EDU C-102
SOCIOLOGICAL FOUNDATIONS OF EDUCATION-I

Unit IV

Education, Culture and the Process of Socialization:

- Education and Culture
- Education and Socialization
- Education and Democracy
- Education and Secularism

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Unit IV

Culture and Education:

Introduction

Culture is unique property of man. It is one of the distinguishing traits of human society. Culture does not exist at the sub-human level. Only man is born and brought in a cultural environment. Other animals live in a natural environment. Every man is born into a society is the same as saying that every man is born into a culture. The dictum Man is a social animal may thus be redefined as man is a cultural being. Every man can be regarded as a representative of his culture. Culture is the unique quality of man which separates him from the lower animals.

In common parlance the 'culture' is understood to mean beautiful, refined or interesting. But this interpretation does not constitute its scientific definition. Culture is precisely defined in sociology. Some major definitions are the following:

Edward B. Taylor, "Culture is that complex whole which includes knowledge, beliefs, art, morals, laws, customs and any other capabilities and habits acquired by man as a member of society."

Redfield, "An organized body of conventional understanding manifested in art and artifact which persisting through tradition characterizes human groups."

Joseph Piper, "Culture is the quintessence of all natural goods of the world and those gifts and qualities which, while belonging to man, life beyond the immediate sphere of his needs and wants."

White, "Culture is a symbolic, continuous, cumulative and progressive process.

In this way, culture includes all that man has acquired in the mental and intellectual sphere of his individual and social life. In the words of MacIver and Page, "This is the realm of styles, of values, of emotional attachments, of intellectual adventures. Culture, then, is the antithesis of civilization. It is the expression of our nature in our modes of living and thinking, in our everyday intercourse, in art, in literature, in recreation and enjoyment."

M. K Gandhi, "Culture is the foundations of the primary thing. It should show itself in the

smallest detail of your conduct and personal behaviour, how you sit, how you walk, how you drink, etc."

J. Nehru, "Culture is widening of the mind and the spirit."

Malinowski, "Culture is the handiwork of man and the medium through which he achieves his ends."

Characteristics of Culture:

Following are some important characteristics of culture:

- ❖ Culture is inclusive of those elements which man has created and in which he can make improvements.
- ❖ The introduction of novel element increases the complexity and qualities of culture.
- ❖ It is communicated from one generation to another generation in a psychic form.
- ❖ Culture is found only in human society.
- ❖ Culture is consistent and integrated.
- ❖ Culture exists as a continuous process.
- ❖ Culture is something which is shared.
- ❖ Culture is the product of society.
- ❖ Culture is not inherited biologically but learnt socially.
- ❖ Culture determines and guides the varied activities of man.
- ❖ Culture differs from society to society.
- ❖ Culture is super organic and ideational in nature.

Culture and society are not one and the same. A culture is a system of behaviour shared by the members of a society. A society is a group of people who shared a common culture. As Lalph Linton puts it, "A society is an organized group of individuals. A culture is an organized group of learned responses characteristic of a particular society."

A society is composed of people who are interacting on the basis of shared beliefs, customs, values and activities. The common patterns which govern their interaction make up the culture of the society. As *Gillin and Gillin* have pointed out, "culture is the cement binding together into a society its component individuals…. human society is people interacting; culture is the patterning of the behaviour….."

Nature of Culture:

Important facts concerning the nature of culture are as under:

❖ **The Nature is an Acquired Quality**

Culture is not innate. Traits learn through socialization, habits and thoughts are what is called culture. Man acquires the cultural behaviour because he has the capability of symbolic communication.

❖ **Culture is Communicative**

In this way culture is communicated from one generation to another. As a result of this, culture is constantly accumulating. The new generation benefits by the experience of the older generation through the communicability of culture. In this way, culture becomes semi-temporary and remains unaffected by the extinction of a group or an individual.

❖ **Culture is Social, not Individual**

Every individual takes some part in the transmission and communication of culture, but culture is social rather than individual. It is inclusive of the expectation of the members of groups.

❖ **Culture is Idealistic**

Culture includes those ideal patterns or ideal norms of behaviour according to which the members of society attempt to conduct themselves. Society accepts these ideals, norms and patters.

❖ **Culture fulfills some Needs**

Culture fulfills those ethical and social needs which are ends in themselves. Social habits are included in culture. Habits can be formed of those activities only which tend to fulfill some needs, without fulfilling these needs culture cannot exist.

❖ **Culture has the Characteristic of Adaptation**

Culture is constantly undergoing change in concurring to the environment and due to this transformation it is constantly being adapted to external force but once it is developed; the influence of the natural environment begins to decrease. Besides, the various aspects of culture are also undergoing development and some internal adaptation among them consequently being necessitated.

❖ **Culture has the Quality of Becoming Integrated**

Culture possesses an order and a system. Its various parts are integrated with each other and any new element which is introduced is also integrated. Those cultures which are more open to external influence are comparatively more heterogeneous but nevertheless some degree of integration is evident in all cultures.

Thus, culture is social, idealistic and acquired and fulfills man's needs. It possesses the characteristics of communication, adaptation and integration. It is a special quality of man. It is an evidence of his social heritage.

Culture and Civilization:

Sociologists are not unanimous in their opinion concerning the relation between culture and civilization. Some important views in this regard are as under:

Civilization is the developed form of Culture

According to J.L. Gillin and J.P. Gillin, "Civilization is a more complex and evolved form of culture." A.W. Green has written, "A culture becomes civilization only when it possesses written language, science, philosophy, a specialized division of labour and complex technology and political system." Ancient culture did not possess all these elements and would consequently be considered as having no civilization. Franz Boas, Ogburn and Nimkoff also treated civilization as a state which follows culture. Ogburn have written, "Civilization may be defined as the latter phase of super organic culture."

According to Webber, "Civilization includes useful material objects and the methods of producing and using them whereas culture consists of the ideals, values and the mental and emotional aspects of a group." Morton, Richard Thurnwald and many other sociologists have subscribed to this opinion. Only *P.*A. Sorokin has opposed it. But this is the opinion most widely prevalent among the sociologists today.

According to MacIver and Page, "Civilization includes all those things by means of which some other objective is attained such as typewriters, press, motor etc., in civilization are included both basic technology which means the authority of man over natural phenomenon as well as social technology or model which controls man's behaviour. On the other hand, culture comprehends such elements as religion, art, philosophy, literature, music, etc., which bring satisfaction and pleasure to man." In the words of MacIver and Page, "It is the expression of our nature in our modes of living and of thinking, in our everyday intercourse, in art, in literature, in reaction and enjoyment."

