

# *E-CONTENTS*

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## **EDU-C- Sociological Foundations of Education-I**

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### **Unit II: Education and Social System**

- **Concept of Social System**
- **Education as a Social System-its characteristics**
- **Relationship of Education with Kinship, Religion, Polity and Economy**

## **SOCIAL SYSTEM AND SOCIAL STRUCTURE**

Human society is a set of connections of human relations, interactions and interdependences. The interaction of persons takes place under such circumstances that such a course of interaction may be called a system. System refers to the logical arrangements of parts. Social system refers to the orderly collection of parts or components of society particularly human interactions. Every individual in the practice of interaction influences each other. Their interrelationship and interaction presume an exact model which is termed as social system.

The concept is nevertheless restricted to interpersonal interaction alone, it also refers to the scrutiny of groups, institutions, societies and inter-societal bodies. It may, for example, be engaged in the analysis of an educational institution, or the state, or the UNO as social system which have configuration of interrelated parts.

David Papenoe says, "Social system refers to any kind of social grouping, from a group of two friends to a large complex society." It is extensively used in sociology because it makes us to think of the way in which social units fit together into a whole and the basic similarities among all forms of social interaction. We can look at the social system of a high school and see how it extends with the social system of a business firm or we can compare family with a football team. Each is a social element in which people follow a particular set of goals depending upon one another in various ways and sharing a sense of common character as a group.

The theory of social system has been used most clearly and self-consciously in modern 'Functionalism' but it was understood as much in 19<sup>th</sup> century's social thought. 'A social theory which delights social relations, groups or societies as a set of interrelated parts which focuses to uphold some frontier or harmony of the parts is based unequivocally or absolutely on the theory of social system.'

The main proponent of the most contemporary theory of social system has been Talcott Parsons. The sociologist, Talcott Parsons has attempted to give a new scientific and a logical clarification to the concept of social system in his books '*The Structure of Social Action*' And '*An Outline of the Social System*'.

Talcott Parsons has put forward various vital and precious thoughts about the social system or social group. His thoughts in this regard are known as 'Theory of social system'. This is also known as sociological theory. According to Parsons, sociology functions in two fields: the broader field and narrower field. According to these fields, the scope of sociology is understood. In regard to sociological theory, he has said:

"That aspect of the theory of social system which is concerned with the phenomenon of the institutionalization of patterns of value orientation in the social system with the conditions of that institutionalizations and of change in the patterns with conditions of conformity with a deviance from a set of such patterns and that motivational process in so far as they are involved in all these."

## **DEFINITIONS OF SOCIAL SYSTEM**

There are different sociologists who have defined social system keeping in consideration the different social settings, social processes and social organizations. Some definitions on social system are given as under:

According to David Papenoe, "A social system is a set of persons or groups who interact with one another; the set is conceived of as a social unit distinct from the particular persons who compose it."

*A Dictionary of Social Sciences* by Julius Gould and William-I-Kolb, "A social system is the system constituted by the interactions of a plurality of individual actors whose relations to each other are mutually oriented (i.e. are defined and mediated by a system of culturally structural and adhered expectations."

According to Manjundar, "A social system is defined in terms of two or more soul actors engaged in more or less stable interaction within a bounded environment."

Ogburn has simplified Talcott Parson's definition on social system in the following way: "Social system may be defined as a plurality of individual's interaction with each other according to shared cultural norms and meanings."

## **CHARACTERISTICS OF SOCIAL SYSTEM**

- A social system has its own boundary with the help of which it can be distinguished from other social systems.
- A term social system denotes a sociological concept that has been evolved to study society.
- Individuals in a system behave in accordance with their shared cultural norms and values.
- Individuals in the system act together in pursuant of common goals or rewards.
- Individuals in their actions take account of how the others are likely to act or behave.
- Social system as a concept may represent the entire society or a number of sub-systems such as political system, economic system, judicial system etc. that are found within the society.
- Social system consists of two or more individuals among whom we find an established pattern of interaction.

