy or girl. These social groups can be viewed as socialising agencies. Their role confirms that the variation in norms and values takes place according to some of these affiliations mentioned above. For example, emphasis on cleanliness may vary according to social class. Also the language that one speaks depends on the region one belongs to. A child is not born knowing a particular language but learns it after birth. Again, some people do not eat meat altogether or abstain only from beef or pork according to the religious groups they belong to. Thus the same human infant is capable of growing into different kinds of adults. The adult personality formed in one society will be different from that of an adult in another society: he or she may be unfit for participation in many others. For example, a person who does not eat meat, smoke or drink alcohol may look odd in a family where all these are permitted. Is socialisation a one way process in which the child merely receives from the parents passively without being actively involved in it? There are different views on it. However, in this unit, our position is that it is a two-way process involving mutuality of interaction. True, the young child is not as active as the adult member, it is never a passive receiver.

What we have emphasised so far is that the aim of the socialisation process is to help the child learn to conform to the societal norms, values, beliefs, attitudes and behaviour patterns. Here when we refer to societal expectation, it means that there are various levels of expectation. When the individual is born, the first societal experience is through the family but as the child grows up in the modern contemporary societies, his/her experiences expand. It becomes a member of a number of agencies. The school is the second agency of which children become members. Later on they will also become members of the religious groups to which their parents belong. They will also be members of the social classes to which their families belong. They will also become members of the occupational groups. The specific aim of socialisation is to help the child to internalise these norms and become an active member of the society.

A child is integrated into the society in the manner discussed above. Therefore, socialisation is the process of social control to strengthen group life and also to foster the development of the individual. It teaches or trains the individual to conform to the expectations of the social group or groups. Thus, conformity to the group norms and behaviour is basic to the process of socialisation through which society exerts social control on the individual members.

8.3.1 Transmission of Knowledge

According to Emile Durkheim, the categories of thought in the mind of individuals develop during the course of socialisation. Socialisation also transmits knowledge from one generation to the next. Social solidarity requires conformity to norms, rules and values as prescribed by the society. When groups assemble and reinforce the feelings of solidarity e.g., wedding, or religious festivals, mourning etc., these occasions help express the solidarity of the family and the kin group. On the other hand, the Republic Day and the Independence Day are occasions to express the solidarity of the nation. The social customs, rituals and social ceremonies and occasions which bring members of a group together are called socialisation practices. Through these practices, knowledge about norms values and behaviour pattern is transmitted among members of human social groups.

The individual, through socialisation, helps maintain the social order. Thus socialisation brings about social control by enabling the individual to know what to think and what not to think, what to do and what not to do. Here, apart from the sense of group solidarity, the individual has the fear of disapproval, punishment etc. which the society metes out for various acts of deviance from the normal course of conduct.

8.3.2 Conformity

While socialisation produces a degree of conformity to social norms behaviour in every society, yet some individuals may still not conform. In other words, socialisation may not be able to command complete conformity from all members of the society. Many factors may encourage conflict. There may be conflicts between the aims and functions of the socialising agents and of the socialisee. We have already mentioned that an individual is socialised by many agencies – the family, the school, playmates, peer group, occupational group, and in the modern society, also by the written word (i.e. books, magazines) and by the mass media (television, radio, cinema). If they emphasise different values, the individual's conformity to the values of a group or groups will be reduced. For example, students may be encouraged to

be exposed to mass-media. However, if mass-media teaches fundamentalism and extreme conservatism, the conformity of students to liberal values is likely to be reduced.

The cases of non-conformity are referred to as those of deviance from the norms of the group (see unit 30 on Social Control and unit 31 on Social Deviance). The values of the children from the poor families will be at variance with those of the school. These children are referred to as deviants and in extreme cases as juvenile delinquents.

8.4 CONSCIOUS AND UNCONSCIOUS SOCIALISATION

Much of the socialisation of the child within a family and the school is conscious. In other words, parents consciously inculcate in the child certain behaviour patterns and values that they consider desirable. They achieve this by constantly telling the child what is good from what is bad, what is right form of behaviour from what is wrong. They also reward the child if it conforms to these expectations, and punish in the opposite case. Therefore, the process of socialisation is reinforced through a system of rewards and punishments. For example, the emphasis on cleanliness, obedience, promptness, manliness and womanliness begins early in life in most families. This is conscious socialisation since the socialising agents (parents) are conscious about the aims of socialisation process. Yet a major part of the process of socialisation is unconscious and consists of learning through observation.

However, socialisation process within the family is conscious, as well as unconscious. The same is true of the school where the aims of the school are explicit and are sought to be inculcated in the classroom through text books. For instance, the explicit aim of the school is to teach and to help students to succeed in their examinations. At the same time, the children interact or mix with other children outside the classroom. They make friends and form small groups called peer groups. These are important sources of influence on children. They also become members of peer groups within their neighbourhood where they have a small number of friends with whom they play almost regularly. Sometimes children learn the norms and behaviour patterns of the members of their groups and these may be contradictory to those of their family or the school. For example, if children begin to smoke because their friends smoke whereas their families are opposed to it, there is going to be conflict. Or, children may begin to take serious interest in schoolwork although no member of their families is intellectually inclined. On the other hand, interest in studies may be common to the members of the family as well as to their friends. This process is the unconscious process of the socialisation where children who learn and the children from whom they learn are not conscious of or do not anticipate the consequences of their association and interaction.

8.4.1 Explicit and Implicit Directions

We have distinguished between conscious and unconscious socialisation processes and have given examples of the explicit and implicit injunctions against certain behaviour patterns. The aims of the process within the families are not deliberate, and explicit. Families do not say that they are training the children to become honest or hard working, or boys to become fearless, or girls to become passive. On the other hand, the cognitive aims of the schools are well-known. The students are to read well. Pass their examination and so on. Therefore there is a difference between the two processes that take place within the family, on the one hand, and the school and other formal agencies, on the other. We may therefore draw a distinction between the two processes and state that the aims of socialisation process within the secondary groups such as schools are deliberate, more explicit and conscious compared with that of the family. But both the processes take place simultaneously.

8.4.2 Behaviour Patterns

The learning of different behaviour patterns and values from one's friends or peers is the unconscious process of socialisation. In fact, it is difficult to draw a distinction between a socialising agent and a socialisee i.e., the peer group and the socialisee. The staying away from the school could be one such example. A child may become friendly with those children who play truant very often and remain absent from classes, and may learn to play truant after becoming a member of that group. On the other hand, another child who initially did not place high value on punctuality within the school, may learn to do so because he happens to

become friendly with children who are very punctual. These are examples of unconscious socialisation.

In contemporary societies, much of the unconscious learning takes place through the mass media such as the cinema, the television, the comics, and novels (i.e., the print medium). The emulation of the hero in the Indian cinema by the college going youth is a good example of unconscious socialisation.

Check Your Progress 2

- Note:** a) Use the space below for your answer
 b) Compare your answer with the one given at the end of this unit.
- 1) Fill in the blanks given in the following sentences:
- i) The aim of the socialisation process is to help the child to learn to conform to the societal and
 - ii) Socialisation may not be able to command complete from all members of the society.
 - iii) Socialisation process within the family is as well as
 - iv) The aim of socialisation process within the secondary groups such as schools is more and as compared with that of the family.

8.5 ROLE AND SOCIALISATION

A human infant is born in a social group. And soon after birth it becomes a member of the social group and occupies the social position of a son or a daughter or of a grandson or a grand-daughter. Thus the role refers to the social position one occupies by virtue of one's position in a particular social group, and it entails rights as well as obligations.



VARIOUS ROLES OF A SOCIALISEE

An individual has to play different roles, the role of a son or a daughter, the role of a grandson or a grand-daughter in the due course of his/her life. In other words, a person occupies different social positions which are interrelated. The term role-set is used to refer to the complex of roles occupied or performed by a person at one time (see Unit 25). The implication of this is that a child learns to behave in the manner that is expected of it by different socialising agents. For instance, a child's behaviour with a parent has to be different from that with the sister, or friends or neighbours or classmates. These roles need not follow one after the other but may be performed simultaneously, other roles may be added or deleted. The list however is not exhaustive.

Similarly the behaviour with one's grandmother has to be different from that with one's own mother. The child learns to perceive and internalise these subtleties as part of growing up. As one learns a role well, one is able to interact with others, playing other roles and to engage in role-interaction over time. This is what is called role and role socialisation.

Thus, role is the behaviour pattern based on norms. However, it is invested with specific meaning e.g., the role of a boy/girl in a particular society is part of the culture of that society.

How does one learn a role? Initially, a child merely observes the roles of parents and other members of the family and re-enacts them. Gradually, one learns to distinguish oneself from others and one's role from the roles of others. One learns through observation, constant reinforcement and reminders along with rewards for conformity and punishment for non-conformity.

Activity 2

Do you observe any changes in parent child relationship within your family or friends circle which did not exist earlier? Discuss with your friends and family members and write a one page report on "The Impact of Social Change on the Process of Socialisation Including Parent Child Interaction". Compare your report with those of other students at your study center. Also, discuss the topic with your Academic Counsellor.

8.5.1 Primary and Secondary Socialisation

The needs of individuals are divided by psychologists into primary and secondary needs. The primary needs are those which are in-born such as thirst and hunger. The secondary needs are, for example, the need for learning or to work. Secondary needs are those which emerge, in the way, to satisfy primary needs. Similarly, institutions in the society are also divided into primary and secondary institutions. The family is the first social group in which the child is born, it is also the first group which satisfies and meets the primary needs of the human-infant. It is called a primary group whereas a school is a secondary group because it meets the derived needs of the child. Parents are the primary or the chief socialising agents for the child whereas the school teachers are the secondary socialising agents. We may also distinguish between primary and secondary roles and between primary socialisation and secondary socialisation. Norms and values within the family may be called the process of primary socialisation whereas the learning of the behavioural patterns, norms and values of the school may be called secondary socialisation.

8.5.2 Child and Adult Socialisation

As we have mentioned earlier, the process of socialisation or learning of social roles continues throughout life. As the individual becomes a member of different social groups and institutions, it begins to learn new norms and values. For example, when one joins school one has to learn the discipline of the school and the role of a student. Later on, as an adult, one has to learn to become a parent and to assume family responsibilities. When one takes up an occupation and becomes a member of an occupational group one has to learn the responsibilities and roles that are implied in the membership of that particular group. For example, the role of an executive will be very different from that of a small tea-stall owner, or of a labourer. People have to be socialised in taking on these roles and values. That is why, sociologists believe that the process of socialisation continues throughout life and does not end at adolescence.

8.6 RE-SOCIALISATION

Re-socialisation is a process of altering one's behaviour pattern and in the process imbibing new social values and behaviour patterns. An individual is constantly learning new roles. As a member of different social groups or institutions throughout one's life. For instance, a child becomes a member of its family first, and learns to play the role of a son or daughter, or that of a grandson or a grand-daughter if it is living in an extended family. If the father's sister is living in the family the child also learns to play the role of a nephew or niece. Later when beginning to play in the neighbourhood, one makes friends and follows the norms of the group. For example, if a child disrupts the game too often or fights or cheats, others will boycott that child till he/she stops causing disruption.

Later, a child goes to school and learns to play the role of a student. Still later s/he takes up a job and joins an organisation or sets up one's own enterprise or business. Whatever work is taken up, one has to follow the work ethics of that occupational group and abide by the norms. Thus, one is constantly learning new roles.

However, in some instances an individual has not only to learn a new role but simultaneously has to unlearn part of the norms and behaviour patterns associated with an earlier role in order to be effective in the new role. A very good example of unlearning the old role and learning a new one is the role of an Indian girl before and after marriage. While there may be differences in emphasis and also in the norms and behaviour patterns expected of girls in different parts of India, we may safely generalise behaviour pattern of a daughter before and after marriage.

8.6.1 Marital Re-socialisation

When a daughter is engaged to be married the process of new socialisation or re-socialisation starts. She may be given instructions on how to behave in the presence of her in-laws. Among Punjabi Hindu families a daughter does not cover her head in front of her elders before her marriage nor does she touch their feet. After her engagement she may be trained to cover her head and also to touch the feet of elders, since she will have to do this soon after the marriage. Though, we may mention that this may not be practised any more among the upper and middle class families, especially among the educated in the metropolitan cities.