Difference between Culture and Civilization:

According to MacIver and Page, culture and civilization differ in the following respects:

Civilization has a precise standard of measurement but not Culture

The universal standard of civilization is utility because civilization is a means. Culture has no similar qualitative or quantitative standard of measurement because culture is an end in itself. The elements, ideas, values and thoughts etc. of culture change in accordance with the time and place.

Civilization is always advancing but not Culture

The various constituents of civilization like machines, means of transportation and communication, etc., are constantly changing and progressing. But concerning culture, it cannot be asserted that the art, literature, thoughts or ideals of today are superior to those of the past.

Civilization is passed on without effort, but not Culture

Objects comprehended by civilization have utility and are connected with the external life of man. Hence, they can be adapted from one generation to another or from one country to another is not communicated and adapted with equal facility because it is related to an inner tendency and can be adapted only after appropriate inner development. In the words MacIver, "Culture is communicated only to the like–minded." No one without the quality of the artist can appreciate art, nor without the ear of the musician can one enjoy music. Civilization, in general, makes no such demand. We can enjoy its products without sharing the capacity which creates them. 'Civilization can be adopted without effort. The adoption of culture depends upon personality and nature.'

Civilization is borrowed without change or loss but not Culture

When civilization is borrowed by a country or a generation other than its originator, it does not suffer any deterioration or loss or damage. Railway, motor, aircraft, machine, etc., are borrowed as they are but the elements of culture such as religion, art, literature, thoughts, ideas, etc., can never be borrowed in their original character.

Culture is internal and an end while Civilization is external and a means

Civilization is inclusive of external things, culture is related to internal thoughts, feelings, ideals, values, etc. Civilization is the means for the express in and manifestation of culture. It is the body and culture the soul.

Measures for Determination:

Two types of measures can be employed for determination of cultural progress:

Quantitative Measures

New elements are always being introduced into culture while the older ones keep vanishing. If the number of new elements introduced is greater than those which have vanished, then there is progress. If the latter excess the former then there is deterioration and if the two are equal then there is immobility. Invention is a measure of the progress of culture.

Qualitative Measure

Culture would be said to be progressing when the newly introduced elements are superior in quality to the existing ones, and would be said to be deteriorating if they are inferior. The elements of continuity are always to be found in a progressive culture.

But many difficulties are encountered in the cultural application of these measures in the cultural sphere, and it is also difficult to form an ultimate criterion of them because thinkers of all times and in all places would not concur in their respective opinions in this connection.

Dimensions of Culture:

Culture like society is a term used frequently and sometimes vaguely. Often the culture is used to refer to the acquiring of refined taste in classical music, dance forms, painting etc. This refined taste was thought to distinguish people from the uncultured masses. But sociologists look at culture not as something that distinguish individuals but as a way of life in which all members of society participate.

So far as the dimensions of culture are concerned, sociologists have classified culture into three basic but broad dimensions:

Cognitive Dimension

This refers to how we learn to process what we hear or see, so as to give it meaning (identifying the ring of a cell phone as ours, recognizing the cartoon of a politician).

The cognitive aspects of one's own culture are harder to recognize than its material aspects (which are tangible or visible or audible) and its normative aspects (which are explicitly stated). Cognition refers to understanding, how we make sense of all the information coming to us from our environment. In literate societies ideas are transcribed in books and documents and preserved in libraries, institutions or archives. But in non-literate society's legend or lore is committed to memory and transmitted orally. There are specialists practitioners of oral tradition who are trained to remember and narrate during ritual or festive occasions.

In societies like ours, historically literacy has been made available only to the more privileged. Sociological studies are often concerned with investigating how literacy can be made relevant to the lives of people whose families have never gone to school. This can lead to unexpected responses, like a vegetable-seller who asked why he needed to know the alphabet when he could mentally calculate what his customers owed him.

The contemporary world allows us to rely far more on written, audio and visual records. Yet students on Indian Classical Music are still discouraged from writing down what they learn rather than carrying it in their memory. We still do not know enough about the impact of the electronic media, of multiple channels, of instant accessing and surfing. Do we think these new forms impact our attention span and cognitive culture?

Normative Dimension

This refers to rules of conduct (not opening other people's letters, performing rituals at death). The normative dimension consists of mores, folkways, customs, conversions, and laws. These are values or rules that guide our social behaviour in different contexts. We most often follow social norms because we are used to do it as a result of socialization. All social norms are accompanied by sanctions that promote conformity.

While norms are implicit rules, laws are explicit rules. Pierce Bourdieu, the French sociologist, has reminded us that when we try to understand another culture's norms, we must remember that there are certain implicit understandings. For example, if a person wants to show gratitude for something he has been given, he should not offer a return gift too quickly, or it seems like an attempt to get rid of a debt, not a friendly gesture.

A law is a formal sanction defined by government as a rule or principle that its citizens must follow. Laws are explicit. They are applicable to the whole society. And a violation of the law attracts penalties and punishments.

If in our home children are not allowed to stay outdoors after sunset that is a norm. It is specific to our family and may not be applicable to all families. However, if we are caught stealing something from someone else's home, we have violated the universally accepted law of private property and can be sent prison after trial as punishment.

Laws, which derive from the authority of the state, are the most formal definitions of acceptable behaviour. While different schools may establish different norms for students, laws would apply to all those accepting the authority of the state. Unlike laws, norms can vary according to status. Dominant sections of the society apply dominant norms. Often these norms are discriminating. For example, norms that did not allow dalits from drinking water from the same vessel or even source, or women from moving freely in the public sphere. Thus, the common terms used in normative aspect of culture are categorized as under.

Norm

In sociology, we often use the term 'norm'. Norms are the specific cultural expectations for how to behave in a given situation. They are the agreed-upon expectations and rules by which the members of a culture behave. Norms vary from culture to culture, so some things that are considered norms in one culture may not be in another culture. For example, in America it is a norm to maintain direct eye contact when talking with others and it is often considered rude if you do not look at the person you are speaking with. In India, on the other hand, averting your eyes when conversing with others is a sign of politeness and respect while direct eye contact is considered rude.

Thus, in sociology, norms are rules of conduct that specify appropriate behaviour in a given range of social context. A norm either prescribes a given type of behaviour or forbids it. All human groups follow definite types of norms, which are always backed by sanctions of one kind or another varying from informal disapproval to physical punishment or execution. There are four basic types of norms that sociologists commonly refer to: folkways, mores, taboos, and laws.

Folkways

Folkways, in sociology, are norms for routine or casual interaction. This includes ideas about appropriate greetings and proper dress in different situations. In short, mores 'distinguish the difference between right and wrong, while folkways draw a line between right and rude'. Both mores and folkways are terms coined by William Graham Sumner in 1906.

