



Department of Distance Education
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Unit: 1

Lesson No.

- 1.1. Sociology of Education: Concept,Nature,
Scope and Approaches of Sociology of Education.
- 1.2. Culture: Concept, Characteristics, Acculturation, Enculturation
and Propaganda
- 1.3. Social Stratification : Caste, Class, Gender, Religious
Stratification in Indian Society; Social versus Natural Inequality

Department website : www.pbidde.org

Structure :

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1.1 Objectives :

After going through this lesson, the students will be able to :

- (a) Conceptualise Sociology of Education.
- (b) Explain the Scope of Sociology of Education
- (c) Describe the Approaches of Sociology of Education

1.2 Introduction :

Education is an activity which goes on in a society and it's aims and methods depend on the nature of the society in which it takes place. Education is a means of organising the individual self and the social self into a disciplined stable and a meaningful unity, Mannheim on the other hand does not regard education solely as a means of realising abstract ideals of culture. According to him, education can only be understood when we know for what society and for what social position the pupils are being educated.

1.3 Sociology of Education : Concept and Nature

Sociology is the study of society. The chief concern of sociology is the social relationship of mankind. Thus it includes topics like social structure and organization. The interaction of social groups and the means of social control. The sociology of education may be defined as the scientific analysis of the social processes and social patterns involved in the educational system. Brookner and Gottlied consider that "This assumes that education is a combination of social act and that sociology is the analysis of human interaction. Education process goes on both informal as well as formal situations. As sociology contributes to education, education offers sociology the direction

toward progress through experimentation. The system of education provides situation in which experiments are possible without offending problems about human beings. The sociology of education is thus an analysis of the sociological processes involved in the group process and social interaction within the educational institution. Kare Mannheim has outlined three courses for inclusion in the teacher training programme as follows:-

- a) Sociology for the educators.
- b) The sociology of education.
- c) The sociology of teaching.

Sociology of education is mainly concerned with the study of the social phenomena within the school for improving the social climate and social life of the institution.

The sociology of education includes the analysis of the relationship of the educational system to other aspects of society. This analysis is done with respect to several sub-divisions, among which may be included (i) The function of education in the culture (ii) The relationship of the educational system to the process of social control and the power system (iii) The function of the educational system in the process of social and cultural change (iv) The relationship of education to the social class or status system.

A student comes in contact with various teachers in the school. The teacher also comes in contact with many students. With each he develops certain social relations. These relations are interconnected with one another because the task of teacher is to educate the student or students and all these relationships develop in the process of the performance of these tasks and so they are described as interconnected. We call a system of inter connected social relations between an individual and a number of others a social role. The social role of the teacher differs from the social role of the student. An analysis of these roles also clarifies the nature of the sociology of education.

To understand more clearly about the concept of sociology of education it is important to review consensus theory and conflict theory.

1.3.1 Scope of Sociology of Education :

Broadly speaking it includes political, economic, scientific, technological and philosophical developments. The area of sociology of education is very wide. Morris Ginsberg holds the view that educational sociology is the study of the problems. (a) Human population, its qualitative and meritorious study. (b) Law, values, customs, courts, police, army, religions, morality etc. (c) The model of relationship and activities between individuals and the groups. (d) Robbery, crime, opposition, fights etc. Dodson is of the view that the kingdom of educational sociology includes it's effects (a) On all cultural affairs (b) upon the area of school (c) On the application of education. All these

areas are quite broad in themselves.

1.4 Approaches of Sociology of Education:

All those agencies in which some relationship is established between teachers, students and administration come in contact with any agency of society that can be included in the scope of sociology of education or educational sociology. In this sense, it seems that there will not be any one element of education which is not included in the scope of educational sociology.