Her re-socialisation begins after marriage. She has already been given countless instructions to give up the carefree behaviour of her maiden days in the home of her in-laws, and to pay deference to nearly every elder in her husband's family and how not to seem to be independent. A newly married girl goes through the process of unlearning her earlier behaviour gradually. In the initial stage she may only hide it or suppress it, and one may see her behaving normally when she visits her parental home. As for example, she may laugh freely in her parent's home – something that may be considered inappropriate in the home of her in-laws.

Another example of re-socialisation is that of a widowed woman. This is particularly marked in some parts of India where a widow's behaviour has to change very drastically after the death of her husband. The external marks of a married woman are removed from her body, that is, she has to wear a particular dress or a saree of a particular colour, all her jewellery has to be removed, the kumkum and vermilion marks on her forehead and parting between her hair have also to be removed ceremoniously through certain rituals which are performed in these families. Her head is shaven. In addition she has to live in a different part of the house. The kind of tasks she is to perform in the family also change suddenly. She is considered inauspicious and cannot participate in marriage rituals and other religious ceremonies.

8.6.2 Attitudinal Change

Re-socialisation refers to the process through which during their life span, individuals change or are forced to change their attitudes, values, behaviour and self-conceptions as they assume new roles and undergo new experiences. Though the long-range change may be profound, single steps along the way may or may not be gradual. For instance, the new role may be a continuation of the old role or the past roles or may require discontinuation. Again, it may need only minor changes or radical changes involving a wholly new set of behaviour patterns. In addition, it may affect either a part or the whole of the personality or the self of an

individual. It may also involve breaking away from the past values and norms or may just be a projection of the past values and norms.

Thus changes in adulthood that are gradual and partial are called continuous socialisation. Re-socialisation denotes more basic, rapid and radical changes. It involves giving up one way of life for another. It is not only different from the former but is at times incompatible with it. The usual examples given are brain-washing or indoctrination or rehabilitation of criminals. The aim is to fundamentally change the person and to effect a break with the past. Another example would be of persons who have lived all their life in Bombay, Kolkata or Delhi and are asked to live among tribals in a remote village in Madhya Pradesh or vice-versa. If you belong to a city, you may also be familiar with the villagers trying to adjust themselves to city life, by changing their notions of what is proper and what is improper and by changing their behaviour. Similarly if you belong to a village, you may have seen the problems faced by the person from the city, for example, school teacher or medical doctors or nurses or mid-wives and how they adapt to the village life.

8.6.3 Extensive and Intensive Socialisation

Certain occupational and life roles demand extensive and intensive socialisation. This socialisation approximates to re-socialisation, for example, the role of a Christian priest or a nun or a Granthi in a Gurdwara or the role for combat only. Cadets are systematically removed from the society of which they are a part and then they are given assignments involving new personal and social identities; and a sense of identity with the nation and solidarity among themselves is instilled into them through the training given in the institutions. Similarly we have given the example of an Indian girl after marriage or that of a widow.

Re-socialisation of a mature individual is difficult to accomplish. Generally speaking it requires that the conditions of childhood socialisation be reproduced in intense and extreme form, specially when this is done through a very deliberate process as in the case of re-socialisation of a cadet or a criminal or of a widow. Re-socialisation may be forced upon the individual (as in brain-washing or indoctrination) or voluntary (as in the case of an anthropologist living in a tribe).

The process of re-socialisation, if it contradicts with the initial socialisation and if the individual is unable to cope with the demand made by the new role, may create conflict in the life of an individual. This is especially so where differing value systems are concerned. For eg. A person coming from a conservative family background in India finds it extremely difficult to adjust to a cultural environment where social taboos, sexual taboos, etc. of his or her own culture do not match at all. In such an environment a person suffers a culture shock and can end up being a mental patient.

8.7 ANTICIPATORY SOCIALISATION

Anticipatory socialisation refers to the process whereby an individual or a group emulates the values, norms and behaviour patterns of a group other than to which one belongs, in anticipation of being accepted as its member. Thus, the concept of anticipatory socialisation is related to the reference group theory. According to this theory, the behaviour, values and norms of an individual are determined with reference to a particular group or groups. As the membership of these groups varies, the individuals who are in the process of moving from one group to another will emulate the behaviour of the members of the group or with reference to the group they wish to belong. An excellent example would be that of individuals who have acquired sudden wealth and who try to conform to the values, and behaviour of the upper strata or upper castes of the society. They will change their dress, behaviour, dietary habits and even their language and customs. For example, those who did not give dowry may start doing so and those women who did not observe parda may be expected to do so.

Anticipatory socialisation is undergone by individuals as well as groups and it happens or takes place in situations of social mobility and social change. Lower castes in the villages, after becoming well-off, try to emulate the upper castes. For example, if the dominant caste in a village are the Brahmins, the lower caste or castes who attain wealth will become vegetarian and teetotalers; they will change their caste names, wear the sacred thread to claim the status of the twice-born, stop sending their women to work for wages and adopt the

rites of Brahmins such as head shaving (Mundan). They may also impose rigid behavioural norms on their widows.

Check Your Progress 3

Note: a) Use the space below for your answer

b) Compare your answer with the one given at the end of this unit.

1) Answer the following questions in 'yes' or 'no' by marking one box:

- | | | |
|--|-----|----|
| i) Does a child play only one role in the family. | Yes | No |
| ii) Are thirst and hunger the secondary needs of individuals? | Yes | No |
| iii) Does a person constantly learn new roles throughout one's life? | Yes | No |
| iv) Is it easy to accomplish the re-socialisation of mature individuals? | Yes | No |

8.8 LET US SUM UP

In this unit we have studied various aspects of socialisation. We began with providing an understanding of socialisation and its various aspects. It includes the norms and values that socialisation inculcates. We also studied in this unit the process by which knowledge is transmitted from one generation to another. The aspects of implicit and explicit socialisation, re-socialisation, and anticipatory socialisation are also discussed here.

8.9 FURTHER READINGS

- 1) Broom, L and Selznick, P. 1973. Sociology. Harper and Row Publishers: New York.
- 2) White, G. 1977. Socialisation. Longman : London.

8.10 KEY WORDS

- Conformity** : To absorb certain social rules and regulations in behaviour, e.g., being appropriately dressed in social gatherings.
- Internalisation** : To absorb something within the mind so deeply that it becomes part of one's behaviour, e.g., to internalize good manners.
- Re-socialisation** : To alter one's behaviour pattern and in the process imbibing new social values and behaviour pattern.
- Socialisee** : A person who is being socialised into the ways of society.

8.11 MODEL ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress 1

- 1) Socialisation is a learning process whereby one imbibes social values and behaviour patterns.

Check Your Progress 2

- i) norms, values, belief, attitudes, behaviour pattern
- ii) conformity
- iii) conscious, unconscious
- iv) deliberate explicit conscious

Check Your Progress 3

- i) No
- ii) No
- iii) Yes
- iv) No

UNIT 9 AGENCIES OF SOCIALISATION

Structure

- 9.0 Objectives
- 9.1 Introduction
- 9.2 Agencies of Socialisation
 - 9.2.1 Growing Up
 - 9.2.2 Religion and Socialisation
- 9.3 Differences in Socialisation
 - 9.3.1 The Caste Factor
 - 9.3.2 Socialisation in Tribes
 - 9.3.3 Other Institutions: The Ghotul
- 9.4 Family, Social Class and Socialisation
 - 9.4.1 Behaviour and Family
 - 9.4.2 Socialisation and Communication
 - 9.4.3 School and Socialisation
- 9.5 Sex and Gender Identity
 - 9.5.1 Gender Related Studies
 - 9.5.2 Sexual Discrimination
- 9.6 Mass Media and Socialisation
 - 9.6.1 Messages in Mass Media
 - 9.6.2 Impact of Television
- 9.7 Let Us Sum Up
- 9.8 Further Readings
- 9.9 Key Words
- 9.10 Model Answers to Check Your Progress

9.0 OBJECTIVES

After going through this unit you should be able to:

- describe different factors in and agencies of socialisation;
- state the differences in socialisation process with the illustrations of some societies;
- assess the impact of family, class, caste and mass media on socialisation; and
- explain the ways in which socialisation process takes care of gender identity formation.

9.1 INTRODUCTION

This unit examines the various agencies of socialisation. These include the family, religious organisations, mass media, etc. It also discusses differences in socialisation of boys and girls. The significance of caste and tribal culture in the process of socialisation in the Indian context is also discussed. The effect of social class on socialisation and sexual discrimination in the socialisation process are also examined in detail.

9.2 AGENCIES OF SOCIALISATION

The child is socialised by several agencies and institutions in which he or she participates, viz., his or her family, school, peer group, the neighbourhood, the occupational group and by the social class. The position of the family in the social structure is determined by the social class, caste, religion, etc., and by the fact that the family lives in the rural or in the urban areas. We shall also mention some of the other factors which are important. For example,

there is variation in the socialisation process, according to whether one is rich or poor, whether one is tribal or non-tribal, whether one is a boy or a girl or whether one is a child or an adult. The differentiation in socialisation may also be reflected through music, rituals, language, art and literature, which form part of one's culture consisting of complex set of variables.

These are the factors and agencies which introduce differentiation in the socialisation process within different societies. These are very crucial and should be taken into account to dispel the impression that socialisation is uniform across all societies or within a particular society. We shall first discuss some of the factors responsible for the variation in the socialisation process namely age, religion, caste, region, etc. In the next section, we discuss the different agencies of socialisation (namely, family, school etc.) which also prevent uniformity. In the last section, we outline the role of gender and the mass media (especially television) since these cut across all boundaries.

9.2.1 Growing Up

The socialisation process in infancy and childhood is different from that during adulthood. Some social scientists divide socialisation into stages of the life of an individual. Some have referred to various Hindu rites or samskaras as being equivalent to different stages. In addition, there are the ashrams, which divide the life of an individual into stages.

There are various traditional Hindu rites or samskaras which divide childhood into several stages. These are namakarana, nishakarmana, annaprasana, chudakarana or tonsure, vidyarambha and upanayana. Moreover, traditionally the division of an individual's life into four stages, namely, brahmacharya, grihasthashrama, vanaprastha and sanyasa are a direct reflection of the socialisation of a Hindu male.

The agencies of socialisation change as the individual matures. For example, school and the peer group compete with the family for access to the individual through childhood and adolescence. The occupational group and the newly established family after marriage become more important during adulthood.

9.2.2 Religion and Socialisation

Difference in the socialisation processes and practices is noticeable among certain religious communities. As for example, the rites and ceremonies, customs, dress, sometimes language and beliefs, attitudes and values and the behaviour patterns of Christians, Hindus, Sikhs or Muslims are different. These may be at variance with one another although some of the external symbols such as dress, speech, and deportment have become uniform for all religious groups in the big cities during the last few years, so that it has become difficult to distinguish members of one religious community from another on the basis of dress, etc. In the villages, a significant section of people are continuing to wear their traditional dresses and can still be distinguished on the basis of these outward symbols. In addition, and more importantly, the emphasis on what constitutes a good Hindu or a good Muslim or a good Sikh or a good Christian, also creates differences in the values and behaviour of members of a larger society. For instance, a good Muslim must perform prayers five times a day, a Christian must attend church on Sundays, a Sikh should do service at a Gurdwara and a Hindu must give charity in the temples. Similarly, further subdivisions can be drawn on the basis of Shaivite and Vaishnavite Brahmins of southern India. So also the marriage ceremony and rites differ among those who follow the Arya Samaj and Sanatana Dharma, the two Hindu sects in the Punjab. Thus, the differences are not confined to religious ideology but are reflected in the socialisation process through the beliefs, attitudes, norms and behaviour patterns of the people belonging to these sects and subsects.

Check Your Progress 1

- Note:** a) Use the space below for your answer
 b) Compare your answer with the one given at the end of this unit.
- 1) Write a brief note on the major agencies that socialise a person. Use about five lines.

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2) Select the correct matching

- | | |
|----------------|--------------------|
| A) Childhood | Family |
| B) Adolescence | Professional Group |
| C) Adulthood | Peer-Group |

9.3 DIFFERENCES IN SOCIALISATION

A city-bred person who comes across a person from the village is likely to notice him or her because of the differences in their dress, speech and their deportment. The villager is recognisable not only by the outward symbols mentioned but also by his or her values norms and behaviour patterns he/she upholds and considers appropriate. On the other hand, a person living in a village will be struck by the difference in dress, speech and deportment of those who belong to the city. You may have often heard that a person hailing from a village or a small town feels that people in the city are too involved in their own affairs to be bothered about their guests or the elders in the family. These differential responses are the outcome of differential socialisation processes in the rural and urban areas.