Thus, folkways are often referred to as 'customs.' They are standards of behaviour that are socially approved but not morally significant. They are norms for everyday behaviour that people follow for the sake of tradition or convenience. Breaking a folkway does not usually have serious consequences. Cultural forms of dress or food habits are examples of folkways. Wearing loose clothes for women in India is a folkway but if someone wars very tight *Kameez Shilvar* she will violate the folkway and no formal punishment will be given to her. Folkways are a set of norms in a social system that governs commonly accepted practices, customs, and habits that make up the fabric of everyday life. In comparison with other norms, folkways tend to involve relatively unimportant matters of behaviour and appearance and carry sanctions that are correspondingly mild.

Mores

Mores have been derived from the Latin word *mōrēs*, grammatically plural which means 'behaviour'. William Graham Sumner (1840–1910), an early U.S. sociologist, recognized that some norms are more important to our lives than others. Sumner coined the term mores to refer to norms that are widely observed and have great moral significance. Mores include an aversion for societal taboos, such as incest. Consequently, the values and mores of a society predicate legislation prohibiting their taboos.

Mores are strict norms that control moral and ethical behaviour. Mores are norms based on definitions of right and wrong. Unlike folkways, mores are morally significant. People feel strongly about them and violating them typically results in disapproval. Religious doctrines are an example of mores. For instance, if someone were to attend any family in the nude, he or she would offend most people of that culture and would be morally shunned. Also, parents who believe in the more that only married people should live together will disapprove of their daughter living with her boyfriend. They may consider the daughter's actions a violation of their moral guidelines.

Mores are a set of norms that define the most fundamental ideas about what is considered right and wrong, or moral in human behaviour. Mores typically take the

form of laws with strong sanctions such as imprisonment or ostracism. From a sociological perspective, moral behaviour has four basic characteristics:

- ❖ It never has the actor's self-interest as its major goal.
- ❖ It has a quality of command through which each person feels an obligation to do what is right.
- ❖ It is experienced as being desirable and some satisfaction and pleasure is derived from it.
- ❖ It is regarded as sacred in the sense that its authority is experienced as beyond human control.

Taboos

A taboo is a norm that society holds so strongly that violating it results in extreme disgust. Often times the violator of the taboo is considered unfit to live in that society. For instance, in Muslim culture, eating pork is taboo. At the more extreme end, incest and cannibalism are taboos in most countries.

Laws

A law is a norm that is written down and enforced by an official law enforcement agency. Driving while drunk, theft, murder, and trespassing are all examples of laws in our country. If violated, the person violating the law could get cited, owe a fine, or sent to jail.

Material Dimension

This includes any activity made possible by means of materials. Materials also include tools or machines. Examples include internet chatting, using motor cars, computers etc.

It may have occurred to we people that our understanding of material culture especially art, is incomplete without knowledge acquired from the cognitive and normative areas. It is true that our developing understanding of social process would draw upon all these areas. But we might find that in a community where few have acquired the cognitive skills of literacy, it in fact becomes the norm for private letters to be read out by a third party.

Thus, the material aspect refers to tools, technologies, machines, buildings and modes of transportation, as well as instruments of production and communication. In urban areas the widespread use of mobile phones, music systems, cars and buses, ATM's, and computers in everyday life indicates the dependence on technology. Even in

rural areas the use of transportation, transistors or motor pumps for lifting water from below the surface for irrigation demonstrates the adaptation of technological devices for increasing production.

To sum up, there are two principle dimensions of culture 'Material and Non material'. While the cognitive and normative aspects are non-material, the material dimension is crucial to increase production and enhance the quality of life. For integrated functioning of a culture the material and non-material dimensions must work together. But when the material or technological dimensions change rapidly, the non-material aspects can lag behind in terms of values and norms. This can give rise to a situation of cultural lag when the non-material dimensions are unable to match advances of technology.

1. Classification Of Dimensions:

The dimensions of culture can be briefly classified under the following heads:

a) GROUP BEHAVIOUR PATTERNS

- Folkways
- Customs
- Laws
- Beliefs
- Sanctions
- Myths
- Norms
- Mores
- Traditions
- Stereotypes
- Legends
- Fashions

b) LITERATURE

- Language
- Drama
- Poetry
- Prose
- Story

c) ART AND ITS VARIOUS ASPECTS

- Music
- Sculpture
- Photography
- Dance
- Painting
- Architecture

d) RELIGION

- Worship
- Ritual
- Sacrifice
- Collective Prayer

e) ETHICS

- Noble Acts
- Personality
- Reverence

f) EDUCATIONAL AND RECREATIONAL INSTITUTIONS

- Library
- Museum
- Club
- Cinema
- Theater

g) SOCIO-ECONOMIC AND POLITICAL INSTITUTIONS

- Community Hall
- Parliament
- Assembly complex
- Secretariat
- AG's Office
- Labour House

h) COMMERCE AND INDUSTRY

- Market
- Workshops
- Factory

2. CULTURAL LAG

The word 'lag' connotes crippled movement. Hence cultural lag means the faltering of one aspect of culture behind another. For example, if either the material or the non-material aspect of culture were to stay behind the other, it would be a case of cultural lag. It is generally observed that material culture progresses faster in comparison with non- material culture.

OGBURN'S THEORY

The term 'cultural lag' originated in a famous sociologist W.F. Ogburn's treatise entitled 'Social Change'. Thus, the term was coined by Ogburn. According to him, culture has two aspects, one material and the other non- material. The material aspects as compared with the non- material tends to progress rapidly. Thus, the non-material part lags behind. It is this faltering action which is termed as cultural lag. Defining cultural lag in their 'Hand book of sociology' Ogburn and Nimkoff have written, "The strain that exists between two correlated parts of culture that change at unequal rates of speed may be interpreted as a lag in the part that is changing at the slower rate for the knee lags behind the other."