1.4.1 Functionalism and Structural Approach

The functionalists attempts to explain social institutions as collective means to meet individual and social needs. Functionalism is a broader perspective in sociology. Functionalism addresses the society as a whole in terms of function of its constituent elements such as norms, customs, traditions, institutions etc. Functionalism has its roots in the organicism (Comte) of early 19th century. Functionalism draws its inspiration from the ideas of Emile Durkheim. According to Durkheim, more primitive or traditional societies were held together by mechanical solidarity; members of society lived in relatively small and undifferentiated groups, where they shared strong family ties and performed similar daily tasks. Such societies were held together by shared values and common symbols. The functionalist perspective continues to try and explain how societies maintained the stability and internal cohesion necessary to ensure their continued existence over time. The various parts of society are assumed to work together naturally and automatically to maintain overall social equilibrium. Functionalists analyze social institutions in terms of the function they play. In other words, to understand a component of society, one must ask, "What is the function of this institution? How does it contribute to social stability?" "Thus, one can ask of education, "What is the function of education for society?" A complete answer would be quite complex and require a detailed analysis of the history of education, but one obvious answer is that education prepares individuals to enter the workforce and, therefore, maintains a functioning economy. By delineating the functions of elements of society, of the social structure, we can better understand social life.

Criticism of Functionalism

Functionalism has been criticized for downplaying the role of individual action, and for being unable to account for social change. Some critics also take issue with functionalism's tendency to attribute needs to society. They point out that, unlike human beings, society does not have needs; society is only alive in the sense that it is made up of living individuals. Critics also argue that functionalism is unable to explain social change because it focuses so intently on social order and equilibrium in society. Following functionalist logic, if a social institution exists, it must serve a function. Institutions, however, change over time; some disappear and others come into being. It makes it difficult to use functionalism to explain why a function of some element of society might change, or how such change occurs.

Structural Functionalism, or simply functionalism, is a framework for building theory that sees society as a complex system whose parts work together to promote solidarity and stability. This approach looks at society through a macro-level orientation. In the most basic terms, it simply emphasizes "the effort to impute, as rigorously as possible, to each feature, custom, or practice, its effect on the functioning of a supposedly stable, cohesive system".

Structural functionalism reached the peak of its influence in the 1940s and 1950s, and by the 1960s was in rapid decline.

Criticism of Structural Functionalism

In the 1960s, functionalism was criticized for being unable to account for social change, or for structural contradictions and conflict (and thus was often

called “consensus theory”). Also, it ignores inequalities including race, gender, class, which cause tension and conflict. Referring to Parsons’ theory of society as static is inaccurate. It is true that it does place emphasis on equilibrium and the maintenance or quick return to social order, but this is a product of the time in which Parsons was writing (post-World War II, and the start of the cold war). Society was in upheaval and fear abounded. At the time social order was crucial, and this is reflected in Parsons’ tendency to promote equilibrium and social order rather than social change.

1.4.2. Conflict Theory Approach

Conflict theories are perspectives in sociology and social psychology that emphasize the social, political, or material inequality of a social group. Conflict theories draw attention to power differentials, such as class conflict, and generally contrast historically dominant ideologies. It is therefore a macro level analysis of society. Karl Marx is the father of the social conflict theory, which is a component of the four paradigms of sociology. Certain conflict theories set out to highlight the ideological aspects inherent in traditional thought.

Conflict theory does not dispute most of the functions just described. However, it does give some of them a different slant and talks about various ways in which education perpetuates social inequality . One example involves the function of social placement. As most schools track their students starting in grade school, the students thought by their teachers to be bright are placed in the faster tracks (especially in reading and arithmetic), while the slower students are placed in the slower tracks. Several studies show that student's social class and race and ethnicity affect the track into which they are placed, even though their intellectual abilities and potential should be the only things that matter: white, middle-class students are more likely to be tracked

“ up, “ while poorer students and students of color are more likely to be tracked “ down.” Once they are tracked, students learn more if they are tracked up and less if they are tracked down. The latter tend to lose self-esteem and begin to think they have little academic ability and thus do worse in school because they were tracked down.

Another body of research shows that teachers’ views about students can affect how much the students learn. When teachers think students are smart, they tend to spend more time with them, to call on them, and to praise them when they give the right answer. Not surprisingly these students learn more because of their teachers’ behavior. But when teachers think students are less bright, they tend to spend less time with them and act in a way that leads the students to learn less.