## **ELEMENTS OF SOCIAL SYSTEM**

According to Loomis, "The social system is composed of the patterned interaction of members. It is constituted of the interaction of a plurality of individual actors whose relations to each other are mutually oriented through the pattern of structured and shared symbols and expectations. The common elements of social system are as under:

## **Belief and Knowledge**

Any proposition about any aspect of the universe that is accepted as true may be called a belief. According to D. Kerch and R.S. Crutchfield, "A belief is an enduring organization of perceptions and cognitions about some aspect of individual's world." A belief may be true or false. It may be verifiable or not. But the people who hold it consider it to be true. Belief furnishes the cognitive basis for social action. The significance of belief is not determined by the objective truth or falsity of the belief. The belief that there is no God will make the social relationships of people different from the relations of those who believe in God. The belief that capitalism is bound to decay may make people optimistic. We find a number of beliefs held by the primitive people. Even today the people hold a number of beliefs. The Hindu social structure is founded on beliefs about the existence of God, the theory of rebirth and the doctrine of Karma. The Indian caste system is based on Karma theory. According to Loomis the testing and validation of the cognitive aspect of belief is also important. It will make for progress and provide dynamism to the social system.

## **Sentiment**

Closely related to belief is the element of sentiment. Sentiments represent 'what we feel' about the world. Sentiment is the chief element articulated in the internal pattern of a social system. The sentiment of the external pattern is those which members bring from the outside. Sentiments are acquired. They are the product of experience and cultural conditioning. Our cultural values and social goals influence and control our sentiments. The sentiments of love, benevolence, charity, nationalism, internationalism etc. are created by our cultural conditioning. The sentiments may be of various kinds viz. intellectual, ethical, aesthetic, religious etc.

## **End, Goal or Objective**

The end, goal or objective creates social system. The members of a social system expect to accomplish a particular end or objective through appropriate interaction. Had there been no human needs, goals or ends, there would have been no society. The human needs, goals and ends determine the nature of social system.

## **Norm**

Norms are the standards for determining what is right and wrong, appropriate or inappropriate, just and unjust, good and bad in social relationships. Every social system is possessed of its norms which the individuals are obliged to observe. Some norms are general and may not be violated by anyone; other applies only to particular individuals and status roles within the system. Particular norms may be especially crucial for special social systems. The norms of 'efficiency' are of great importance in the economic system. The norm of 'fair play' is of importance in athletic activity. The concept of social system implies order. Hence a major

criterion for delineating a social system is simply the existence of consensus with respect to the appropriate ways of behaviour.

### **Status Role**

Status is the position which an individual has in society. In a social system each individual has a status. The place in a particular system which a certain individual occupies at a particular time is his status with reference to that system. The element of status is found in every social system. In the family we have the status of father, mother, son, daughter, etc. likewise there are statuses in a club, school, union or factory. The status of an individual may be ascribed or achieved. The ascribed status is one which an individual gets at his birth. It is conferred to him by his group or society. It may be based on sex, age, caste or colour. The achieved status is one which an individual achieves by his efforts, a man born in a low caste family may by his effort, become the Prime Minister and achieve thereby a high status. There are some functions attached to each status which are called roles. In a social system individuals are expected to perform their roles in accordance with their statuses. There is a role fixed for each status. The individuals may change but statuses remain unchanged. An individual acting as principal may die. His place is taken by another individual.

### **Rank**

Rank as used here is comparable with 'standing'. It includes the significance an individual has for the system in which the position is accorded. It is determined by the assessment, placed upon the person and his acts in accordance with the norms and standards of the system. A political leader now a days enjoys higher rank than a teacher in modern society whereas in ancient times the teacher enjoyed higher rank than that of even the king.

### **Power**

Power refers to the capability to control others. There might take place any conflict among the different parts of the social system. Such conflict is damaging. Thus, a argument may happen among the students and teachers which are injurious for the competence of the institution. There should exist some authority with the capacity to control both the teachers and students. Such power is vested to the head of the institution. Thus, each social system gives power to some individual or body of individuals to confiscate worry from amongst the system. In the state the ruler, in the family the father, in the union the president has such powers. This power always resides in the status-role and not in the individual as such. It is the authority of office. Thus, the authority of the principal, priest, father, president and policeman resides in the particular office. As soon as an individual ceases to hold the office, he no longer exercises the authority of that office. An ex-principal cannot direct the students and an ex-president cannot call the parliament. Authority, therefore, implies some degree of institutionalization.