The main cause is that the various elements of culture possess varying degrees of changeability. Changes in religious opinions are slow and few. It is doubtful whether the major religions viz. Christianity, Islam, Buddhism and Hinduism have undergone any change in the last few hundred years although major changes in the dress, standard of living, methods and even the values of life of their respective followers are only too apparent. The same slow speed of change is true not only of the major religions but also of the religions of ancient tribes. Similar to religion, the speed of change in law is also slow though not quite as slow as the change in religion. A major cause contributing to the slow speed of change in law is that traditions are deeply respected in law. In many countries, particularly in India, traditions are valued very highly. The judges dispense justice on the basis of precedents. New laws are enacted only when extreme difficulty is experienced in some sphere due to their absence. It is evident that laws change after other changes have taken place. For example, in the earliest days of the Industrial Revolution the number of factories increased rapidly and they employed women and children in addition to the men. There was no law pertaining to the hours of work of these labourers, their wages and working conditions; hence the capitalist, taking advantage of their helpless condition, exploited the labourers causing widespread dissatisfaction. Only then did the government wakeup to the predicament, and the labour laws came into existence. Even now many examples can be cited of cases where changing conditions have necessitated newer and more adequate legislation which has not been enacted or implemented. In India, the question of coloration of hydrogenated vegetable oil is a case in point. Like the labourers, the women had to launch movements for a long period before they could manage to have laws concerning their rights. Technology progresses at a faster rate than does non-material culture. But even technology, the rate of change is not uniform everywhere. For example, at present the speed of change in electrical science is faster than the speed of change in biology.

Similarly, cultural lag is responsible for the existing international tension. Science has made the world a small one. The discovery of atomic power has precipitated as stages in which there should be a solid organization of the human race on an international scale so that a vicious fire of the entire world may be avoided even if there is a spark. But the hearts of men are as yet unprepared for such a change. Narrow nationalism has not yet vanished, but is assuming aggressive forms in some spheres. In addition to the difference in the rate of change of the various elements of culture, one

major cause of cultural lag is man's psychological dogmatism. Man commonly respects old concepts and dogmas or moors. He finds it convenient to follow the path of his ancestors. In such spheres as a religion, novelty is not only objected to but also regarded as a sign of depravity.

Criticism

Many sociologists have indulged in bitter criticism of Ogburn's theory of cultural lag. According to Meullar, cultural lag is artificial and imaginary. Some other scholars regard it as a very simple background to the understanding of social change. James W. Woodard and R.M. MacIver have put forward the following objections to Ogburn's theory of cultural lag;

❖ Ogburn's distinction between material and non-material culture is not clear. Again, it is not necessary that non-material culture should invariable lag behind material culture.

❖ A major defect of Ogburn's theory lies in the fact that the same term cultural lag has been employed for all disequilibrium occurring in the process of social change. MacIver has, in this connection, suggested the use of many terms for the various types of disequilibrium and conflicts, such as technological lag, technological restraint, cultural clash, cultural ambivalence, etc.

❖ According to cultural lag, one thing proceeds forward while another lags or restricts. Hence, this word should not be used in the context of those objects in whose case the encouraging as well as the restraining objects are similar and possess a common standard of evaluation.

3. CULTURAL COMPLEX

The simple unit of culture is the cultural trait. These cultural traits develop concurrently and collect together like a bunch of flowers and again in their importance in terms of the degree of significance they have for the behaviour of human beings. This bunch of collected traits is called a cultural complex. These cultural complexes are formed according to the various needs of life. In this way culture complexes concerning food habits, the different occupations etc.; can be seen in different cultures. Examples of culture complexes found in Indian culture are in the form of the caste system, joint family system, the principle of Karma, etc. Metallic utensils are indicative of the culture complex concerning food habits in Indian culture. Among these culture complexes, some

develop more than the others and become more influential and affective. But in any one culture, these culture complexes exhibit a high degree of concurrence among themselves. Cultural patterns, which are representative of the unique nature of any culture, are formed by them.

4. CULTURAL GROWTH

The development of culture is continuous process. In this process while the experience of the proponents of one culture are accumulated and handed down from one generation to another on the one hand, new elements from other cultures are introduced through accommodation, cross fertilization and diffusion, on the other, and culture progress as a result of their unification. The existing developed culture of any society is a result of these processes carried out over a period of time. In this development the rate of progress is not uniform it is moving towards progress, at other towards deterioration. In order to understand cultural growth properly, it is necessary to understand those processes of cultural growth which are mentioned above briefly, these processes are the following:

Accumulation

To begin with, individual experiments with an object but which he knows virtually nothing. Of the various experiments he makes, he discards those which have proved fruitless and adopts those for subsequent application which have been successful. In this way, the experience gained in this experimentation is accumulated and passed on by one generation to its successor as the social heritage. The development of language has been of tremendous value in this accumulation. New experiments continue to be made, in addition to these, experiments for inventions increase along with the increase in needs. It has been said that necessity is the mother of invention. In this way, both the material and non-material aspects of culture progress through such accumulation. The accumulation continues uninterrupted.

Accommodation

The new ideals which have been acquired through diffusion have to be accommodated with the other features of the culture. It is only through having accommodated themselves with Indian culture that the numerous objects and various element of western culture which have been acquired and adopted in India have become a part of our life and have added to our progress.

Cross Fertilization

The conjunction of two cultures is beneficial to both, since it does not happen that one should borrow from the other exclusively. This process of mutual give and take is called cross fertilization. Due to this culture retains its vitality and life.

Acculturation

When such a conjunction of two cultures occurs, causing cultural growth, and they are intimately related rather than identified the process of contraculturation also sets in. It is the opposite of the process of acculturation.

Assimilation

In this process of cultural conjunction, when one culture becomes as intimate with another as to lose its individuality it is called assimilation.

5. **STRUCTURE OF CULTURE**

Culture is constituted by interrelated parts or elements. The internal organization of culture comprises its structure. The term culture is essentially an abstraction which is derived from an observation of human behaviour. Human behaviour is organized and ordered in terms of traits and patterns. Similarly every culture possesses a unifying principle, a philosophy of life, which permeates every aspect patterns, traits, symbols and ethos.

6. **MAJOR COMPONENTS OF CULTURE**

A culture constitutes a structural unity, in that its various elements or constituent parts are mutually interrelated and interdependent. However, it is possible, for the purpose of analysis and understanding to delineate the major components or divisions of culture.

The major components of culture which are universal in nature can be analytically separated into the following units:

Technology: It refers to the system of tools, implements and artifacts, made and used by people to meet their basic needs.

Economic Organization: It includes the techniques which are employed by people in organizing the production and distribution of goods and services.

Social Organization: It refers to the framework of social and interpersonal relations.

Political Organization: It refers to the ways and methods of controlling conflict and deals with the maintenance of the social order.

Ideology: It includes a guiding set of beliefs, values and ideals.

Arts: That is the forms which ensure the fulfillment of man's aesthetic urges.

Language: It is the medium through which all the above operate.

7. CULTURAL CONDITIONING

Human beings as individuals and as members of group think, feel and behave in certain ways because they have been brought up under certain conditions in a given society or community. The culture of people influences their perception and attitudes, their values and beliefs, their habits and customs. In other words, it is largely our culture which forms our character and builds our personality. This fact is known as cultural conditioning.