1.4.3 Interactionism or Symbolic Interactivism Approach

Interactionism is a theoretical perspective that derives social processes (such as conflict, cooperation, identity formation) from human interaction. It is the study of how individuals shape society and are shaped by society through meaning that arises in interactions. Interactionist theory has grown in the latter half of the twentieth century and has become one of the dominant sociological perspectives in the world today. George Herbert Mead, as an advocate of pragmatism and the subjectivity of social reality, is considered a leader in the development of interactionism. The social interaction is a face-to-face process consisting of actions, reactions, and mutual adaptation between two or more individuals. The goal of the social interaction is to communicate with others. If the interaction is in danger of ending before one intends it to, it can be conserved by conforming to the others’ expectations, by ignoring certain incidents.

Interactionists are interested in how people see themselves in the broader social context. Interactionists want to understand each individual, and how they act within society.

Symbolic interactionists would look at this series of events and note how your experiences and interactions with your sister form your understanding of reality. Before she loses her job, you have one version of reality in your mind. Symbolically, you see your sister as having an unfair advantage in the world and hold this idea in your mind. When the dynamic shifts and you play a role of supporting her in a time of need, the meaning you give your sister's life fluctuates, changes, and develops. All of this is based on the social interactions you have, the language used to communicate, and the symbolic meaning you give to these events and thoughts.

Symbolic interactionism reflects the micro-sociological perspective, and was largely influenced by the work of early sociologists and philosophers, such as George Simmel, Charles Cooley, George Herbert Mead, and Erving Goffman. Symbolic interactionism emphasizes that human behavior is influenced by definitions and meanings that are created and maintained through symbolic interaction with others. Symbolic interactionism also suggests that our identity or sense of self is shaped by social interaction. By observing how others view us, we see a reflection ourselves that Cooley calls the "looking glass self."

Criticism of Symbolic Interactionists Approach

Symbolic interactionists are often criticized for being overly impressionistic in their research methods and somewhat unsystematic in their theories. Additionally, some theorists have a problem with symbolic interaction theory

due to its lack of testability. These objections, combined with the fairly narrow focus of interactionist research on small-group interactions and other social psychological issues. Despite these criticisms, interactionist methods do allow flexibility. The fact that there is no hypothesis means that the sociologist is not rooted in attempting to prove dogma or theory. There can be hypotheses for many studies using interactionist methods. This is arguably why some theorists have turned to this method. It also shows how human behavior is affected and altered through interactions i.e. socialization.

1.5 Summary :

The chief concern of sociology is the social relationship of mankind. Education and Sociology are intimately related with each other. Generally two theories are used to explain sociology i.e. consensus theory and conflict theory. The functions of sociology of education are diffusion of knowledge, providing of norms, scarcity of transmission of social heritage, social progress, knowing of trend, research and influencing all aspects of education. The effects of sociology on education are on objectives, functions, organization, methods of teaching, child education movement, adult education movement, social education and responsibility of the state towards education.

1.6 Suggested Questions :

- Q.1. Discuss the concept and nature of sociology of education.
- Q.2. Discuss the concept and scope of education in detail.

1.7 Suggested Books and Web Sources :

- 1. Philosophical and Sociological Foundations of Education : Sodhi, T.S.
Aruna Suri
- 2. A Sociological Approach to Indian Education : Mathur, S.S.
- 3. Perspective in Sociological Foundation of Education : Pandey, K.P.
- 4. Theory and Principles of Education : Aggarwal, J.S.

Web Sources :

- 1. en.wikipedia.org
- 2. books.google.co.in
- 3. www.ceeindia.org

Culture: Concept, Characteristics, Acculturation and Enculturation Propaganda**Structure**

- 2.1 Objectives
- 2.2 Introduction
- 2.3 Meaning of Culture
- 2.4 Concept of Culture
- 2.5 Characteristics of Culture
- 2.6 Acculturation
 - 2.6.1 Meaning of Acculturation
 - 2.6.2 Importance of Acculturation
 - 2.6.3 Process of Acculturation
- 2.7 Enculturation
 - 2.7.1 Features of Enculturation
- 2.8 Propaganda and Culture
 - 2.8.1 Methods of Propaganda
- 2.9 Summary
- 2.10 Suggested Questions
- 2.11 Suggested Readings.

2.1 Objectives: After studying this lesson students will be able :-

- (i) To know the meaning and importance of culture.
- (ii) To understand the concept of culture.
- (iii) To make students aware about the characteristics of culture.
- (iv) To understand the concept of acculturation and enculturation.
- (v) To understand the propaganda and culture.