## **Sanction**

Sanction refers to the rewards and penalties given out by the members of a social system as a tool for including agreement to its norms and ends. Sanctions can be constructive or harmful. The positive sanctions are the rewards which may include wages, profits, interests, esteem, praise, privileges etc. the negative sanctions are the penalties and punishments.

## **Facility**

A facility has been defined as a means used to achieve ends within the system. It is essential that the individuals in a social system should be provided with sufficient amenities to allow them to carry out their roles professionally. Facilities should not only exist but should also be utilized. Mere existence of facilities is of no use unless these can be utilized. The ends, goals or objectives of a social system can be realized only through the use of facilities. The utilization of facilities highlights organized ends, beliefs and norms that might otherwise stay unclear. To put it other way, a society depicts its ends, beliefs and norms by its collapse to make use of certain existing facilities. The farmers may be having the facilities of tractors and fertilizers but unless they utilize these facilities they may not be able to increase their production and save time and energy. The use of tractors may require a reorganization of land system since the facilities of a tractor cannot be utilized if the land is of a very small size. There may even be some resistance to its adoptions. Unless these facilities are used, goal of self-sufficiency in food cannot be achieved. If we use the nuclear energy for peaceful purposes; it shows our belief in peace. But if it is used for manufacturing nuclear bombs it would show that we are making preparations for war. Thus, it is the use of the facility rather than its intrinsic qualities which determine its significance to social systems.

## **STRUCTURAL COMPONENTS OF SOCIAL SYSTEM**

There are various structural components of the social system. According to Talcott Parsons these are:

1. Kinship system,
2. Power system, and
3. Religion and value integration.
4. Stratification,

## **SOCIAL STRUCTURE**

The word *structure* originally means, the construction of a building. Generally, structure began to involve interrelations between the parts of any whole. It also began to be used in anatomical studies. The term social structure became popular among the sociologists and social anthropologists in the decade following World War II. During the period it became so stylish to use this term that it came to be in practice to 'almost any planned arrangement of social phenomenon'.

Since long, numerous efforts have been made to describe social structure but still there is no agreement of opinion on its definitions. The following are some important views on social structure:

According to Talcott Parsons, "Social structure is a term applied to the particular arrangement of the interrelated institutions, agencies and social patterns as well as the statuses and roles which each person assumes in the group."

According to Ginsburg, "The study of social structure is concerned with the principle forms of social organization, i.e. types of groups, associations and institutions and the complex of these which constitute societies.... A full account of social structure would involve a review of the whole field of comparative institutions."

According to Johnson, "The structure of anything consists of the relatively stable inter-relationships among its parts; moreover, the term part itself implies a certain degree of stability. Since a social system is composed of the inter-related acts of people, its structure must be sought in some degree of regularity or recurrence in these acts."

According to Maclver and Page, "The various modes of grouping.... Together comprise the complex pattern of the social structure..... In the analysis of the social structure the role of diverse attitude and interest of social beings is revealed."

According to Radcliffe Brown, "The components of social structure are human beings, the structure itself being an arrangement of persons in relationship institutionally defined and regulated."

According to S. F. Nadal, "We arrive at the structure of society through abstracting from the concrete population and its behavioural pattern or network (or system) of relationships obtaining between actors and their capacity of playing roles relative to one another."

The main aspects of social structure of Indian society are as under: family, caste, religion, ethnicity, class and polity.

### **EDUCATION AS A SUB-SYSTEM OF INDIAN SOCIETY**

In the context of education, 'social system' refers to the internal association and process of education analyzed as a rational unit which is distinguishable from other aspects of society. Education cannot be separated from its social setting because those engaged in education are also the ones who bear with them the symbols and orientations that recognize them as members belonging to different sections of society. Children bring with them a certain culture. They have learnt certain patterns of speech, certain behavior and certain orientations to life from their family and neighbourhood. Children do not plunge their enunciation or style of dress soon after entering a school. These are often restrained yet deeply entrenched. Social background is significant to the investigation of the relationship between education and socialization because it familiarizes a child to enter into a certain patterns of relationship, or to have certain responses to the school. Social background, however, is not the only feature. Peer

relationships are equally important.