A cultural influences people and make conditioned them to attach a special meaning to certain objects, things and colours. Certain colour, for example, are regarded as auspicious and are used during festive occasions, ceremonies and rituals. Red is considered auspicious in most of the parts of India. Brides are dressed in red in Gujarat, Rajasthan, Punjab, U.P. even in Kashmir and several other regions. Green has a special cultural significance in Maharashtra. When a girl reaches puberty, the first dress presents to her by parents is green. The bridal dress is green. A woman wears a green dress during pregnancy. When her son is married, she receives a green dress as a gift from the bride's mother. In South India, particularly AP, yellow is considered auspicious in marriages, house warming ceremonies, and religious functions. Food habits are influenced by cultural factors. This conditioning manifests itself in strange but interesting ways. Mushrooms, which are considered a delicacy in the west, are avoided by many vegetarians in India because it are resembles meat in texture and taste. Similarly, the Jain vegetarians have an initial aversion to tomatoes because its colour resembles that of blood.

Purity and Pollution in India- an interesting illustration of the manner in which culture influences and conditions behaviour is provided by an aspect of the caste system which is known as ritual purity and pollution. Pollution is supposed to be brought about by birth, unclean occupation and contact with death and bodily emissions such as blood, excreta, urine, saliva, nail and hair. Any contact with these things renders a person impure. Pollution is believed to be transferable by physical contact. A more interesting aspect of ritual defilement is known as distance pollution, which is particularly prevalent in South India. It is believed that pollution or impurity can be transmitted by the mere shadow of an untouchable or by his proximity within a certain distance.

8. CULTURAL ETHNOCENTRISM

The concept of ethnocentrism was introduced by W. G. Sumner. According to him, every individual tends to look at other culture in terms of standards of one's own culture and this way of looking at culture is called ethnocentrism. It creates in-group solidarity and out-group hostility. It is scientifically undesirable and unavoidable, for example, Caplow (1964) studied 55 sets of 6 organizations each, including fraternities-churches, insurance companies and many others. He founded that members overestimated the prestige of their own organizations eight times as often as they underestimated. Similarly Levine and Campbell list the 23 facets of the universal syndrome of ethnocentrism.

9. CULTURAL RELATIVISM

Ethnocentrism is the view that one's way of life, religion and ideals are to be preferred to others. This is a narrow, but widely held, view, and an antidote to it is provided by the idea of cultural relativism. Cultural relativism refers to the view that the values, ideals and behaviour patterns of a people are not to be evaluated and judged in terms of our own values and ideas but must be understood and appreciated in their cultural context.

The idea of cultural relativism emphasizes the point that we should try to transcend our own cultural conditioning and make an attempt to understand another culture the way it is understood by the individuals who participate in it. This requires a measure of imagination, understanding and breadth of vision. It is only when we set aside our prejudices and stereotypes about a given people that we can understand them in a realistic and human manner.

XENOCENTRISM

The term implies a preference for foreign. It is a belief that one's own product and ideas are inferior to foreign one.

CULTURE SHOCK

It describes state of personality disorganization which an individual experiences when one is suddenly exposed to different culture. Pierre Bourdieu has divided culture into cultural capital, cultural deprivation, cultural domination, cultural shock and cultural reproduction.

EVOLUTION OF CULTURE

To understand the evolution of culture it is necessary to understand its various

main processes. Its main processes are diffusion, acculturation and integration.

10.CULTURAL DIFFUSION

Cultural growth results not merely from accumulation but also by the adoption of novel concepts from other cultures. Accordingly, diffusion applies to the adoption of new ideas by one individual or society from another individual or society. Almost all the cultures of the world are adopting innumerable new ideas and things from the modern western culture though diffusion.

It would have become apparent from the preceding description that the process of cultural growth is not simple but complex. Many processes function in it. In the process of such interaction many cultures have become completely extinct and are only mentioned in history. Great cultures are invariably progressive. This is the secret of their life force. Indian culture is one such example.

According to MacIver and Page, "cultural diffusion is the most important cause of social development." All the great cultures developed as a result of the mutual contacts of various cultures. The cultures which grew upon the bank of Nile influenced India. Indian thoughts reached China and they made important contributions of western civilizations. Greek culture was influenced by the Egyptian culture. Rome was affected by Greek culture. In the same way, the modern cultures are adopting from one to another. Acquisition by one culture from another in this manner is called diffusion. Ogburn and Nimkoff have written that the transference of cultural parts from one sphere or another or from one part of culture to another is called diffusion. Diffusion of this kind is evinced in most of the objects of the modern world such as railway, motor car, aeroplane, cinema, tank, telephone, telegraph television, etc. not only do machines and tools spread from one country to another but the same is true of thoughts which spread from one country to another. Buddhist thoughts spread from India to China, Japan, Burma, etc. Communism which originated in Russia has spread elsewhere. The following factors are influential in the process of diffusion:

(a) Relations and communications,

(b) Need of and desire for new traits,

(c) Competition with old traits and objections to them, and

(d) The respect and recognition of those who bring new traits.

The process of diffusion can take place jointly in various societies as well as within one society. The rate of diffusion in the twentieth century has vastly increased to

the unprecedented development in the means of transport and communication.

Graebner, Ackerman and Schint, German scholars, have done much towards the establishment and popularization of the principle of diffusion. Their school is known as the *Kultur historische- schule.* According to them, similarity between two cultures cannot be attributed to diffusion so long as historical evidence influencing their mutual contact is produced.

11.ACCULTURATION

Whenever culture traits or culture complexes spread from one culture to another, it is called diffusion. When the whole system of life in a culture begins to change under the influence of any other culture, it is the process of acculturation or contraculturation. Linton, Redfield, HerskovitsHoizer and Beals have given many examples to define the process of contraculturation. According to Herskovits, "when a child learns to obey its cultural traditions in the process of development, it is called acculturation. When there is an exchange of cultural traits and culture complexes between two cultures, it is Transculturation, but when in place of one system of life in any culture, another system is established, it is contraculturation. Assimilation may take place in this, but often it does not happen. What happens is that the afflicted culture first disintegrates than next, when an improvement in it begins a new, its individuality is lost and it takes a new form. Such a process can be called contraculturation." Scholars, who illustrated this process of contraculturation say that every culture of the world today possess its unadulterated from, which means that every culture has taken a lot from other cultures. They also insist that it is not enough to say, as diffusionists do, that different cultures have taken a lot from one another through diffusion. It is also necessary to say what and how they took from it.