2.2 Introduction

Culture is a way of life. The food you eat, the clothes you wear, the language you speak in and the God you worship all are aspects of culture. Culture thus refers to a human made environment which includes all the material and non-material products of group life that are transmitted from one generation to the next. Culture is a very broad term that includes in itself all our walks of life. Our modes of behavior, our philosophies and ethics. Our morals and manners, our customs and traditions, our religious, political, economics and other types of activities. Culture includes all that man has acquired in his individual and social life. In the words of Maclver and page culture is the realm of styles, of values, of emotional attachments of intellectual adventures “it is the entire” “Social heritage” which the individual receives from his group. Culture varies from place to place and country to country.

Definition :

Otway views culture as, “The culture of a society and means the total way of life of a society.”

Mahatma Gandhi views, “Culture is the foundations and primary thing. It should shows itself in the smallest detail of your contact and personal behavior, how you sit how you walk, how you drink etc.”

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

E.V.De Roberty, “Culture is the body of though and knowledge, both theoretical and practical which only man can possess.

2.3 Meaning of Culture :

The word culture is derived from the latin word ‘Culturar’ “means good manners and good taste. The term culture has diverse dimensions and Culture is the sum total of human creations. Expressions and experiences. It includes everything. Material and non-material created by man in the process of living. It is a kind of Plashed behavior. It is learned through participating in a cultural systems in fact culture and society go together and are inseparable.

2.4 Concept of Culture :

Culture is the system of shared beliefs values, customs, behaviours and artifacts that the members of society use to cope with their world and with one another, and that are transmitted from generation of generation. This concept of culture points its following characteristic.

- 1. Symbolic Composition:** The fundamental elements or building block of culture is the culture traits. Traits assume many forms varying from material artifacts. Tools, home structures, artworks – to behavioural regularities-family, interrelationship, economics exchanges and legal sanctions – to abstract concepts and beliefs.
- 2. Systematic Patterning:** cultural elements as symbols assume their meaning in relationships to other symbols within a broader context of a meaning system.
- 3. Learned Transmission:** Cultural trails and broader cultural patterns inclusive of language, technology, institutions, beliefs and values are transmitted across generations and maintain continuity through learning technically termed as enculturation. Accordingly, learning, abilities and intelligence are essential assets for all human groups and have replaced the role of biologically based genetic transmission of instincts in most other animal species. There is an important relation between biology and culture.
- 4. Societal Grounding:** Culture is observable only in the form of personal behaviour but can be abstracted from individuals actions and attributed to the social groups to which the belong.

2.5 Characteristics of Culture:

1. **Culture is social:** Culture is not an individual phenomena but it is the product of society. It develops in the society through social interaction.
2. **Culture is learned:** Culture is not inherited biologically but it is learnt by man in a society.
3. **Culture is changing:** Culture remains changing but not static. Cultural process undergoes changing. But with different speeds from society to society and generation to generation.
4. **Culture is shared:** Culture is something shared. It is nothing that an individual can possess but shared by common people or a territory for examples customs, values, traditions beliefs are all shared by man in a social situation.
5. **Culture is preservative and transmissive:** Culture should be preserved and transmitted to the next generation. The transmission is necessary for the progress of mankind. If culture was not transmitted all the human knowledge and experience would have been lost.
6. **Culture is integrated:** All the cultural aspects are inter-connected with each others. The development of culture is the integrations of its various parts.
7. **Culture is continuous:** It is a continuous process. It is like a stream which is flowing from one generation to another through centuries “culture is the memory of human race.
8. **Social not individual heritage:** It is inclusive of the expectations of the members of a group. It is a social product which is shared by most members of the group.
9. **Culture fulfills some needs:** Culture fulfills those ethical and social needs of the groups which are ends in themselves.

2.6 Acculturation:

Acculturation : It is the process of adopting the cultural traits or social patterns of another group or come to adopt the new culture’s behaviours, values, customs, and language. The word acculturation is the act of that transition.

2.6.1 Meaning of Acculturation:

- Acculturation was first defined by Redfield et. al (1938) as follows “A comprehends of those phenomena which result when groups of individuals, sharing different cultures come into continuous first hand contact, with subsequent changes in the original culture patterns of either or both groups.”
- Modern & Mayer (1968) defined acculturation as “the changes in individuals whose primary learning has been in one culture and who take over traits from another culture.”