Education is a process which helps in the achievement of determined living for every individual in society. Educational arrangement acquires intricacy through a process of social change. Education in this respect is a process which helps the members of the society to adapt to the constantly changing aspects of society. Recently the sociological division has emerged and it opens up new grounds in our traditional understanding of the perspectives of education in moulding society. These premises are discussed as under:

One of the premises of sociology is that the individual is born into situations resulting from the operation of forces, historical and modern. These forces might be philosophical, social, political or economic. The second premise is that the individual, in the process of his socialization, gets himself acknowledged with the structure and goals of the society. Education may be viewed as a self-contained social system with a distinctive organization and unique patterns.

Education is an important subsystem of social system. It has a well-defined structure and sets of roles and it affects other social systems. According to Clark, "Education system has a definite bearing on the society which possesses it. The economy, political organization, social stratification, culture, kinship and social integration of any society are closely linked with education."

Thus, from the above backdrop, education is an agent for transference and progression of knowledge as well as socialization of individuals. It is a social sub-system and is accountable for bringing about positive changes in other social system.

## **CHARACTERISTICS**

The following are the characteristics of education as a sub-system:

- Education is a powerful and strong agent towards building social individualism.
- Education system emerges as a result of the working and dynamics of different institutions of the society.
- Education system through its experiences enriches the discipline of education and gives new illumination towards the solution of education problems.
- Educational institutions such as schools and colleges provide opportunities for meeting the needs of man to pass on the desirable characteristics of his culture in the form of values, norms etc.
- It also helps to mould the society in the desired direction.
- It develops respect for social norms as well as values, knowledge and understanding in an individual for making him responsible and effective member of the society.
- It studies the interaction system which emerges from the structure and functioning of human groups, and also helps the child to understand these interaction parameters.

## **EDUCATION AND ITS RELATIONSHIP WITH INDIAN SOCIAL SYSTEM**

The progression of industrialization where the economy shifts from agriculture to manufacturing and then to service industry very considerably affects the nature of educational institutions. Actually in such a situation the demands of the society vary from manual to intellectual and from low to high degree of skills. In fact, with the advancing industrialization, the educational porch of service rises and there is a continuous need for training persons in professional skills. In the Indian situation education has become a major need for our economy. Industrialization emphasizes research for pushing up more production, specifically at the level of sophisticated electronics. In this situation some problems of sociological awareness may also appear wherein the social structure and which may hamper development, in the sense that educational institutions may overproduce technicians and skilled persons thereby increasing unemployment. These are some of the basic approaches which distinguish mutual relations between economy and education in a technological society.

India, being developing country, places a lot of stress on science and technology. Science and technology have provided at marvelous increase to the Indian economy since independence. Needless to say, education in India has been geared towards scientific and technology advancement. When our country gives stress on science and technological higher education much expenditure has to be incurred on education. Spending on education incurs outlays on buildings, outlays on administration and other facilities, and expenditure on teachers' salaries, scholarships, books and laboratory facilities. This seems to be appropriate on the ground that the rate of return from education is highest for the economy when education invests in science and technology. In industrial society, education is required to produce new technology through research, professional and scientific manpower through training. Thus, industrialization and the ensuing economic concerns are forces that lead to expansion of the educational system in educational societies.

Another factor that affects educational development is the economic status of the people. B.V. Shah in his study *'Social Change and College Students of Gujarat'* observes that nearly 52 percent of the college students come from families which are engaged in white collar jobs. Victor D'Souza in his study *'Education, Social Structure and Democracy in India'* has concluded that the socio-economic background of the parents is responsible for the quality of education of children.

Economic structure as a determinant of educability clearly indicates that in the present set up of the society, regardless of the fact that there is equal opportunity for all, persons belonging to higher occupations or income groups get high quality of education. This leads us to say that the students coming out of improved institutions would occupy higher occupational roles in the society. Thus, in the future Indian society, the economic elites would carry on to manipulate decision making process of the country at different levels.

## **KINSHIP IN RELATION TO EDUCATION**

The kinship system refers to a set of persons recognized as relatives, either by virtue of a blood relationship, technically called 'consanguinity' or by virtue of a marriage relationship that is through what is called affinity.

Most of us tend to regard the kinship system into which we are born and in which we are reared as natural. It will seem natural and right to us that certain close relatives should be tabooed as marriage and sexual partners, and we feel quite certain that disastrous consequences would follow any contravention of the taboos. We may similarly think it natural that certain classes of persons are preferred as marriage partners or we may on the contrary think it very unnatural that any person be so designated.