Box 9.01

An Indian villager generally believes that a “guest” is to be honoured in the same manner as God himself and whatever his/her capacity may be will not neglect a guest. But a city person, especially in the metropolis, may not welcome a guest who has no prior appointment. Reason for visit becomes an essential criteria.

It is not that a city person does not desire or know how to honour a guest but other life style factors, such as, living space, expensive everyday expenditure, children’s education often forces people to curtail excessive entertainment of guests. Thus, circumstances change the values which ideally are believed by most Indians.

9.3.1 The Caste Factor

If you are living in a village or in a small town, you may be aware of the behaviour that is expected of you as a member of a small town. Thus, there are certain value norms and behaviour patterns that are common to most villages. Certain rituals and ceremonies may also be common to all the members of a village. However, a village community is also divided into small groups called castes. The castes are divided on the basis of birth because people are born into them. You may be at least able to distinguish a Brahmin from a Harijan or you may even be able to distinguish a blacksmith from a goldsmith or from a washerman. Therefore, within a village, there are likely to be subcultures while the culture of a village itself may have something in common which is shared by all its members and bind all the members together. The language or the dialect also tends to vary. The upper castes speak more refined and sophisticated form of the language than spoken by the lower castes. Similarly, there are differences in the dress that is considered appropriate or inappropriate for a particular caste. Again, the behaviour that is considered proper by one caste may not be so considered by the other. For example, vegetarianism may not be so considered by the other. For example, vegetarianism may be more popular among the Brahmins than among other castes.

9.3.2 Socialisation in Tribes

The socialisation process differs according to whether it occurs in a tribe or non-tribe. We shall give extracts on the socialisation process in a tribe called Muria which inhabits the Bastar district of Madhya Pradesh in central India. However, this should not give the impression that the Muria represent the whole tribal culture. There are several tribes in India about which you have read in Units 5 and 6. There are tremendous variations in the socialisation process among them as are in the non-tribal world. Therefore, this example of socialisation process among the Murias is only one such example. You may be able to think of several others. If you meet people from different parts of India or have such friends, you may notice the differences.

9.3.3 Other Institutions: The Ghotuls

Similar institutions are found among communities of Austro-Asiatic cultures. But Bastar ghotul is highly developed and the most organised in the world. One could think of communes in contemporary society, as for example, the Kibbutz in Israel where an effort was made to bring up children on community-basis by taking them away from their families. Similar institutions are found among other tribals in India, as for example, the village guardroom among the Nagas and the boys' club among the Oraon. Ghotul for the Murias is the centre of social and religious life. It also assigns educational tasks among children. All unmarried Muria boys and girls from the age of five or six years are members of ghotul. They sleep at night in the ghotul and are directly responsible for its care and maintenance. During the day, they go to their parents' home and help them in various tasks. They leave the ghotul after marriage.

The membership of ghotul is carefully organised. After a period of testing, boys and girls are initiated and given a special title which carries graded rank and social duty. Leaders are appointed to organise and discipline the society. The boys' leader is Sirdar and the girl's Belosa. Boy members are known as Chelik and girl members as Motiari. The relations between Chelik and Motiari are governed by the customary rules and regulation of ghotul to which they belong. Indeed, ghotul teaches discipline and introduces the feeling of fraternity and friendship among its members.

9.4 FAMILY, SOCIAL CLASS AND SOCIALISATION

These two dimensions are being taken together because 'family' here includes not only the size, the composition and the type but the social position. The social position of a family is determined by caste, race and social class, etc. However, it is the last dimension namely social class which has received attention of sociologists in the West while race too has been given some importance. Not many studies on socialisation with reference to family or caste or any other dimension or agency have been undertaken in India. Therefore, we shall depend on our own observations to illustrate the relationship between family and socialisation. We shall also take examples from other countries to substantiate the relationship between social class, family and socialisation in the context of school.

It has already been mentioned in the sub section 9.2 that a key agency of socialisation in all human societies is the family which transforms the young infant into a member of a human community. It is the first prolonged and intimate interaction system the individual encounters after birth.

However, the things that members of a given family wish to teach or transmit to the child are limited by that family's unique historical and societal experience. As a result of this, we observe familial differences in child-rearing practices as well as attitudinal and behavioural outcomes regarding social relationships and skills. Each child is more or less uniquely prepared for the cultural reality that his or her family has experienced or wishes to experience.

9.4.1 Behaviour and Family

Family inculcates attitudes relating to proper behaviour, decision-making and obedience to authority, etc. In addition, children learn the attitudes and skills necessary to play a role in the production and consumption of goods and services. Each family adopts division of labour regarding family tasks and prepares its young for the notion of work. Thus, early socialisation into economic roles also takes place within the family.

As contact with others grows, other alternatives, become available to the child. He or she is introduced to the new social institutions or agencies such as the school and the peer group in the neighbourhood. The influence of parents is reduced because new reference groups such as peer group become more important. Thus, a number of secondary group relations, and pressures must be coped with by the child alongside the group relations learnt initially in the family.

A number of studies have been undertaken on the effect of family background on the educational performance of the child, which are pertinent to socialisation. One of the salient findings of these studies is the negative impact of a school on a child if he or she belongs to

a working class home with little emphasis on cognitive achievement. This is because the school emphasises good results and a behaviour pattern which is alien to the child's family. Moreover, researchers have also pointed out that middle-class parents more than working-class parents are likely to put emphasis on the need for success in studies to reinforce the socialising function of the school and stress, in general, achievement-oriented values. Again, a relationship is seen between the occupational role of the father and the difference in the socialisation-orientations of the children. For instance, since a working-class father has less autonomy and satisfaction in the work situation, he tends to be authoritarian and severe towards his family members, especially his son.

Activity 1

From your own experience, find out whether your socialisation was done in an authoritarian atmosphere or liberal atmosphere i.e. whether your parents were very strict disciplinarians, allowing you no opinion of your own or were ready to listen to you and guide you on the right path with persuasion rather than tyranny. Write one page essay on "I and my Parents" on this issue. Discuss it with other students at your study centre.

9.4.2 Socialisation and Communication

The importance of language and difference in the pattern of communication between parents and children according to social class are the other dimensions which have been studied by sociologists, notable among them being Basil Bernstein. According to him, patterns of language-use and the teaching styles are class-based. He saw a relationship between social structure, forms of speech and the subsequent regulation of behaviour in the schools. For instance, he argued that children from different social classes respond differently to educational opportunities and an important determinant of their response to the school's cognitive aims and teacher's style etc., is the language or linguistic code of the child. He also argued that different social structures produce different types of speech systems. As the child learns his speech, he learns the requirements of his social structure, which vary according to social class. Therefore, the language of the working-class child is limited in vocabulary while that of the middle-class child does not suffer from this limitation. The teacher is, by and large, from the middle class and can communicate better with the middle-class child since they share the same linguistic code or language with its vocabulary, meanings, syntax etc. Thus, the working class child cannot communicate as well with the teacher and begins with a handicap which affects him or her throughout his/her school career because of this restricted co-operation.

The same factors can be observed in schools in India, where most teachers came from upper caste/class backgrounds in schools and students who belonged to scheduled caste or tribes could not some time even understand the language of the teacher, let alone feel at par with other upper caste/class students.

Several studies have been undertaken linking different dimensions of schooling with the family of the child. We have only given some examples to demonstrate the importance of family and social class in socialisation at home and outside the home, particularly in the school. However, we may also mention that these studies merely indicate a direction and are not conclusive.

9.4.3 School and Socialisation

'School' is used here to refer to a whole range of formal educational institutions which are the characteristics of the contemporary industrial and industrialising, urban complex-societies. We shall only mention here that schools provide two contexts for the students. The first is the formal context of the classroom wherein the content of socialisation is determined by the text books and the cognitive aims of the process of teaching. The second context is informal and can be perceived in the inter-personal relations of students with teachers and those among students (peer group).

Social control comes to be exercised by the school and the increased professionalisation of teaching helps to undermine the authority base of the family as a socialising agency. Again, the content of socialisation as well as the knowledge to be transmitted become the focus of the curriculum and syllabi and a set of carefully prescribed practices. What parents did or do by instinct and with love, professionals must do with clear regulations and justifications.

The socialisation process within the school may or may not supplement and reinforce the process within the family. In fact, it may be in conflict with the socialising values, norms and behaviour patterns of the family.

Check Your Progress 2

Note: a) Use the space below for your answer

b) Compare your answer with the one given at the end of this unit.

1) Discuss briefly how socialisation occurs in tribes. Use about five lines.

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2) Write a comment on the role of school on the socialisation process. Use about five lines.

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9.5 SEX AND GENDER IDENTITY

Every society has a systematic way to deal with sex or gender roles. In other words every culture has a process by which it prepares the children to play the roles that society expects and requires of them as adults and these roles vary according to sex, ethnicity and social class etc. Of course, sex is almost universally the most basic category and refers to biological differences (i.e. differences in their bodies) between men and women while gender refers to the social differences assigned to sex. In other words, it refers to the division between masculine and feminine roles, tasks, attributes, etc. For example, the division of sexual labour refers to the fact that women bear children and men do not. This division is based on biological differences. The sexual division of labour or gender-based division, on the other hand, refers to different tasks, such as agricultural work being masculine and household work as feminine. This division also includes traits such as aggressiveness being masculine and submissiveness being feminine. Of course, the sexual division may vary among societies and social groups.

The success of socialisation process is indicated by the studies which show that gender identity is the unchanging core of the personality formation and is firmly established in the early stages of one's life. However, although biological differences between men and women are universal, there is differentiation of roles by gender, across cultures and societies. This is because when biological differences are projected into the social sphere they give rise to masculine and feminine roles although they are not innate. Anthropologists have given examples from different cultures to demonstrate variation in sex roles from one culture and society to another. For example, in the hunting societies while the male folk took active role in the hunting, in making tools and weapons, females are mostly passive. Their females took active roles in the reproductive activities. On the other hand, in the agricultural society in Africa women play considerably active role in the productive activities. In spite of the stereotype of gender roles which exist in all societies, in reality women may be participating equally in the so-called masculine work, such as, agriculture, unskilled work in factories etc. In the same manner, men quite often assist women folk in domestic work, especially amongst the nuclear families in urban areas where both husband and wife work.

9.5.1 Gender Related Studies

Systematic interest by social scientists in gender-related studies has been very recent. The most widely researched field is the socialisation process which differentiates between men and women in almost all societies, and produces what are called masculine and feminine roles, images, behaviour patterns and tasks. In other words, it helps in producing stereotypes of male and female. For example, in several societies women are considered submissive, passive and dependent as if these were inborn traits whereas the masculine traits are active, aggressive and independent. Again, the division of labour is along gender. For example, housekeeping tasks are assigned to women and most of the external, public and production-related tasks are given to men. (Yet there may be differences among different tribes, see for example, Muria.)

You may have observed that girls have to be obedient, submissive (not only to parents but also to their brothers in most Indian families) not outgoing or to take initiative. They are given elaborate instructions on what dress to wear and on what occasion. There is emphasis on modesty. They are not expected to laugh loudly although the situation may be changing in metropolitan cities. However, the situation goes back to square one at the time of a girl's marriage even in the most enlightened families. In many families they are discouraged to take subjects at school which involve hard work (science and mathematics) or which are likely to lead to a career (for example, medicine or engineering). It may be so even in families where sons are not doing as well in studies as are the daughters. Even then the sons will be encouraged to take up courses like science and other professional courses. When parents can afford to spend only on the education of one child (even in Delhi or Chennai etc.) the chances are higher that the son will be sent for higher education instead of the daughter.

9.5.2 Sexual Discrimination

This is discrimination based on the social expectation that a girl from the upper and middle class will not be working even though a large number of them are working in the metropolitan cities these days. Also, that they will get married and become full-time housewives and leave their families.

Since parents, grand-parents, friends, teachers etc. are agents of socialisation, the situation is further complicated because it takes place within the home and is very personal. Again, it takes place through people who are also emotionally involved in the process. It is further complicated by the fact that boys and girls like to approximate their behaviour to that expected by parents since it is likely to make the latter happy. They would also not like to offend those whom they love i.e., the significant others'.