Acculturation explains the process of cultural and psychological change that results through meeting between cultures. The effects of acculturation can be seen at multiple levels in both interacting cultures. At the group level, acculturation often results in changes to culture, customs and social institutions. Noticeable group level effects of acculturation often include changes in food, clothing and language. At the individual level, differences in the way individuals acculturate have been shown to be associated not just with changes in daily behaviour but with numerous measures of psychological and physical wellbeing. As enculturation is used to describe the process of first-culture learning, acculturation can be thought of as second-culture learning.

The concept of acculturation has been studied scientifically since 1918. As it has been approached at different times from the fields of psychology, anthropology, and sociology, numerous theories and definitions have emerged to describe elements of the acculturative process. Despite definitions and evidences that acculturation entails a two-way process of change, research and theory have primarily focused on the adjustments and adaptations made by minorities such as immigrants, refugees, and indigenous peoples in response to their contact with the dominant majority. Contemporary research has primarily focused on different strategies of acculturation and how variations in acculturation affect and how well individuals adapt to their society.

Historical Approaches

The earliest recorded thoughts towards acculturation can be found in Sumerian inscriptions from 2370 BC. These inscriptions laid out rules for commerce and interaction with foreigners designed to limit acculturation and protect traditional cultural practices. Plato also said that acculturation should be avoided as he thought it would lead to social disorder. Accordingly, he proposed that no one should travel abroad until they are at least 40 years of age, and that travelers should be restricted to the ports of cities to minimize contact with native citizens. Nevertheless, the history of Western Civilization, and in particular the histories of Europe are largely defined by patterns of acculturation.

J.W. Powell is credited with coining the word 'acculturation' in 1880, defining it as 'the psychological changes induced by cross-cultural imitation.' The first psychological theory of acculturation was proposed in W.I. Thomas and Florian Znaniecki's (1918) study, *'The Polish Peasant in Europe and America'*. From studying Polish immigrants in Chicago, they illustrated three forms of acculturation corresponding to three personality types: Bohemian (adopting the host culture and abandoning their culture of origin), Philistine (failing to adopt the host culture but preserving their culture of origin), and Creative-Type (able to adapt to the host culture while preserving their culture of origin). In 1936, Redfield, Linton, and Herskovits provided the first widely used definition of acculturation as 'those phenomenon which result when groups of individuals having different cultures come into continuous first-hand contact, with subsequent changes in the original cultural patterns of either or both

groups....' Under this definition acculturation is to be distinguished from...assimilation, which is at times a phase of acculturation.

Conceptual Models of Acculturation

Although numerous models of acculturation exist, the most complete models take into consideration the changes occurring at the group and individual levels of both interacting groups. To understand acculturation at the group level, one must first look at the nature of both cultures before coming into contact with one another. A useful approach is Eric Kramer's (1988) theory of Dimensional Accrual and Dissociation.

Fourfold Model

Meta-analyses of research on acculturation have shown pronounced disagreement in the categorization of different strategies of acculturation. However, the majority of these models have divided the ways in which individuals approach acculturation into four categories.

The fourfold model categorizes acculturation strategies along two dimensions. The first dimension concerns the retention or rejection of an individual's minority or native culture (i.e. 'is it considered to be of value to maintain one's identity and characteristics?'). The second dimension concerns the adoption or rejection of the dominant group or host culture (i.e. 'is it considered to be of value to maintain relationships with the larger society?') From this, four acculturation strategies emerge:

1. **Assimilation:** Assimilation occurs when individuals reject their original culture and adopt the cultural norms of the dominant or host culture.

2. **Separation:** Separation occur when individuals reject the dominant or host culture in favour of preserving their culture of origin. Separation is often facilitated by immigration to ethnic enclaves.

3. **Integration:** Integration occur when individuals are able to adopt the cultural norms of the dominant or host culture while maintaining their culture of origin. Integration leads to, and is often synonymous with biculturalism.

4. **Marginalization:** Marginalization occurs when individuals reject both their culture of origin and the dominant host culture.

Studies suggest that individual's respective acculturation strategy can differ between their private and public life spheres. For instance, an individual may reject the values and norms of the dominant culture in his private life, whereas he might adapt to the dominant culture in public parts of his life.

12. OUTCOME OF ACCULTURATION

In situations of continuous contact, cultures have exchanged and blended foods, music, dances, clothing, tools, and technologies. Cultural exchange can either occur naturally through extended contact or deliberately though cultural appropriation or cultural imperialism.

❖ **Cultural Appropriation** is the adoption of some specific elements of one culture by a different cultural group. It can include the introduction of forms of dress or personal adornment, music and art, religion, language, or behaviour. These elements are typically imported into the existing culture, and may have wildly different meanings or lack the subtleties of their original cultural context. Because of this, cultural appropriation is sometimes viewed negatively, and has been called 'cultural theft.'

❖ **Cultural Imperialism** is the practice of promoting the culture or language of one nation in another, usually occurring in situations in which assimilation is the dominant strategy of acculturation. Cultural imperialism can take the form of an active, formal policy or a general attitude regarding cultural superiority.

Language

The transactional nature of acculturation is particularly notable in the evolution of languages. In some instances, acculturation results in the adoption of another country's language, which is then modified over time to become a new, distinct language.

Transculturation

Some anthropologists make a semantic distinction between group and individual levels of acculturation. In these instances, the term 'Transculturation' is used to define individual foreign-origin acculturation, and occurs on a smaller scale with less visible impact. Scholars making this distinction use the term 'acculturation' only to address large-scale cultural transactions.

13. ENCULTURATION

Enculturation is the process by which people learn the requirements of their surrounding culture and acquire values and behaviours appropriate or necessary in that culture. As part of this process, the influences that limit, direct, or shape the individual (whether deliberately or not) include parents, other adults and peers. If successful, enculturation results in competence in the language, values and rituals of the culture.

Enculturation is related to socialization. In some academic fields, socialization refers to the deliberate shaping of the individual. In others, the word may cover both deliberate and informal enculturation.

Enculturation is sometimes referred to as acculturation, a word recently used to more distinctively refer only to exchanges of cultural features with foreign cultures. Note that this is a recent development, as acculturation in some literatures has the same meaning as enculturation

14. CULTURE AND IDENTITY

Identities are not inherited but fashioned both by the individual and the group through their relationships with others. For the individual the social roles that he plays impart identity. Every person in modern society plays multiple roles. For instance within the family he may be the father, son, brother etc., but for each of the specific roles there are particular responsibilities and powers.

It is sufficient to enact roles. They also have to be recognized and acknowledged. This can often be done through the recognition of the particular language that is used among role players. Students in schools have their own way of referring to their teachers, other students, and class performances. By creating this language which also serves as a code, they create their own meaning of words and significances. Similarly, women are also known to create their own language and through it their own private space beyond the control of man especially when they congregate at the pond to bathe in rural areas or across washing lines on rooftops in urban areas.