Kinship system represents one of the basic social institutions. It is universal and in most societies plays a significant role in the socialization of its members and the preservation of group cohesion. It is completely significant in the primordial societies and extends influence on almost all their activities viz. social, economic, political and religious. Robin Fox defined kinship as, "Kinship is simply the relation between kin that is persons related by real, putative or fictive consanguinity." Kinship usages are noteworthy in understanding kinship system as such.

Kinship usages serve two main purposes:

1. They make groups or special groupings or kin.
2. The kinship rules govern the role of relationship among the kins.

Kinship practice provides guidelines for interaction among persons in these social groupings. It defines proper and satisfactory role relations. Thus, it acts as a watchdog of social life.

### **Structural Principles of Kinship**

The kinship system is governed by some basic principles which can be called the 'facts of life'. Robin Fox has given four basic principles of kinship. These are as under:

- The women have the children,
- The men impregnate the women,
- The men usually exercise control, and
- Primary kin do not mate with each other,

These doctrines highlight the basic organic fact on which kinship system depends. Men and women indulge in sexual intercourse and as a result women bear children. This leads to blood ties between the individuals and the special terms are used to recognize this relationship viz. mother, father and son and so on. The relationship based on blood ties is called consanguineous kinship, and the relatives of this kind are called consanguineous kin.

### **Types of Kins**

Kinship has got various ramifications. On the basis of nearness or distance, kins are classified into primary kins, secondary kins and tertiary kins. Every individual who belongs to a nuclear family finds his primary Kins within the family. There are eight primary kins. Outside the nuclear family the individual can have thirty three types of secondary relatives. Tertiary kins refer to the secondary kins of our primary kins. Anthropologists have spoken of 151 tertiary kins.

## **EDUCATION AND KINSHIP**

The family is an institution most closely connected with the process of socialization. Apparently, one of its main function is to care and rear children born in it. We experience a process of socialization first as infants living in families and later as we grow up, attend school and work place. It is here that we develop a sense of 'self' and personal identity.

Socially competent behaviour encompasses a range of socially valued behaviours and characteristics including cognitive development, internal locus of control, instrumental competence and conformity to parental standards. The confluence model of intellectual development adds a contextual dimension to the basic socialization theory. It is argued that intelligence in children is increased to the extent that they are able to interact with persons more mature than themselves. Thus, the younger siblings a child has, the more the child interacts with less mature persons. Consequently, less intellectual development may be expected. The reverse of this is also true. The child's intellect is seen as a function of the average of the intellect of his family members. Since this view emphasizes the importance of verbal interaction it should be expected that verbal intelligence would be affected more than non-verbal intelligence. This is the opportunity provided by the family to the child.

The school age child continues to live in the parental house and to be highly dependent emotionally as well as instrumentally on his parents and other members of the family. But he is now spending several hours a day away from home subject to the discipline and the reward system which are essentially independent of that administered by the parents. Moreover, the range of this independence gradually increases. As he grows older, he is allowed to range further territorially with neither parental nor school supervision and to do an increasing range of things. He often gets an allowance for personal spending and begins to earn some money of his own. Generally however, the emotional problem of dependence- independence continues to be a very significant one through this period, commonly with expressions by the child of uncontrollable freedom.

Another reason which influences the child's understanding in school is more direct, involving parents visit to the school, explanations of the child's experience in school, help in completing child's homework and so on. Keeping in view the relationship between education and kinship, it is clear that families persuade the educational process in two ways. (i) they provide the kind of interpersonal stimulation that leads to development in the child of

characteristics that are functional in a school setting, and (ii) they also guide, coach, explain, give confidence and intervene on behalf of their children in orientation to the school experience. They clearly help children to 'obtain the knowledge, skills and temperament that make them more or less able members of their society'.

## **EDUCATION AND CASTE**

One major feature of the Indian social stratifications is the caste system. Castes may be defined as a social class in which membership is strong-minded by birth and from which there is almost no perpendicular mobility. Castes which are historically exploited for being socially substandard have now been granted some constitutional safeguards and protection in India. These constitutional efforts provide equal opportunities to the backward castes. Special facilities in education are given to these sections by the government of India. But still, caste is a leading social determinant of educability in India.