The discussion of socialisation and sex roles is linked to that of stereotypes and discrimination. When social roles are assigned on the basis of gender, which results in discrimination or puts unreasonable limitations on women, then it needs to be questioned. The other words, used in this context are bias, sexism, and stereotyping. Although, each has separate meanings, these terms underline the discriminatory treatment given to and inferior position assigned to women in society. For example, (a) men are considered superior to women and (b) women are denied access to positions of power. Some well-known examples of discrimination are: paying women less than men for the same jobs and denying them educational opportunities and certain jobs because of their sex. It may be illustrated with the fact that in agriculture women labourers are paid less than their male counterparts. Again boys may be encouraged to go in for higher education because they will bring higher income to the family. But this may not be the case for girls in a majority of the families. Such discrimination is rooted in stereotyping (mental picture held in common by members of a group). It represents an over simplified opinion and judgement about the members of a group, be they women, Hindus or Negroes.

Therefore, when we said earlier that society socialises the new born infant or that it socialises the child into becoming fit member of the society, we referred to certain traits which are expected of all members of society regardless of whether they are boys or girls. Hindus or Muslims, villagers or urbanites, tribals or non-tribals. The task of socialisation is undertaken by various agencies, however, we have focussed on the family since it is the primary agency of socialisation.

9.6 MASS MEDIA AND SOCIALISATION

In contemporary societies, the means of mass communication such as the books radio, newspapers, films or cinema, records, and video are very potent sources of socialising those who are either their readers or the listeners or the viewers. These mass media, especially the films, the radio and the television simultaneously communicate the same message to a nation wide audience cutting across all boundaries. Therefore, its impact on socialisation is crucial.

Here we are concerned basically with the message that is conveyed, the images that are projected because they form the content of the socialisation process through the mass media and the impact of the message and the images. Thus, for example, the specific questions in the context of gender and socialisation will be: What are the images of men and women portrayed on the mass media especially on the television? In the context of the rural population we may ask: What are the images of the rural folk and is the message relevant for the villagers? Is their image really representative of their experience and if that is so, which part of village India does it represent? Or, what is the impact of violence in films on the children? Similar questions can be asked with reference to all the dimensions that cut across Indian society.

Activity 2

Observe at least 5 children between the age group five to ten years in your neighbourhood for at least two days. Write a report of about one page on "Impact of Mass Media (esp. TV) on Children's Behaviour" in your society. Compare your answer with your peers at your study centre.

Another question which is of general relevance would be: Which is/are the most important medium/media and for whom? For example, while television in India has become the most important medium for almost everyone in India, comics are important for the children in the metropolitan cities while the video and now Cable T.V., Computer CD's and Internet communication has become a rage among the elite families even in the rural areas.

9.6.1 Messages in Mass Media

However, the crucial question in the context of socialisation is related to the message as well as the image. Scientific studies on media-use and media-impact are few and far between in our country. Very recently, the images of women in the text books and the comics as well as in the films and television and their impact on children have attracted the attention of scholars, and social activists. For instance, most school text-books portray women as being housewives and men as bread earners. Experts are arguing that this is not true in so far as the lower income strata are concerned since women in these strata always worked to earn money to meet the basic necessities of life. Moreover, even the middle class women in big cities are now-a-days working in order to meet the high cost of living as well as the rising social expectations arising out of higher education. Thus, the portrayal of women's images should reflect this reality.

Most studies on media conducted in other countries have either focused on television or have concluded that television is the predominant medium used by children although other important media exist (e.g., comics, books, films etc.). Watching television has become a central leisure time activity all over the world and remains a major source of leisure time gratification. We shall discuss television as only one example of socialisation through the mass media. While some of the points raised here will be applicable to other media as well, certain others may not be relevant.

9.6.2 Impact of Television

Television contacts the viewer directly through its message and does not involve social and interpersonal interaction. Moreover, it is embedded in another agency, namely, the family since it is generally viewed at home. It can propagate values in contradiction to those rooted in a specific social context. Its message may also get distorted because a large proportion of our population is illiterate and lives in the rural areas while the programmes are oriented to

the urban viewer. Thus, the values and behaviour patterns transmitted through it may be in conflict with those upheld by the parents. Parents react to this in several ways such as rigorous control of viewing (especially on Sundays or during the examination) and not permitting the watching of certain programmes (e.g., late night adult movies). However, the child's peers or friends at school or in the neighbourhood will influence him or her by discussing specific programmes. Teachers may also comment on them. In addition, parents have no direct control over the content of programmes.

What are the dominant concerns of the studies conducted in other countries? Most focus on children as the audience and the effects of television on children. The most widespread view of socialisation through the mass media is that it contains harmful experiences, particularly for children, but also for families in general. Some refer to the hypothesised tendency of television (and even cinema) to incite young people to crime and violence. Although these studies are only speculative, they are pointers to further research.

So far, the impression you may get is that the impact of television is only unidirectional or one way. While it is true that its impact is direct, it is not devoid of the social context. Viewing is a social activity insofar as it is done within the home and in the presence of family members. Viewers comment on programmes favourably or unfavourably. The interpersonal elements of other viewers are important as much as are the timing and the physical environment. Therefore, television is one element in an interlocking system. It does not exist in a vacuum and its effects are mediated and modified by the social context of viewing. In other words, the reaction to the programme is determined to some extent, by the fact that you are watching it along with your parents or not, and whether you are watching it at home or outside, and so on.

Check Your Progress 3

Note: a) Use the space below for your answer

b) Compare your answer with the one given at the end of this unit.

1) Write a description of how gender-based or sexual discrimination occurs in the socialisation process. Use about five lines.

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2) Comment on the effect of mass media on the process of socialisation. Use about five lines.

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9.7 LET US SUM UP

We have seen in this unit that socialisation has many agencies. It works through these agencies and disseminates different types of behaviour modes. Some of these agencies are the family, caste group, tribe, school, etc. In fact we have emphasised that even gender differences (between boys and girls, men and women) are largely learned processes. Very often the mass media such as cinema and television reinforce ideas and stereotypes of social behaviour. But sometimes they do not. This unit has also examined the impact of mass media on the process of socialisation.

9.8 FURTHER READINGS

Kammeyer, Keaneth C.W. and Yetman, Norman R. 1979, *Sociology: Experiencing Changing society*. Mass Allyn and Bacon, Inc. Boston

Mckee James, B. 1981, *Sociology: The Study of Society*. Holt, Rinehart and Winstion. New York.

9.9 KEY WORDS

- Agencies** : The means whereby the process of socialisation (in our case) is facilitated, e.g. family and school.
- Dialect** : This is the subordinate form of a language peculiar to a region or a social group with non-standard vocabulary and pronunciation.
- Gender** : There are two sexes, male and female. It is the social dimension of the differences in the work roles, behaviour and traits of men and women.
- Ghotul** : Bachelor's hall of both men and women of the Murias of Bastar in Madhya Pradesh.
- Linguistic Code** : Language including vocabulary, speech patterns etc. used and understood by members of a given social group while communication through them may be difficult across social groups.

9.10 MODEL ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress 1

- 1) The major agencies that socialise a person are the family, school, peer group, the neighbourhood etc. The examples of factors that influence socialisation are (i) membership to a social class or caste, and (ii) whether one is a boy or a girl.
- 2)

A) Childhood	Family
B) Adolescence	Peer-Group
C) Adulthood	Professional Group

Check Your Progress 2

- 1) Socialisation occurs in tribes through special institutions like the Ghotuls amongst Murias, village guardroom amongst Nagas etc. In these institutions all unmarried boys and girls from the age of five or six live together. They are assigned educational tasks and are held responsible for its maintenance. During daytime they go to their parents home and help them in various tasks but at night they sleep in the Ghotul. After marriage they leave the Ghotul.
- 2) The two contexts of socialisation that school provide are formal context and informal context. Formal context is determined by the text books and the cognitive aims of the process of teaching while informal context can be perceived in the interpersonal relations of students with teachers and those among the students (peer group).

Check Your Progress 3

- 1) During the process of socialisation discrimination occurs. For example, it is assumed that a girl will not work even though a large number are working in the metropolitan cities these days.
- 2) Sexual stereotypes are certain sets of attitudes, values, norms, customs and expectations based on social differences between men and women but justified on biological grounds, which shape the differential socialisation of men and women. Men are supposed to be independent, capable and aggressive and women, to be dependent, timid and submissive.
- 3) The mass media for example, radio, television, films, books, cinema, newspapers, etc. cut across all boundaries of region, religion, sex, caste or class. They convey the same message to a nation-wide population. Therefore, its impact on socialisation is crucial. It portrays the messages and images; as in the case of video, film and T.V. etc. They affect the minds of adults as well as children and helps to shape and reshape their values, behaviours and expectations through their messages and images.

UNIT 10 PROCESSES OF EDUCATION

Structure

- 10.0 Objectives
- 10.1 Introduction
- 10.2 Meaning of Education
 - 10.2.1 Life-long Learning and Education
 - 10.2.2 Formal and Non-formal Education
- 10.3 Historical Development of the Educational System in India
- 10.4 Education and Inequality
 - 10.4.1 Expansion of Education
 - 10.4.2 Findings on Education
- 10.5 Women's Education
 - 10.5.1 Schooling and Literacy
 - 10.5.2 Question of Illiteracy
 - 10.5.3 Education and Employment
- 10.6 Let Us Sum Up
- 10.7 Further Readings
- 10.8 Key Words
- 10.9 Model Answers to Check Your Progress

10.0 OBJECTIVES

On going through this lesson you should be able to:

- explain the differences between education and learning processes;
- describe various techniques of education such as formal and non-formal;
- analyse the historical shifts in the system of education in India; and
- narrate the extent of unequal distribution of educational opportunities in society.

10.1 INTRODUCTION

In the earlier units (Units 8&9) of this block we have introduced you with the nature and agencies of socialisation. In the earlier Units educational institutions have been pointed out to be the important agencies of socialisation. In the forthcoming two units we shall be discussing with you the processes of and the features of educational institutions in India.

In this unit we will explore the meaning of education and its usefulness to us throughout our life. It specifically, focuses upon the formal and non-formal aspects of the educational system. It describes the history and the development of modern education system in India. It also explains the inequality inherent in the system of education; in women's education, and discusses the problem of illiteracy. Problem of education and employment has also been dealt with. The unit, in fact, presents a broad picture of the educational process in the context of Indian society.

10.2 MEANING OF EDUCATION

As you sit down to study and understand the pages of this lesson you are participating in the organised system of education. Presumably you chose to be educated in this manner because you had either left school early and not pursued a college degree or had studied some other subject. These reasons, which may appear to you simple and straight forward, can often be

the result of several factors. Before we go into an examination of these factors, it is necessary to see how this form of education is different from others.

To start with, what do we mean by education? The dictionary meaning stresses “systematic instruction” for the “development of character and of mental powers.” The words systematic instruction are of significance implying an organised way of conveying specific meanings or symbols. Instruction is a process where by the learner acquires knowledge from the teacher, which has been processed and graded according to the age and intelligence levels of the average student. When a student goes to school, college or university, he or she is participating in the **formal system of education**. In your case, you do not have before you a teacher; instead what you are reading now seeks to provide to you relevant information in a comprehensive manner so that you do not feel the need for a person to interpret and explain the material being presented. Nonetheless, the information has been provided to you, and you cannot really exercise choices on what comprises your course and what does not. This is where there is an important difference between education and learning.

10.2.1 Life-long Learning and Education

You have probably heard of the phrase ‘life-long learning’: this means that your capacity or ability to learn is not limited to a specific phase of your life. Every experience can be a potential learning experience; however, unlike education, it is not necessarily imparted through any specific agency like the school. For instance, you can learn about people and perhaps the variety of occupation available to them when you wander through a shopping complex. Similarly you can learn about the caste system. In fact, your learning experiences are essentially enriching and perhaps only something which you alone can appreciate. On the other hand, education in a specific area is something you share in common with a larger group; participation in it is based on a system, an ordering of various topics in a range of subjects or disciplines, and finally an assessment or evaluation by the teacher, or a test which you would have to send in for evaluation. Education is not random and sporadic as learning may be, but it is regular and regulated. To put it briefly, education involves learning but all learning is not education, in the sense in which we are now using the terms. The renowned sociologists Emile Durkheim and Talcott Parsons believed that the school class, teacher and the entire school-oriented learning process would help in the integration of the child in society. In fact, the school was essential for the child’s proper adjustment. However, as we shall see, they did not seem to take into account the social class differences among children and how these created difficulties in adjustment to school.