In a culture there can be many sub-cultures, like that of the elite and working class youth. Sub-cultures are marked by style, taste and association. Particular sub-cultures are identifiable by their speech, dress codes, preferences for particular kind of music or the manner in which they interact with their group members.

Sub-cultural groups can also function as cohesive units which impart an identity to all group members. Within such groups there can be leaders and followers but group members are bound by the purpose of the group and work together to achieve their adjectives. For instance young members of a neighbourhood can form a club to engage themselves in sports and other constructive activities. Such activities create a positive self-image but also inspire them to perform better in their activities. The orientation of their identity as a group undergoes a transformation. The group is able to differentiate itself from other groups and thereby create its own identity through the acceptance and

recognition of the neighbourhood.

15. CULTURAL REPRODUCTION

Cultural reproduction is the transmission of existing cultural values and norms from generation to generation. Cultural reproduction refers to the mechanisms by which continuity of cultural experience is sustained across time. Cultural reproduction often results in social reproduction, or the process of transferring aspects of society (such as class) from generation to generation.

Groups of people, notably social classes, act to reproduce the existing social structure to preserve their advantage. The processes of schooling in modern societies are among the main mechanisms of cultural reproduction, and do not operate solely through what is taught in courses of formal instruction.

Reproduction as it is applied to culture is the process by which aspects of culture are passed on from person to person or from society to society. There are a number of different ways in which this has happened. Historically, people have moved from different countries taking with them certain cultural norms and traditions. For centuries, cultural reproduction has occurred in a profound way through a hidden agenda. Culture transmits aspects of behaviour which individuals learn in an informal way while they are out of the home. The interaction between individuals resulting in the transfer of accepted cultural norms, values and information is accomplished through a process known as socialization.

Methods of Cultural Reproduction

The method through which cultural reproduction is perpetuated varies from the socializing agent's relative location, awareness and intention to reproduce social or cultural norms.

❖ Enculturation can be described as 'a partly conscious and partly unconscious learning experience when the older generation invites, induces, and compels the younger generation to adopt traditional ways of thinking and behaving'. Although, in many ways enculturation duplicates the norms and traditions of previous generations. The degree of similarity between the cultures of each successive generation through enculturation may vary. This concept could be demonstrated by the tendency of each successive generation to follow cultural norms. Parents and educators prove to be the most influential acculturating forces of cultural reproduction.

❖ Comparatively, diffusion is the dispersion of cultural norms and behaviours between otherwise unrelated groups or individuals.

16. EDUCATION AS AN AGENT OF CULTURAL REPRODUCTION

Bourdieu's theory of cultural reproduction is concerned with the link between original class membership and ultimate class membership, and how this link is mediated by the education system. According to Sullivan (2001), the theory of cultural reproduction entails three fundamental propositions: 1) Parental cultural capital is inherited by children. 2) Children's cultural capital is converted into educational credentials. 3) Educational credentials are a major mechanism of social reproduction in advanced capitalist societies.

The concept of education as an agent of cultural reproduction is argued to be less directly explained by the material and a subject taught, but rather more so through what is known as the hidden curriculum. This refers to the socialization aspect of the education process. Through this, an adolescent acquires 'appropriate attitudes and values' needed to further succeed within the confines of education. An adolescent's success or failure within the formal education system is a function of both their ability to demonstrate both measures of formal educational qualifications as well as the attainment of the aforementioned qualities acquired through socialization mechanisms. This nature of education is reproduced throughout all stages of the system; from primary to secondary. The ability of a student to progress to each subsequent level requires mastery of the prior. One's ability to successfully complete the process of educational attainment strongly correlates to the capacity to realize adequate pay, occupational prestige, social status, etc. upon workforce participation.

There is no clear consensus as the exact role of education within cultural reproduction; and further to what degree, if any, this system either encourages or discourages topics such as social stratification, resource inequality, and discrepancies in access to opportunities. It is believed, however, that the primary means in which education determines an individual's social status, class, values and hierarchy is through the distribution of cultural capital. This notion of cultural capital accumulation and the degree to which an individual attains cultural capital, determines the individual's access to resources and opportunities. There are, however, several competing ideologies and explanations that have been significantly discussed.

Education Provides Functional Prerequisites: Known as 'Parsonian Functionalism' states that education's function is to provide individuals with the necessary values and attitudes for future work. This forms the assumption that regardless of the trade an individual participates, he will all need a similar set of social skills for his day to day interactions. From this concept, the idea of education as an ideological state apparatus emerged. This elaborated on the prior by continuing that both family and school work together to reproduce social classes, occupational hierarchy, value orientation and ideology.

Education Mirrors Capitalism: Education mirrors the capitalistic system, in that it sorts individuals and assigns them the skills necessary to fulfill their destined occupation. An individual is provided the appropriate attitude that should be observed within the labour force. Further it establishes an 'acceptance to the reproduction of submissive attitude to the established order'. With this, education's primary role is believed to be as a method of sorting individuals rather than equally educating. Those with high levels of accumulated social capital from parents or other sources are more easily able to excel within the system of education. Thus, these individuals will continue on a track that places them into specialized and comparatively highly prestigious occupations. In contrast, those with little social or cultural capital will maintain low levels throughout the process of education and be placed into occupations with little demand for cultural capital, significantly less specialized and prestigious occupation. With this occupational selection, both the individuals will maintain the cultural norms and social status associated with each outside of their occupations as well.

With any of the concepts, whether considering the intrinsic value of education or the externally perceived value, each unit of educational attainment requires forgone earnings to attain. In this process, an individual would have to sacrifice wages in order to gain an additional unit of education. Outside of forgone monetary earnings, there are also direct expenses such as tuition, supplies, books, etc. One must consider when acquiring education as well as less direct psychic costs. With this there is an economic consideration and tradeoff an individual must consider in their further education aspirations. One who has resources and the desire to continue education has a significant comparative advantage to an individual who by comparison does not. This financial aspect of educational acquirement proves as yet another consideration in the reproductive nature of education.

One who successfully completes the process of educational attainment incurs a significant comparative advantage over a similar individual who does not. Thus, the degree to which education reproduces cultural and social norms already present in the underlying society stands to prove a significant factor in the continued propagation of these established norms. With this harsh divide between individuals who do and do not complete the process of formal education, social stratification and inequality between the two groups emerges. This further confirms cultural norms and reproduces the same system upon each successive generation.