In the study of B.V. Shah, very few students come from the lower castes in Gujarat. "The only 3 upper castes account for 88 percent of students in higher education". Of course, it should be admitted that the lower castes were unenthusiastic during the previous decades to send their children even to the high schools. Today they have come ahead for elementary schooling, but the reality remains that very few students of lower castes come to the higher educational institutions.

Again to quote the study of Victor D'Souza who has conducted his study in *Dandeli* (Madhya Pradesh), among the Hindu castes such as artisans and allied castes, the amount of education is better than that in the category of warriors and trade castes. This is accounted for by the human industrial setting of *Dandeli* which provides facilities to the artisan castes to acquire skilled occupation relatively more easily to improve their educational background. Concluding the findings D'Souza says, "The caste and occupational background of parents influence the education of children as regard the degree of illiteracy, the amount of education and the quality of education."

## **EDUCATION AND RELIGION**

Traditionally, education was conquered by religion. Religion legitimized the content and process of education. The status and roles of the teacher and the taught and what is worth teaching required legitimization from religion. Even the external linkages of the school, in terms of the nature of its access and route through its various levels, were connected with social stratification which was in turn largely determined by religion. Religions like Hindu, Muslim and Jaina, communities managed education institutions as an act of charity. Later, during the early decades of the 19<sup>th</sup> century, Christians also joined the line to proliferate their system of education.

Religion has played an important role in the improvement of education ever since the beginning even before the formation of schools. The first school was Gurukula where the only aim of education, was the religious persuasion.

During Vedic period, education was considered enlightenment. It was believed that education that removes difficulties and enables us to comprehend the true value of life. A person who does not acquire the light of knowledge may be actually described as blind. It was also believed that if a man has to attain salvation '*mukti*', it is possible only through education. It is education which helps an individual to set free himself from the cycle of birth, death and rebirth.

The history of education in Buddhist period is interrelated with the history of monasteries and viharas because there were no self-governing educational institutions or centers other than those religious centers. Buddhist education came into being in the 6<sup>th</sup> century BC. The entire education scheme was controlled and supervised by the monks. It comprised both religious and well as secular type of education.

Christianity is the religion that has most affected education. The pope commanded more respect and power than the king, the church taxed the people and the church dictated the laws of the land. The church is in charge of the people's souls, so they took accountability for everything else.

In a society where religion and knowledge in general and science in particular do not go hand in hand, it seems essential to briefly explain the place of education in Islam. Islam, in theory as well as in practice has always promoted education. Characteristic mark of human beings over the angels is knowledge:

*"And Allah taught Adam all the names..." (Quran)*

The first verses of the Quran began with the word:

*'Read. Read in the name of thy Lord who created; [He] created the human being from blood clot. Read in the name of thy Lord who taught by the pen: [He] taught the human being what he did not know.'* (96: 1-5).

Education in Islam, is usually divided into two broad categories: there is a well-known saying '*al-ilm iman: ilmu- adyan wa ilmu abdan*'- knowledge (education) is of two kinds: the knowledge related to religions and the knowledge related to (human and physical) bodies." What has been said above on the significance of education consigns to both, the religious as well as the secular education. *Mullas* work as teachers who teach in *Madrasas, Maktabas and in Khankas*. They are permitted to develop the curriculum for the schools.

In conclusion, religion has a significant part to play in education all over the world. The spiritual aims of education can only be attained through the process of education. There are still some lasting reminders, though, such as colleges once built for religious purposes but now the prominent secular education centers. Some examples are Harvard University, 1636, College

of New Jersey, later named Princeton, founded by Presbyterians in 1746, Kings College, later named Columbia University, founded by Anglicans in 1754 and the College of Rhode Island, later named Brown University, founded by the Baptists in 1764, Darul-Ullom Deoband in 1866 and Darul Ulum Nadwatul Ullom in 1893. But needless to say, the contributions given to education by religion can never be replaced or taken back and maybe it is better that way.

In Indian context the relationship of education with religion can be summarized in the following three points.

1. All the aims of religion can only be attained through the process of education.
2. An ideal religious Indian society can only be created through education.
3. All religious philosophies can be understood, perpetuated and followed by only through the reflection of education.