Activity 1

There are two situations. 1st. A young girl is doing an experiment in a laboratory along with her other class-mates and her teacher supervising them.

2nd. A young girl is learning to knit a sweater from her mother along with her two friends.

Out of these two activities which one is education and which one is learning and why? Write a note of one page on this and share it with other students at your study centre.

10.2.2 Formal and Non-formal Education

Education can be formal or non-formal, be directly transmitted by the teacher or through a prepared text such as this one. In reading this text, you are now participating in the technique of education known as distance-learning. Here your instructional material as well as proposals for projects, additional reading and other related activities are conveyed to you through the written word, and perhaps the radio, and visual media such as TV and Video programmes. You are aiming for a degree in sociology; using the same technique of distance learning, a busy professional may take time off to get packaged information on art history or the restoration of art pieces. This can be done through the written word as well as through audio-visual modes. This would not be a part of his or her formal training as a lawyer or doctor but something that he or she may nonetheless have a deep interest in. While a degree or diploma might not follow, the person concerned would have acquired a certain degree of relevant information in an area quite unrelated to that in which he or she is formally qualified. Thus distance learning, can be used to train for a formal degree as well as to increase one’s knowledge

in a range of topics. While in some cases evaluations are important and essential, in others this may not be the case.

Similarly, the non-formal stream in our educational system also aims to give relevant information without necessarily involving assessments, tests and so on. However, there is an important difference in the content as well as the methods of distance teaching and those of non-formal education. In India, non-formal education has had as its target group those section of the population who, due to poverty and/or other related factors, have not been able to participate in formal education. In other words they have either not gone to school or have left or dropped out at an early age. The aim of this programme is to provide functional literacy to those who are left out of the formal educational system. The typical target groups are children from under-privileged categories such as the Scheduled Castes and Scheduled Tribes as well as those living in urban slums and remote rural areas. As we shall see, girls form a substantial proportion of those out of school. However, a variety of socio-economic problems limit their participation even in non-formal classes.

A major programme entitled Non-Formal Education was launched in India in 1975/76 for those in the age group of 15-25 years. The object of this, as also of the later National Adult Education Programmes (NAEP), was to provide “meaningful education” to deprived groups. The NAEP which was initiated in April 1979 was to reach out to 10 crores illiterates, particularly in the age group of 15 to 35 years. The curricula, borrowed from Mahatma Gandhi’s *nai talim* or basic education, stressed on learning through the acquisition of a skill. In addition, the programme was to pay attention to the specific needs of the target group which included, apart from the relevance of the course material, flexibility in timing, duration and location of the courses. The aim of these programmes which lie outside the formal educational system, in combination with the latter, is to combat the problem of rampant illiteracy: even after forty years of independence and well over a century and a half since the first school was started in India, only 50 per cent of the population is literate. Of the illiterates, more than half are women and girls. However, some inroad has been made to eradicate rampant illiteracy in India, in general as well as amongst the special target groups like the scheduled castes/scheduled tribes; women etc. As per the provisional figures of 2001 Census (India 2003: pp. 78-79: GOI) during the decade 1991-2001, there has been unprecedented progress in the field of literacy. For the first time since Independence, the absolute number of illiterates declined by over 31.9 million. A significant milestone reached during this period is that while the 7 plus age-groups of population increased by 171.6 million persons during 1991-2001, 203.6 million additional persons became literate during this decade. It should be now clear to you then that the process of education is linked not only to the availability of resources but also to a variety of other socio-economic factors as well. This is equally applicable in the case of formal and informal education, whether imparted directly in a classroom, or through a text book, a radio broadcast or a class on how to take care of cattle and other livestock.

Box 10.01

In order to make the Non-formal Education scheme (NFE) a more viable alternative to formal education it has been revised as Education Guarantee Scheme and Alternative and Innovation Education (EGS and AIE). The revised scheme is to cover all the unreserved habitations throughout the country where there are no learning centres within a radius of one kilometer and is a part of an overall national programme framework for universalisation of Elementary Education (UEE), the Sarva Shiksha Abhiyan (SSA). This revised scheme was made operational w.e.f. 1 April, 2001 with enhanced cost details. It has become part of the sarva Shiksha Abhiyan (SSA) w.e.f 1 April 2002. (India 2003: pp. 78-100: GOI)

10.3 HISTORICAL DEVELOPMENT OF THE EDUCATIONAL SYSTEM IN INDIA

If we look briefly at the beginnings of education we find that in India its history can be traced to the *guru-shishya parampara* or tradition of a personalised teaching by the *guru*. While much of this interaction was based on the rich oral tradition, it later became based on the understanding and interpretation of text which discussed anything from the techniques of

warfare to personal ethics. Necessarily such an education was limited to a tiny minority, usually young men from the upper castes and privileged social groups. Sparing a child for a life of prolonged education was possible only among the more affluent. Access to literacy was a closely-guarded secret, and the owners of this privileged knowledge, usually Brahmins among the Hindus, were held in great esteem and treated with reverence. By the end of the eighteenth century, the situation started changing gradually. With the growth of urban areas, newer occupations and groups learning became more wide spread. This was the basis for the indigenous primary school or pathshala which soon came into being in a number of homes.

In the early nineteenth century the British rulers turned their attention to the education of Indians: expanding trade, commerce, business as well as the bureaucracy required local participation, at least at the lower levels. Prior to the introduction of the Western-style schools, a well-knit network of pathshalas existed in large parts of the country. These primary schools were established by the landed and trading elite's with the specific purpose of training the next generation for definite roles and functions. Each pathshala had a male teacher and the average number of students was a little less than 10. Boys normally began their education when they were about 8 years old, and continued for four to six years. That teaching in the pathshala was structured according to very specific rules of pedagogy and discipline. This is evident from a number of descriptions available in the writings of this time.

Check Your Progress 1

- Note:** a) Use the space below for your answer
b) Compare your answer with the one given at the end of this unit.

1) Explain what is meant by education. Use about five lines

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2) What is the distinction between education and learning? Use about five lines.

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3) What is formal education and informal education? Use about five lines.

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4) Write a note on the education system in India. use about five lines.

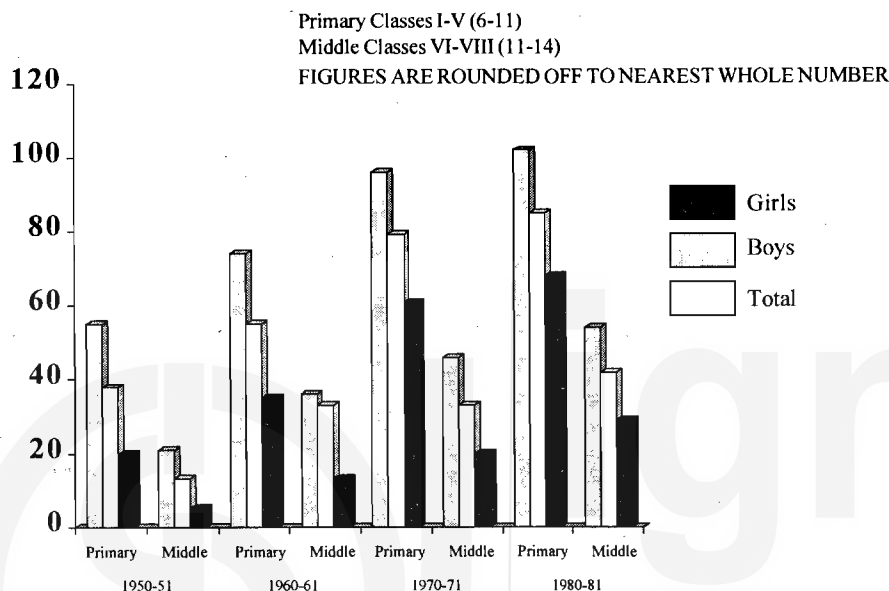
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10.4 EDUCATION AND INEQUALITY

We find that when the British left India, there was a well-established network of formal educational institutions; further, there had been some headway in non-formal education as well. Yet, a look at the bar chart will make it clear that as yet, there are large sections of the population which have not been affected by the agencies of education. On the one hand, we have a fast-growing sector which can compete with the best professionals in the world, on the other, there is the expanding population of illiterates and non-school-goers.

Bar Chart: 1

Enrolment at Elementary Stage as Percentage of the Population in the Corresponding Age-Group



There are other Third World Countries which share our problem of illiteracy. In the so-called developed world, the problem is not of illiteracy, but a search for alternatives to the formal school and attempts to create greater equality in access to educational opportunities are important issues. In countries such as the USA, UK, and even the Netherlands, the presence of immigrant group with a substantial percentage of first generation learners, as well as a relative lack of resources among sections of the local population, has made increasingly relevant, the debate on the equality of educational opportunities.

10.4.1 Expansion of Education

During the last few decades, the view that educational institution should play a more active role in bringing about greater equality among individuals, has led to considerable educational expansion. It has also resulted in various interpretations of the notion of equality and its relationship with education. Before we proceed further, it is necessary to have a workable definition of equality in the context of education. Does it imply equal education for all, or does it mean equal opportunity to be educated? For, as it has been pointed out, there is a world of difference between the equal right to education, and the right to equal education. A commitment to equal education for all is based on the assumption that every one is exactly alike. This clearly is not the case. In an unequal society like ours, equality of opportunity means equal opportunity to try for education. In the West, where most of the debates on equality of educational opportunity have originated, the preoccupation is more with differences in the kind of education received rather than with the question of access to the facility itself.

In most developed countries raised questions which relate increasingly to what happens to children who have access to the assorted educational bread basket. Can everyone expect to have a piece of bread which, in relation to another, is of the same size and quality? Or will some, because of certain advantages, be able to stake a claim for a bigger and better slice? To put it more sharply, once within the system, the distribution of bread is determined by causes which may have nothing to do with the basket itself. There are factors which work in favour of some children and against others. This is manifested in a higher rate of drop out, and

unsatisfactory performance in school, among those from socially and economically under privileged groups; the better quality bread goes to those with inherent advantages. By 'drop out' we mean the phenomenon whereby children – or adults – leave a school or a literacy class before its completion. This is due to a variety of reasons. When we began this lesson we asked you to think about why you may have opted for this kind of education rather than the conventional college degree. We also drew your attention to the fact that substantial percentage of the Indian school-going population leaves school or college without finishing. Unlike you, they do not, or cannot, look for alternatives. We shall now look briefly at some of the reasons why individuals cannot or do not stay on to be educated.

10.4.2 Findings on Education

In the nineteen fifties, the work of some British social scientists established that the working class child was disadvantaged in relation to its middle class peers. It has been shown that environmental and socio-economic factors determine the child's ability to adjust to a largely middle-class school ethos. Other sociologists came to the conclusion that differences in family background account for more differences in achievement than school background. The stage was set for state intervention as Britain launched its programmes for the identification of Educational Priority areas (EPS), and the USA started Project Head start. Briefly, both aimed at providing disadvantaged children in selected geographical pockets, with special teaching capsules, psychological enrichment programmes and stress on extra and co-curricular activities. Started earlier in India, our policy of reservation of seats for the Scheduled Castes and Tribes, had the same goal in mind: to enable the under-privileged needed some extra help so that they have a fair chance to compete against the privileged students. By the end of the nineteen sixties it was quite clear that such concessions were not sufficient to cope with an increasingly unequal situation. Further, there was a growing feeling that educational institutions themselves worked against the integration of the child. In the rest of this unit we shall briefly examine empirical data from India, which show us how family background hamper educational progress. In the next unit, we will attempt to discuss these in the light of the functioning of institutions.

Check Your Progress 2

- Note:** a) Use the space below for your answer
 b) Compare your answer with the one given at the end of this unit.

- 1) Write a note on education and inequality. Use about five lines.