17. EDUCATION AND CULTURE

In every society, no matter how simple or complex, there exist standards, norms, customs, values, beliefs and conventional ways of behaving which shape the behaviour and preferences of its members. These behaviours may differ from society to society and from era to era but they represent a process through which the social heritage or the culture is passed on from one generation to another generation.

Education is the sum total of one's learning experiences during the life and not just confused to organized formal learning experiences in schools but all learning experiences. Education as a cultural instrument performs three functions viz. conservation, transmission and renewal of culture.

The National Policy of Education (1986) has highlighted the functions of education. It emphasized that education must bring about a fine synthesis between change-oriented technologies and the continuity of the country's cultural traditions. The curriculum and process of education must be enriched by cultural content in as many manifestations as possible. Education has an acculturating role so as to refine the sensitivities and perceptions of individuals for the development of faith in scientific temper, socialism, secularism and democracy.

Conservative and Transmitive Role

In relation to culture, education indeed is a process of instilling in young people the traditionally inherited and contemporarily renewed values and beliefs which lounge at the heart of cultures. This role of education aims at cultural conservation. Sociologists commonly conceive the function of education as the transmission of culture from generation to another. In modern societies, the school is the major institution devised by the adult generation for maintaining and perpetuating culture. Besides imparting the tools necessary for survival, it also transmits knowledge and values to future

generations. The values, beliefs and norms of a society are maintained and passed to the next generation not merely by teaching about them but also by re-orienting the entire process of education in tune with the essential elements of culture.

Creative Role

Education has the strongest function to create new cultural traits through inventions and discoveries. Through education new things come to us and the beneficial ones are adapted and conserved and transmitted to the upcoming generation. Education also contributes significantly to the renewal of culture bringing about change in the beliefs and values of society and in the norms of behaviour of individuals and groups in accordance with the changing times under the impact of modernization. In the post-independence period, attitudes towards women and caste system have undergone a visible change. The beliefs in old customs and rituals have progressively lost their strength intensity.

The relationship between culture and education is evident from the statement that culture is the behaviour of the individual or group in the society and education modifies that behaviour according to desired goals and directions. Education is a part of culture which not only preserves and transmits culture but also modifies its traits. Education is a process by which society through its institutions deliberately transmits its cultural heritage form one generation to another. It works as an instrument for cultural change.

Culture based Education

Culture determines the contents of education. It gives direction to individual's learning. Whatever is taught in the school or whatever is learnt in the school, whether consciously or unconsciously is derived from the total culture. The curriculum framework for quality teacher education brought out by NCTE in 1998 and the national curriculum framework for the school education brought out by NCERT in 2000, have highlighted the importance of culture specific pedagogies for enhancing the relevance and effectiveness of curriculum transaction, which shall certainly enhance the quality of student's learning.

It is not enough to include cultural contents in the school curriculum. It is also necessary to re-orient the process of curriculum transaction in the light of socio-cultural context of children. Teachers should make use of various manifestations of local culture to make their teaching interesting and relevant. Folk tales, songs, music, dance, local art

and craft, occupations of the local people etc. may be used as teaching aids for teaching different subjects. The local language should also be given due importance in teaching. In short, the local cultural resource should be fully utilized to contextualize not only the content but also the process of education. This will enhance comprehensibility of school knowledge for the students. The impact of culture on education can be seen from the following points.

Influence of Culture on Aims of Education

The meaning and aims of education are determined by the cultural ideas, values and patterns of a society. In other wards as is the culture of a society so shall be its aims of education.

Influence of Culture on Curriculum

Culture determines the curriculum. The needs of the society are realized through curriculum. For instance, we are teaching science, kashmiri and mathematics right from the class I. It determines that it is the demand of modern culture.

Influence of Culture on Discipline

Cultural values also influence the concepts of discipline. The present cultural patterns of thinking and living are directly linked to our concept of discipline. In ancient and middle ages societies where authoritarian, the concept of discipline was expressionistic. But in modern times when democratic values of life are being accepted all over the world, the concept of discipline has come to mean impressionistic or emancipatory or self-discipline.

Influence of Culture on Pedagogy

Culture and methods of teaching are intimately connected. That is why the changing cultural patterns of a society exert powerful influence upon the methods of teaching also. In ancient times, education was teacher centered and teachers were trying to force students to remain in their minds and disregarded the interests and needs of their students. But in modern times education has become child centered. Thus, the interests, inclinations, attitudes, aptitudes and needs and aspirations of students are taken into full consideration before exposing them to specific educational experiences, activities and programmes.

Influence of Culture on Text Books

Text books are written according to cultural values. It may be born in the mind that only those text books are welcomed if they foster and promote cultural ideals and values. On the contrary, they should be discarded if they militate against the cultural ideals and values of a particular society.

Influence of Culture on Teacher

Each individual teacher is imbued with the cultural ideals and values of the society of which he happens to be an integral member. Only such teacher achieves his mission successfully who is able to infuse higher ideals and morals in children. It may be noted here that the idealism and higher ideals of teacher are compromised with the cultural ideals and values of the society.

Influence of Culture on School

According to the ideology of sociology, a school is a miniature society. The total activities and programmes of the school are organized according to the cultural ideals and values of the society. Hence, school is the center of promoting, moulding, refining and developing the cultural patterns of the society which establishes that school for its own good and welfare.

Influence of Culture on Co-curricular Activities

Culture has its great impact on co-curricular activities. The activities cannot by any means be outside the culture of the student. These activities are a part of the curriculum.

Apart from the above functions the relationship of culture with education can be understood from the following:

Education is crucial to understand cultural lag in the society. Ogburn in his book, '*Social Change'* argues, "Industry and education are two variables, but if the change in industry comes first and the adjustment through education follows, industry may be referred as the independent variable and education as the dependent variable. The teacher who was central in the teaching learning process is no more so, as one can get education without a teacher as well. The rise of virtual classroom or teacher less learning or self-learning is basically a result of technological innovations. This also is accompanied by an entire gamut of changes of relations in the teaching learning system. Teaching is no more personal, it can be impersonal as well because our cultural system has adopted these qualities through which it became impersonal."

Thus, the human progress is directed by the culture of the society and man creates deals and values, through the culture of society. Society owes to culture the all-round development of an individual. Through the path of culture the society acquires all the inherent qualities from one generation to another and this is carried out by education. The child acquires social inheritance from his family and from society which has a great role to play in his development. In any educational institution it is prime duty of the teacher to infuse culture in the child personality. Thus, culture is an innate process which we must acquire through our life. The role of education is considered important in the sense that it should make man able to adjust themselves in his social environment of life. In other words education and culture outlines its programmes according to the needs of the society. It is culture which offers contents and directions to the individual's learning, attitude, habits, and other processes which are largely achieved through education.

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