### **EDUCATION AND CLASS**

There is no denying that it is very hard to divide social class from family as a factor in influencing socialization. All the factors viz. family, peer group, gender, class, race and caste are interrelated and interacted with each one. A social class to which a student belongs to has an important bearing on the patterns of child rearing, language and socialization and in turn, education in school and beyond it. Hence, the issue of social class and its relationship with family socialization and its implications on the schooling process needs to be understood in detail. One writer who has determinedly pointed out the significance of social class in understanding educational opportunity, educational achievement and patterns of disparity is *Halsay*. He has argued that liberal policy makers 'failed to notice that the major determinants of educational achievement were not schoolmasters but social situations, not curriculum but motivation, not formal access to the school but support in the family and the community'. In this context, an understanding of the terms, 'material disadvantage' and 'cultural disadvantage' becomes very significant.

Often at school, the middle class child is clearly at an advantage as his level of curiosity is high. Since he is trained to think labour and plan for the future, he is able to make the most in school where the center is on linking the present to a far-away future. The social structure of the school creates a framework that he is capable to accept, respond to and utilize. The child belonging to the working class is bewildered and weak in such a situation and is not able to make the methods and goals of the school personally momentous.

Predominantly working class schools, for instance, emphasize the importance of following rules, offer curriculum which train students for blue collar and grey collar jobs and usually have the least academically oriented facilities. Schools in the well-to-do suburbs, on the other hand, use relatively open teaching systems in which teachers are less strict and less rule bound. Students take 'harder' courses are offered more electives, participate more in school planning and are prepared for positions where they will have less direct management and will

have to be motivated by a more corporate form of 'team spirit' and more delicate influence relationship.

## **EDUCATION AND POLITICS**

The main goal of every society is to continue to exist. This is also factual of any individual group or sub-culture. Secondly, society is concerned with the quality of life which is dependent on the level of health, constancy, adjustment and impartiality preferred by the society. In order to carry on to exist, there are minimum necessities for survival. The existing tasks are carried out by social institutions viz. the family, the educational system, the economy, the polity, the health and welfare system and the religious and moral systems. Each of these social institutions is a major area of organized social activity required for social stability. Although each of these institutions influences the cognitive and affective and psychomotor maps of all members of a society, their utmost brunt is on the young members of society.

The formulation of a national education plan and its flourishing conduct is the important responsibility of the state. The educational plan should be such as to utilize the interests of all the classes of the society. Education begins in the family and continues throughout the schooling of the child. It is the duty of the state to see that proper education of the child takes place both in the family and in school. If the family and the school do not accomplish their responsibility properly, it is the duty of state to make proper arrangements for the education of the child. For these it should make suitable rules and regulations and generate such situations that the family and the school are forced to execute their obligations in this regard.

The forces which shape the future of education in India are political in nature. According to T. B. Bootomore, "The present India has two elite groups- the high officials and the national political leaders- who have predominant influence and are indeed responsible for India's effort to become a modern industrial nation." The people who have political authority are trying to get political mileage out of educational policy. As a result of the educational facilities increasingly given to the minority groups, a new class of men with power is also emerging. The new faces which come into view in power structures are members of minorities and scheduled castes, scheduled tribes. These groups are also granted security and safety measures besides sufficient facilities of education.

Thus, at this point those who are educated in schools and universities and the gifted ones of the masses are not in a position to influence educational policy. But when the country is passing through the process of modernization, more and more services of the technically skilled and specialists will be required at the levels of decision-making and execution, and thus, their role in politics will become important.

The influence of politics on education is not just restricted to the Indian context, but can be seen in other countries also. The Soviet Union that emerged after Russian revolution in 1917 had the communist agenda, and it relied heavily on education to solve its political, economic

and moral problems. All the policies had the aim of communism and the educational institutions are to play a leading role in this.

Nazis, in Germany also gave particular attention to education. They completely controlled the German educational system and private schools were taken over. They were thus determined to mould the new generation to accept Nazi principles.

The education system of the country cannot be seen as operational in segregation as a impartial category. It would be misleading to presume that the process involved in education planning is rational. They are influenced by the wider political, cultural and economic domains. Education can be efficient instrument to be responsible for and further entrench their power in the society. Education has served different ideologies. The process of education planning involves creation, distribution and reaction and it takes place under the shaping influence of the economy, politics and culture. The information that is accessible in schools for distribution is related to the overall categorization of information and authority in the society.

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