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10.5 WOMEN'S EDUCATION

It is the relatively lower enrolment of girls which accounts for the overall low enrolment rate. However, these facts only tell us a part of the story: even if all girls were in school in 1990, it is equally important to keep track of where they are in 1995: are they still in school or are they back at work in the fields or at home? For instance, in 1975-76, 66-1 per cent of girls in the age group 6 to 11 years were enrolled in primary school classes. Most of them were in class I; if we look at the corresponding 1980/81 figures, namely at the time when these girls should have been going into class VI, the enrolment figure in this class had dropped to 29.1 per cent. In other words, before primary school is complete, over 50 per cent of girls leave the system. Latest figures made available by the government, reiterate that out of the 10 girls who join class I, barely 2 reach class VIII. Most of those who leave or do not join at all, are from among the Scheduled Castes and Tribes, and from among the urban and rural poor. Relatively far fewer Muslim girls are in schools.

But this dismal picture of literacy in India has however, begun, to change. As per the provisional figures of census 2001 there were 562.01 million literate persons in the country

and 3/4 of the male population and more than half of the female population are literate. The female literacy rate has increased by 14.87 percentage point (from 39.3% to 54.16%) as against 11.72% (from 64.3% to 75.8%) in case of males. Also, the gap between male-female literacy rate has decreased from 28.84 in 1991 census to 21.70 percentage point in 2001.

10.5.1 Schooling and Literacy

It has been pointed out that in order to be meaningful, a minimum of four to five years of schooling is essential so as to ensure that recipients do not lapse back into illiteracy. However, in a situation where 44 million children comprise the child labour force, and every third household has an earning child, national educational goals have to contend with individual strategies for survival. Sociologists as well as economists and educational planners have been concerned with finding ways to explain, as well as resolve this crisis. It has been clearly established that the high opportunity cost of education in relation to the poverty of families, makes schooling unattractive. The returns on education which normally takes a few years at school are low. Being in school means foregoing, or at any rate, limiting participation in paid work. When families live at the subsistence level, the costs in real terms are too high, and schooling is perceived as a poor investment which provides no definite access to better employment.

A number of studies in urban slums have borne out that formal schooling has a marginal role to play in the lives of girls. A recent Delhi study of Balmikis a sub-caste of the North Indian Bhangis or sweepers, found that as girls were expected to combine housework and traditional employment with marriage, schooling was found to be of little consequence. Almost 75 per cent of mothers whose sons were being educated, wanted them to complete school, while 50 per cent with daughters, admitted that their girls had not studied beyond class III. They left school because they had secured jobs, were married off or were needed to help with the housework, look after a younger sibling and so on. Also see Table I, showing the reasons for low enrolment of girls as reported by headmaster and teachers.

Table I: Reasons for Low Enrolment of Girls as Reported by Headmasters and Teachers

<i>Reasons</i>	<i>Percentage (%) of Headmasters</i>	<i>Responses from Teachers</i>
Economic Backwardness	49	61
Girls engage in domestic/gainful activities	45	37
Indifference/apathy of parents	41	49
Another School nearby	16	7
Social backwardness	14	12
Social backwardness	10	15
Inadequate teaching aids/craft/class equipment/ lack of playgrounds	4	6
Schools at a distance/communication difficulty	—	—
No separate girls' schools	1	7

10.5.2 Question of Illiteracy

In a Bombay slum it was found that illiteracy was three times higher since migrant population were prepared to send their daughters for only a few years to primary school, but hoped that their sons would finish school. As you know, competition for jobs of all kinds is becoming more and more intense. Coupled with the urbanisation process, we have a situation where young men from families with little or no education among the older generation, eagerly flock to classes and courses of various kinds whether one hopes to become a bus conductor, office clerk, or join the civil service, certificates, diplomas and degrees are valuable assets. This increased competitiveness also means that when resources are scarce, families will be more eager to spend them on a son, the traditional bread-winner, than on a daughter. Nonetheless across socio-economic classes and religious and ethnic groups, we find that more and more girls are participating in formal and non-formal methods of education. Among the growing middle classes an educated daughter is an asset. Often, their earnings are crucial for the well-being of the family.

For the bulk of Indian women however, the question, whether or not to work, is of no relevance: for generations, working class women have toiled in the fields, tended cattle, cooked meals for a large family, helped in building roads and so on. It is also among these groups that the indifference to education for girls is the greatest. Early marriage and restraints on the girls who are nearing puberty, reinforce this indifference. In the last two units, you have been introduced to the concept of socialisation; you are therefore familiar with how the family socialises boys and girls differently. When young girls perform deftly the job of stacking together large piles of firewood or make cow dung cakes of the right size and consistency, we know that they have learnt these skills at their mother's side. They do not need to go to school so as to help their families. The process of socialisation takes care of these functions. This is also true of the socialisation of young boys who go in to traditional occupations or are apprenticed early in occupations such as the match-stick making, lock-making and glass bangle industries.

Activity 2

In your family identify 3 women of different generations (such as, your Grandmother, mother, sister) and find out from them what level of education they have had (if at all). What were the reasons for them to dropout. Write a report of one page on "Women's Education in India" based on your findings. Share it with other students and discuss with your Academic Counsellor at your study centre.

10.5.3 Education and Employment

Thus, when poor families send their daughters to school, they rarely do so with hopes of better employment prospects: while it would be incorrect on our part to ignore the fact that there is a growing consciousness regarding the benefits of schooling, we should also be aware of the fact that education means different things to different groups. When a share cropper decided to send his six year old girl to the village school he probably does so because others in the village have sent their girls to school. Further, in a society where there is substantial violence against women there is a feeling that if a girl can read and write, she can at least communicate with her family after marriage. This creates a sense of security in the minds of many a parent, troubled by thoughts of their daughter's future. Of greater relevance to policy makers, however, is the view that the school can act as a care-taker for a few hours in the day: in a situation where institutionalised child care facilities are so woefully inadequate, policy planners are now thinking of ways by which the school can be made more attractive to older children as well. Mid-day meals, attaching a balwadi or creche to the primary school, as well as involving health workers in the process of education, are some of the measures being considered.

Thus, the process of making school more attractive to groups which have so far been indifferent, if not hostile, is not always easy. When such efforts have to contend with institutions and individuals who are not themselves convinced of the need to integrate children from varying backgrounds, the problems are magnified.

The fast growing higher education sector which caters to only a small segment of the population, absorbs almost as much, by way of resources, as the primary education sector meant for a much larger section of Indian society. In one way or another, most societies are faced with this issue of the demands of the few versus the needs of the many. Put in another way, quality, and therefore elite education, has to co-exist with mass education. The point at issue of course is whether enough attention is being devoted to strategies for making primary education more relevant, and hence popular. While there is no single crisis affecting Indian education as a whole there are many problem areas in each sector. It is nonetheless true that the issues arising out of the problem of privilege are of paramount importance. Inequalities of access to vital resources necessary for survival, render irrelevant and peripheral city-based discussions on how to increase educational enrolments. In the next unit we shall look at the internal workings of the educational system; this may help to understand better how the school or the text-book has also internalised the values of a hierarchical society. We shall also examine some proposed solutions on how to overcome the problems of illiteracy as well as the more general question, is the school relevant anymore?

Check Your Progress 3

Note: a) Use the space below for your answer
b) Compare your answer with the one given at the end of this unit.

1) Write a note on women’s education. Use about five lines.

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2) Discuss the question of schooling and illiteracy. Use about five lines.

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10.6 LET US SUM UP

We have seen in this unit how education implies a particular system of imparting knowledge. We have seen that this can be done both in formal and informal ways. We have mentioned in this unit how the system of education in India developed. The unit also informed us clearly on the development of education including that meant for women. More is being done to expand education, however, the situation today is much better than ever before.

10.7 FURTHER READINGS

- 1) Mckee, James B., 1974, Sociology: The Study of Society Holt, Rinehart and Winston New York.
- 2) Worsley, Peter, 1987, The New Introduction Sociology Penguin Books Ltd.. Middlesex.

10.8 KEY WORDS

- Education** : Teaching given through a specific organised system e.g. school and college.
- Formal** : Where there is a clear cut organisation following specific rules.
- Inequality** : When there is a lack of balance in distribution of rewards of money, benefit of education etc.
- Literacy** : Ability to read, write and comprehend in any language.
- Nai Talim** : Basic Education

10.9 MODEL ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress 1

- 1) Education has been defined as ‘systematic instruction’ for the “development of character and of mental powers”. Instruction refers to a process where by the learner acquires knowledge from the teacher. This knowledge has been processed and graded according to the age and intelligence levels of the average student.
- 2) The distinction between education and learning is that education is conducted in a formal organised system like school, college or university. In this system the teacher

organises the activity of the student. Learning process is one where knowledge is acquired informally without the need of a teacher. It is not time bound and can be life long.

- 3) Formal education is directly transmitted by the teacher in an organised and structured system. It leads to the acquisition of a formal degree or diploma. In comparison, non-formal education inspite of providing relevant information does not necessarily involves assessments, tests, etc. It imparts information through unconventional means such as use of songs, story-telling, etc.
- 4) The educational system in India can be traced back to the guru-shishya parampara or tradition of a personalised teaching by the guru. Later the understanding and interpretation of the religious texts became the basis of education. It was, thereby, confined to a minority of elite's who were generally the Brahmins. At the end of eighteenth century growth of urban area lead to the development of indigenou primary school or pathshala. In the early nineteenth century, the British rulers introduced Western style schools and expanded the field of learning trade, commerce, business, as well as, bu-reaucracy.

Check Your Progress 2

- 1) It has been universally accepted that educational institutions should play a more active role in bringing about greater equality amongst individuals. However, there is a difference between equal right to education and the right to equal education. A commitment to equal education for all is based on the assumption that everyone is alike. This is not the case. In an unequal society like ours, equality of opportunity means equal opportunity to try for education

Check Your Progress 3

- 1) The enrolment of girls in schools is very low in India. Even those who go to school are seldom able to complete even their primary education. Girls are the major dropouts in schools due to certain socio-economic reasons. They are required to learn household jobs and help in the care of younger siblings.
- 2) It is essential to have a minimum of four to five years of schooling. This is to ensure that the recipient of this schooling does not lapse back into illiteracy. The function of schooling is different for different class and section of people. Amongst the poorer section the rate of drop outs from school is very high. This is because very little immediate reward is perceived by them in remaining in school. Going to school means foregoing paid work or being available at home.

UNIT 11 EDUCATIONAL INSTITUTIONS

Structure

- 11.0 Objectives
- 11.1 Introduction
- 11.2 Education and Inequality
 - 11.2.1 Primary Schools
 - 11.2.2 Private Schools
- 11.3 Educational Profession
 - 11.3.1 Studies on Teachers
 - 11.3.2 Education and Teachers
 - 11.3.3 Achievement in School
 - 11.3.4 Writing Textbooks
- 11.4 Discrimination in Education
 - 11.4.1 Various Disciplines
 - 11.4.2 Science and Gender
 - 11.4.3 Scheduled Castes and Tribes
 - 11.4.4 Education and Voluntary Organisation
- 11.5 Let Us Sum Up
- 11.6 Further Readings
- 11.7 Key Words
- 11.8 Model Answers to Check Your Progress

11.0 OBJECTIVES

After you have read this unit you should be able to:

- explain the factor of inequality in the system of education,
- analyse various aspects of the educational profession;
- identify factors leading to discrimination in education; and
- describe the education of scheduled castes and tribes.

11.1 INTRODUCTION

In this unit on educational institutions we are going to teach you about education in various aspects. This unit begins with aspects of education and inequality. This includes types of educational institutions. The unit goes on to study the educational profession in some detail. It touches upon achievement in school, and some comments are made on textbooks that are used. The next section has a fairly detailed discussion on discrimination in education on gender basis, class basis and so on. This unit therefore provides fairly a broad idea of educational institutions.

11.2 EDUCATION AND INEQUALITY

After reading the last unit you may well assume that the hierarchical division within society make it difficult for education to achieve its stated goals. This is undoubtedly true, it is equally important to remember that the educational system itself is not free from inequalities. Over here we shall deal with stratifications within the school system, biases in text books and the processes of discrimination in the class. We shall then look at how the non-formal stream has been affected by the assumptions of the formal system. Finally we shall briefly examine suggested solutions to some of the issues raised.

In Britain there is a link between education in one of the expensive fee-paying public schools, and admission to the renowned universities of Oxford and Cambridge and access to top professional and management jobs. A small percentage of Britons control the share market as well as dominate in a number of other occupational fields. In India, the colonial legacy has resulted in similar trends: a student from a public school such as Doon School or St. Paul's or a high fee-paying non-residential private school is much more likely to gain admission to the country's better-known colleges and universities than his peer in a government school. The chief reason is that the former not only train students to compete for a limited number of seats but also to use the English Language fluently. Despite all our attempts at giving the national languages place in the sun, English remains the language of the elite or those who occupy dominant positions in society.

11.2.1 Primary Schools

According to recent figures, there are 6.9 lakh educational institutions in the country. Over 70 per cent of these are primary schools. These are funded by the government, municipal corporations and private bodies. The largest number of these institutions are funded and run by the government; however if we look at the figures of those who gain access to the prestigious institutions for higher education such as the IITs, IIMs, Medical Colleges and the professional institutions, a majority come from the small percentage of private schools. Clearly, government support to schools does not guarantee students' access to higher education, much of which is also funded by the government. Paying relatively low fees the son of a top civil servant or the daughter of a flourishing doctor train to be architects or engineers in institutions where public funds heavily subsidise education. In time they are absorbed in well-paid jobs in established institutions.

The majority of Indian children go to government and municipal schools, but only a few find their way to college and professional institutions. Again, for many of those in school, facilities are woefully inadequate: government figures indicate that 40 per cent of schools have no proper buildings nor black-boards, while almost 60 per cent have no drinking water facilities. On the other hand, the fifty-five odd public schools modelled after their British counterparts teach their students horse riding and archery, chess and photography in picturesque surroundings, and amidst much luxury. In a somewhat fresh attempt at providing rural and less privileged children access to similar schools, the government has launched its scheme of Navoday Vidyalaya or model schools. The aim of these schools is to provide deserving students, particularly in the rural areas, access to quality education irrespective of the economic status of their parents.

11.2.2 Private Schools

The government is supposedly opposed to the perpetuation of privilege through high fee-paying private schools; however, these Navoday Vidyalayas are doing precisely this, except that their catchment area is somewhat different. The powerful landed elite in rural areas, who had so far felt discriminated against by the educational system are now being provided with prestigious education for their children. In principle, while there is nothing wrong with the establishment of more quality institutions, these do not necessarily spread greater equality. At best they help in widening somewhat the base of privilege & opportunity. A report from Maharashtra, where 7 such schools are functioning, indicate that haste in initiating the programme has resulted in a somewhat uneven beginning. While one of the aims of these 'pace-setting' institutions is to encourage rural girls to participate in quality education, it has been shown time and again that parents are reluctant to send their daughters to co-education institutions. Further, the notion of co-education residential institutions at the school level is itself an innovative one; even the elite would perhaps hesitate to send their children to such institutions. Consequently, in the school at Amaravati, there were 29 girls out of a total of 120 students, and 8 out of 74 in the Tuljapur Navoday Vidyalaya. Given the dismal picture of girls' education, this is quite an encouraging beginning; what remains to be seen however, is how long these girls will stay on in these schools. It is more than possible that these Vidyalayas will soon become an essential part of the selective educational structures catering to the sons of the fast-growing rural upper and middle classes.

Thus we find that the educational system is not an independent agent of change but rather its institutions reinforce existing inequalities as well as create new disparities. For instance, the Navoday Schools are widening the divide in rural society, and even succeeding in

transmitting urban, consumerist norms to those so far protected from the school, namely, the attitude of teachers, biases in text books and so on.

Check Your Progress 1

Note: a) Use the space below for your answer

b) Compare your answer with the one given at the end of this unit.

- 1) How does inequality enter into primary educational institutions? Use about ten lines for your answer.

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11.3 EDUCATIONAL PROFESSION

If we look at the works of the well-known philosophers of education the assumption appears to be that if the legitimate needs of teachers could be met, they would be successful professionals. In the late twentieth century, the situation is somewhat different: the social base of those to be educated is being increasingly widened, while teachers tend to come from the hard core of the middle classes. In such a situation, a teacher's involvement with the job is determined by other factors which are almost as important as security of tenure and reasonable working hours. Essential for teacher-student empathy is the sharing of a common value code between the teachers and the taught. Further, if this is not possible, there is the need to appreciate that any culture which is different from that of the teacher is not necessarily inferior and in need of immediate reform. In India, students in elite privately-run schools have more facilities than those studying in government and municipal schools. This is also true of the extent of teacher involvement and identification with students and their problems. The typical public school product is expected to be truthful, fearless and cultured. Subsequently, he/she often becomes a member of the country's elite professions or a successful business person. Boys and girls from the top echelons of society are trained by masters familiar with the dominant norms of that particular culture. There is no basic conflict between the broad objectives of elite private and public schools and aspirations of the pupils' families. Both want preparation for high status and well-paid occupations.

11.3.1 Studies on Teachers

Comparative studies of teachers in urban private and government schools have indicated that the former find it easier to identify with their students. In the government schools, lower middle class and middle class teachers are keen to maintain their distance from their students, most of whom are from the working class. The usual reaction of teachers interviewed in the government schools is that their students are stupid, ignorant and cunning. Such attitudes are strengthened by value systems which stress differences in language, sentence construction and vocabulary as well as, the teachers' perception of decent behaviour. The British educational sociologist Basil Bernstein has dealt at length with how knowledge is transmitted in schools. He feels that there are distinct social class-based linguistic codes which determine class room interaction, either at the level of speech or through the written word. These codes favour the upper and middle socio-economic groups who consequently have access to and control over a particular style of life. This style of life which the sociologists

have characterised as the piling up of culture capital, constantly reinforces the relationship between social class and a particular kind of education: those children who do not follow the dominant middle class language of the classroom remain isolated, if not alienated.

Studies from the U.S.A. and Britain have shown how race and ethnicity become vital elements in the teacher assessment of students. Often, these are not borne out by objective intelligence tests. A British study established that middle class teachers tended to favour the more neatly dressed children as well as those whom they felt came from 'better' homes. This labelling can be harmful as students themselves soon internalise the stereotypes which teachers have developed of them. A study in an elementary school for black children in the U.S.A. found that students about whom teachers had high expectations became achievers while the performance of low-expectation students decline.

11.3.2 Education and Teachers

In the black area of Harlem in New York city it was found that teachers were systematically imposing white values, culture and language on the students. If children were unable to adapt to this essentially alien way of life, they were treated as potential failures. Teachers who were the primary agents in superimposing this culture were fully convinced of the importance of their role. The above analysis has highlighted two different pedagogical approaches: the first relates to deliberate neglect of the working class child and the second to school reform which attempts to stamp out a subculture and impose another on pupils from different backgrounds. Critics of American educational reforms in the Sixties found that the latter was being practised in many schools throughout the country. On the other hand, in India where the majority of the country's children up to the age of 14 years come from underprivileged homes and share little in common with either their teacher or the formal school curriculum, the problem is more of neglect. Implicit in this neglect is the belief that the middle class school curriculum and the culture it professes is superior to that of the poor child; hence if the child does not understand, the fault lies with him or her, and not with the teacher, teaching method or the curriculum. The assumption is that if the child was able to accept the middle class ways of life, as taught in school, the chances of social and occupational mobility would perhaps be much greater. The initiative for learning, however, lies with the child. On the other hand, in U.S.A., teachers are trained to make children learn an alien idiom. There are few concessions made to cultural and ethnic differences which may affect a child's adjustment process.

Activity 1

Visit a Government School in your neighbourhood one day and find out from its teacher(s) about the class background of their students and whether it is related with their performance in studies or not. Repeat the same in a Public/Convent School one day. Write an essay of two pages on 'Education and Inequality' based on your findings and share it with other students at your Study Centre. Also, discuss this topic with your Academic Counsellor.

11.3.3 Achievement in School

It is now accepted that school achievement is the outcome of a wide range of factors.

In India, where the problem of school drop-outs is admitted to be 'intractable', it is essential to carry out further research into the role of the teacher and curricula in the educational system and also the child's alienation from the system. Again, a working class child's staying on in school is also dependent on whether the family finds education useful. A high opportunity cost will take children away from school; so will the attitudes of parents who feel that teachers and school administration are unsympathetic. Apart from the teacher, textbooks and work assigned in class tends to be geared to the average middle class child. If you look at some of the prescribed school books, you will no doubt be struck by the fact that in the languages, often stories deal with situations and characters with whom children from certain homes can hardly have any familiarity: if the aim of education is to promote understanding, an obvious method would be through learning situations with which the child is familiar. At the same time, the perpetuation, or even creation, of stereotypes can, in the long run, be counter-productive. A case in point is the portrayal of girls and women in textbooks.

11.3.4 Writing Textbooks

It is now being increasingly recognised that the text-book, whether it teaches English or Mathematics, can, through the use of characters and symbols in certain situation become a powerful medium for the perpetuation of stereotypes and role models. For instance, an NCERT sponsored study in Hindi text books which are widely used in the country found that the ratio of boy-centred stories was 21:0. Again when the books made biographical references, 94 out of 110 relate to prominent men. In the thirteen English language text-books published by the Central Institute of English, Hyderabad, boy-centred stories outnumbered girl-centred ones by eighty-one to nine. Further, the general tenor in books, in both the languages was to portray boys as courageous, achieving and interested in science and technology; girls and women were rarely, portrayed in the role associated with economic activity or independence. A study of Marathi text books found that even when girls were seen as being employed, they were invariably portrayed in menial and subordinate roles.

Taking note of the fact that such gross deviations from reality could indeed affect self-perceptions, the women's Education Unit in the NCERT recently undertook projects to devise handbooks on how text books should be written so as to improve the status of women. The handbook for Mathematics demonstrates aptly how change in attitudes can be introduced through a supposedly gender specific subject. Earlier in the text book pro-male gender biases were depicted. At present gender neutral problems are asked to solve. For example, suggested problems ask students of class III to work out how much Lakshman had in his bank account before he distributed equal sums to his daughter and to his son. At the middle school level, ratios, graphs and equations are introduced through the biographical details of women scientists and mathematicians. Of greater importance than the sums themselves are the instructions to teachers who are asked to weave in the text while teaching students how to solve a problem.

The originators of these innovative handbooks are well aware of the fact that unless the teachers are convinced of the need to teach more imaginatively, children will concentrate on the solution only and not on the text. Clearly this is the crux of the problem: teachers are by and large a conservative force, who are not easily convinced of the need to teach or preach greater equality between the sexes through Mathematics, Physics or Hindi. Nor is it easy to start the process of text books revision or ensure that the same text books are to be taught in all the schools in the country. Further, text book writers themselves are singularly resistant to change as they feel that radical deviations would clearly disturb the well-entrenched expectations of both the school community as well as the family.

Check Your Progress 2

Note: a) Use the space below for your answer.

b) Compare your answer with the one given at the end of this unit.

1) Write a note on education and values. Use about five lines.

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2) Discuss aspects of achievement in school. Use about five lines for your answer.

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11.4 DISCRIMINATION IN EDUCATION

We find that it is not only text books and teachers who discriminate against certain sections of the student populations but that the process has grown deep roots within the system. Irrespective of the level of education being considered, Indian boys have an advantage over girls in terms of access, retention and the future use of their training. Further, in the case of the small percentage of the population which can exercise the option of going in for higher education, girls are invariably concentrated in the lower status, less competitive forms of education. In this, girls from the upper middle class and middle class share with the first generation literate son of a farmer or a potter, a common destiny. There is a distinct dividing line between the high status of relatively few medical colleges, institutes of technology, management and engineering and the bulk of higher education consisting of the proliferating degree colleges, polytechnics and technical institutes. While, by and large, the former are the preserve of boys from privileged background, the latter cater to their sisters as well as to boys who are unable to succeed in highly competitive selection tests which assume a fluency and familiarity with a certain sub-culture as well as the English language.

Thus the dual system of higher education which separates a select, self perpetuating elite from the majority trained in different institutions is divided not only on the basis of socio-economic status but also on the basis of sex. The relevant difference here is that while boys from certain backgrounds often cannot succeed in gaining admission to elite institutions, the girls in question are not allowed to try to succeed. While middle class boys too have to face pressures of various kinds when making choices, these are of a qualitatively different nature. In male-dominated society, the stress imposed on boys by the syndrome of achievement, examination and selection is not inconsequential; yet there is a commitment to getting into and in succeeding in wider range of courses through open competition. Theoretically, girls are supposed to have access to the same courses as boys. In actual fact, if they are allowed to go to college, they tend to flock to a few, selective 'feminine' areas of study. Boys are socialised to compete and succeed and girls to accept participation in well demarcated, 'safe' educational realms. These statements will become a little clearer to you if we examine some empirical data.

11.4.1 Various Disciplines

There is an assumption that girls are better at some things than at others. Of equal importance is the labelling of male-dominated disciplines associated with Science, Mathematics, and Engineering as more prestigious and requiring a high level of intelligence. A limited number of institutions specialising in these areas, access to which is determined by highly competitive entrance examinations, serve to create an elite crops in higher education. Girls as we shall see, are rarely among the chosen few. In India one major advantage of the 10+2+3 system (where 10+2 refers to the years in school and +3 to the time spend on a first degree) is that it makes the learning of Science and Mathematics obligatory for all students up to the class X (10) level. Yet, though this pattern of education was officially adopted in 1968, it has still to be accepted in a few states. Consequently, under the old scheme, schools can continue to offer Home Science and Art for girls rather than Science and Mathematics. However, we also find that schools under the new scheme find ways of countering the system due to the professed inadequacy of teaching staff: thus in the Jama Masjid area of Delhi, which caters to a largely Muslim populations, girls' schools are unable to offer Science and Mathematics because qualified women teachers are not available. It is also not improbable that such schools are in fact catering to the demands for education of a certain kind for girls from an essentially purdah society. That the notion of what is right and proper for a girl to study permeates the education system in general is evident from the kind of choices that girls make at the +2 level, that is for classes XI and XII. A recent study of Delhi Schools indicated that while girls constituted about 60 per cent of the Art stream and about 30 per cent in the Science and Commerce stream, over 40 per cent flocked to the relatively new vocational stream. Further, the subject-wise breakdown of vocational options showed that girls were concentrated in typing, weaving, textiles, health care and beauty culture while boys chose ophthalmics and optics, auditing and accounting in addition to office management. Again, for the socially useful productive work options in a non-academic area which was offered in classes IX and X, choices are markedly sex-typed and girls continue to do the same tasks in school as are assigned to them at home. However, a look at the performance of girls in school-leaving examinations in various parts of the country indicate that not only is the level of girls higher

than that of boys but also those who have opted for the Science stream often fare as well if not better; than their male peers. Taking the Delhi Secondary school (class XII) results for 1985, we find that girls secured a higher pass percentage than boys in all the four groups of Science, Humanities, Commerce and Vocational Studies. While over 70 per cent of those who opted for Science were boys, 60 per cent of the Humanities students were girls and the Commerce stream was evenly divided between boys and girls; the vocational group was more popular among girls. Interestingly, though a fewer number of girls were in the Science group, their pass percentage was as high as 83.8 per cent as against 70.7 per cent for boys.

Activity 2

Interview 5 male students and 5 female students about their choice of subject and career options. Write a page on 'Gender & Education: Pattern and its changes'. Discuss your answer with other students at your Study Centre, as well as your Academic Counsellor.

11.4.2 Science and Gender

Two important questions need to be asked. Firstly, how many girls who fare well in Science at the class X examinations do in fact opt for it at the +2 stage? Secondly, how many of those who offer Science for the final school leaving examination continue with it or with related subjects at the degree level? While it is difficult to give precise answers, there are indications that in some of the best schools in the country there is one girl to four boys in the Science section. Further, class room observations of teacher trainees show that these girls are quiet and reserved non-participants. While they were diligent about their home work and performed well in unit tests, they rarely took part in discussions which were dominated by the boys. The fact that they were in a minority may have accounted for their low degree of participation. Nonetheless, those who taught classes VI and VII found that adolescent girls were as assertive and definite in their point of view as boys, indicating that adolescent girls soon internalised the need to be submissive and obedient, rather than be questioning and argumentative, particularly, in a male-dominated environment. A principal of a leading co-educational school in Delhi commented that most girls who did take up Sciences, hoped to become doctors. The majority of those who were not successful in the premedical tests, went in for Home Science, the Natural Sciences, Bio-Chemistry, or switched to Arts subjects. Very few aspired to be Engineers, Research Scientists or Geo-physicists. With approaching adolescence, the socialisation of girls stresses docility, obedience and a sense of duty to the family collectively. Social scientists have pointed out that the inner life of the school reflects a hierarchy of authority, based on middle class domination; as we have seen, this is evident in linguistic codes as well as in the text books used.

Boys from underprivileged homes share many of these disabilities with girls. For instance, if we look at studies conducted among the Scheduled Castes we find that students often suffer because they are unable to comprehend all that is being taught to them. A more or less uniform curriculum in the regional language is not always comprehensible to children from a variety of linguistic and social class backgrounds. Both the language as well as the subject matter are often alien to some students who then drop out of the system. Further, corruption within educational institutions acts as further disincentives as families rarely have the resources to pay for routine "pass karani" and hospitality fee for examiners and others. Even then Scheduled Caste boys manage to make it to the portals of higher learning.

11.4.3 Scheduled Castes and Tribes

A Case study of thirteen Scheduled Castes and Scheduled Tribe students admitted to the B.Tech course at the IIT, Bombay in 1973 found that only five were still enrolled at the end of the second year. Though all had been through a crash course designed to help them overcome some of their social and educational disadvantages, this was clearly not enough to make up for the disabilities of birth. While half left because they found the academic standard too high, the rest complained of antagonism from their caste peers. Staying in the hostel, using cutlery and crockery as well as having to speak and write English were problematic. Only a very few qualify for these quality institutions; most are concentrated in colleges for general education or ITIs or their equivalent.

This is not to suggest that the Scheduled Castes are a homogeneous category and that all are as fortunate. Here too, some important comments are applicable as we find that some are

more equal than others. Reservation of seats provides the opportunity for a small percentage of the Scheduled Castes to compete while the large majority remain outside the system. The distribution of scarce resources within a large community has certain side effects, and the better organised and politically more powerful Scheduled Castes take the lion's share of seats. By widening the gap between the underprivileged and the more advantaged within the community, education creates new inequalities. Of course, we are not arguing against reservations but merely attempting to make you aware of the fact that even when policy makers intend otherwise, the beneficiaries of a particular strategy are not always those for whom it is really meant.

If we are talking about privilege and opportunity, it would be safe to conclude that large sections of the population which include girls, members of the Scheduled Castes and Tribes and those who are otherwise economically and socially deprived, are in fact non-participants in the formal educational system. In the earlier unit we had mentioned briefly that the non-formal system too suffers from a number of problems. A major difficulty arises out of the inability to devise syllabi and course material which are sufficiently relevant to the target population. Here again, as most text book writers and planning and teaching personnel are from the middle class, perceptions of what is required is often at variance with actual needs. In isolation, non-formal or adult education classes can be of limited use: it is essential that they should be linked to the wider issues of development and skill acquisition. Otherwise these programmes will remain irrelevant and pointless. As those involved with many such projects have pointed out, only those immediate requirements such as accessible drinking water supply, cheaper grain and medical aid when illness keeps them away from work or regarded as relevant matters. For poverty creates a legitimate indifference to "debating the fundamentals of citizenship, social integration, the sharing of political power".

11.4.4 Education and Voluntary Organisation

Increasingly, voluntary organisations, women's groups and others have been concerned with making non-formal education more relevant. This is not always easy in a situation where the education is barely trained to teach differently. Further, course material, flip charts, diagrams and so on are not always relevant. In such a situation, much is to be gained by innovation and enterprise: the experiences of some groups in Maharashtra indicate how a little imagination and initiative can go a long way in stimulating interest. In a non-formal class among women of the nomadic Gosavi group, participation was maximised by combining group singing, story-telling and the dissemination of basic health information with distribution of the primer.

Not many non-formal centres are run like the above. Both the formal as well as non-formal sectors suffer from excessive bureaucratisation and lack of imagination. Obsession with opening institutions without verifying whether existing ones are working as desired has resulted in Navoday Vidyalayas where the Nav Yug schools have not got off the ground. This is a problem which, to a greater or lesser extent, has been shared by several countries. Consequently since the end of the nineteen sixties a period of disillusionment with education set in, and concerned persons have been speaking and writing about alternatives. Few social scientists felt that schools should be abolished as they only spread inequality and taught children to compete excessively in a system based on a hidden curriculum. This curriculum measured a child's ability in terms of the amount of learning he or she consumed: results were more important than content. Experts who devised a unique method of educating the poor in Latin America, believed that it was confusing the issue if we assume that formal, structured education could help combat the disadvantages of birth.

Box 11.01

Ivan Illich (1971) was one of the main proponents of the deschooling society. He wrote a book with the same title **Deschooling Society (1971)**, Harper & Row. The aim of schools, according to Illich, should be to prepare students to make a better society and to live in the society successfully. This aim, he believes can be fulfilled by getting educated outside the walls of the formal school.

Other social scientists, such as, John Holt (*How Children Fail*, Del. Publishing Co.); Paul Goodman (*Compulsory Miseducation*, Horizon Press); Everelt Reimer (*School is Dead*, Doubleday and Com.), have also led the de-schooling attack on the educational status quo. They all belong to conflict school of thought.

However, these experiments too have only been partially successful. You are by now familiar that education, rather than promote positive change, can often act as a hindrance. For instance, as we have seen, its role in perpetuating new inequalities is not inconsequential. When you read the units on socialisation, social structure, status and role and so on, it will be easier for you to fit these two units into a wider context. Most social institutions change and are subject to modification as soon as they become a part of the essential interactive process. When studying sociology we should not have pre-conceived notions on what institutions should be like; instead we need to constantly remind ourselves that change and modifications are essential for human growth and survival.

Check Your Progress 3

Note: a) Use the space below for your answer

b) Compare your answer with the one given at the end of this unit.

1) Fill in the blanks:

a) Irrespective of the level of education being considered important have an advantage over in terms of access.

b) The dual system of which separates a select, self-perpetuating elite from the majority trained in indifferent institutions is divided not only on the basis of status but also on the basis of

2) What is the situation for the education of scheduled caste and tribes? Use about five lines.

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11.5 LET US SUM UP

In this unit you have learnt various aspects of educational institutions. We will mention here the themes that were tackled. Firstly the theme of education and inequality was discussed. Secondly various aspects of the educational profession were considered. Thirdly the question of discrimination in education was taken up. These themes have been discussed in various aspects. The discussion was both wide ranging and detailed.

11.6 FURTHER READINGS

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11.7 KEY WORDS

Achievement	: Refers here to performance in academic pursuits e.g. marks in class.
Discrimination	: To have an attitude against certain types of student, e.g. poor students.
Gender	: There are two genders – male or female.
Innovative	: Refers to any new steps in education, e.g. audio-visual aspects to ordinary printed lessons.
Purdah	: A veil which hides the face. Also refers to the social practice by women of concealing one's face in the presence of certain categories of male relations.

Opportunity Cost : Loosing of particular monetary benefits (opportunity) to gain some other one. For example a young man gives up an opportunity to join a service to pursue his study. Here service is the opportunity cost.

11.8 MODEL ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress 1

- 1) Inequality enters the primary educational institutions through the kind of educational facilities that are provided to the students. The majority of Indian students go to government and municipal schools. Out of these only a few find their way to college and professional institutions. While for a minority of students who come from better off families, public schools provide educations. These schools have best facilities in terms of quality as well as quantity. Students from these institutions generally, go on for higher education and do well there. They also acquire jobs later. Thus inequality is perpetuated in our system of education.

Check Your Progress 2

- 1) Values enter into education at every level. Often a student and her/his teacher belong to different classes of the society. They are brought up in different value-systems. Therefore, when a teacher tries to change the way of dressing or speaking of a student he or she is imposing his or her values on the child.
- 2) School achievement is the outcome of a wide range of factors. The role of teachers, the curricula and text books play an important part in encouraging a child, Parental initiative and sympathy and understanding of the teacher affects the child's progress. Otherwise the child becomes alienated and loses interest.

Check Your Progress 3

- 1)
 - a) Indian boys, girls
 - b) Higher education, socio-economic, sex
- 2) In spite of government support the scheduled caste and scheduled tribe students are not able to overcome some of their social and educational disadvantages. This is clearly evident from the case study conducted in various parts of the country. (referred to in the section 11.4.3)

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