2.6.2 Importance of Acculturation:

Acculturation refers to the process of the modification of the culture of a group or individual as a result of contact with a different culture. Due to advances in transportation communication and technology. There has been a significant increase in the interactions

among different culture of the world. As a result understanding acculturation and learning how to accomplish it effectively has become vital to the future of the world.

2.6.3 Process of Acculturation :

The process of acculturation can be broken down to include a few different topics these include learning a new language, immersion assimilation and integration let's take a look at each of these terms more closely.

- **Language and Immersion :** Language and immersion can be some of the most important parts of the acculturation process. In fact social theorist John Schumann proposed that language is the largest factor in successfully acculturating immersion or surrounding yourself entirely in a new culture a great way to acculturate is to move from your native country into the new country from the natives.
- **Vernacular :** Even though Canadians speak English, some of the world choices they use have to be learned by a non-native as part of the acculturation process.
- **Integration :** Integration is often used in acculturation theory and includes participating socially in an environment to be considered an equal among the society.
- **Assimilation :** It involves the accumulation of information about a new culture and resulting adaptations to match the new culture. Generating new knowledge about a culture might include learning how food is prepared understanding types of acceptable clothing worn in the new culture or picking up new habits.

2.7 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 include parents other adults, and peers a 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.

2.7.1 Features of Enculturation :

1. Enculturation is the process of teaching an individual the norms and values of culture through unconscious repetition.
2. Enculturation is applied when infants or very young children are born in a new culture and simply learn that culture as their own. It can also be called socialization.
3. Through enculturation, we learn what behaviours, values, language and morals are acceptable in our society.
4. Enculturation has two modes – informal and non-formal education non-formal education is defined as, “any organized systematic educational activity carried on outside the frame work of the formal system to provide selected types of learning to particular subgroups in the population, adults and children.

2.8 Propaganda and Culture:

Propaganda is a mode of communication used to manipulate or influence the opinion of groups to support a particular cause or belief. Over the centuries, propaganda has taken the form of artwork, films, speeches and music, though it's not limited to these forms of communication. Propaganda is a process of spreading information systematically to influence peoples. It has somewhat negative connotation. Generally, it attempts to 'bypass' logic through faulty reasoning and emotional appeals. Propaganda is intended to give someone else control over our thoughts and actions. It involves strong emotional appeals.

2.8.1 Methods for Propaganda

Public Opinion: Public opinion is a powerful tool used by the propagandist and it also requires a mass culture in order to have the desired effect.

Development of 'Mass' Culture: A mass culture is fairly easy to manipulate as people who are drawn to crowds and mass participation phenomenon are usually the same kinds of people who have acceptance and attempt to find such acceptance in the crowd once the mass culture is developed the use of feeds and vilification of those who are not part of the mass, who participate in them do it, not because it provides a psychological cushion or shield for the participant by being part of a larger group.

Cold War Propaganda: In the last century the cold war was in many respects a struggle for the hearts and minds of people everywhere. The competition was carried out through mighty soviet and American Propaganda campaigns to isolate each other internationally win the approval of world opinion and consolidate their own sphere of influence.

Public Diplomacy: The policies cultivating cultural and informational influence are today known as 'Public Diplomacy' and they are important components of US foreign policy.

2.9 Summary:

The study of human society immediately and necessarily leads us to the study of its culture. In fact culture and society go together and are inseparable. The study of society or any aspect of it becomes incomplete without a proper understanding of the culture of the society. Culture is how people in a community live. It includes their ideas, language, religion and history it includes the clothes people wear and what they learn in school. Every community in the world has a culture. All cultures are alike in some ways because all people have some needs. All people communicate. How they communicate depends on their culture. Several years later used the term psychological acculturation to describe the effect of acculturation at the process involves changes that an individual experiences. In terms of their attitudes, values and identity as a result of being in contact with other cultures. There is a difference between these concepts related to culture. Enculturation is the learning of the appropriate behaviour of one's own culture, whereas acculturation is the learning of appropriate behaviour of one's host culture. Such a strong and powerful is the effect of culture invasion. Hinson convincingly suggested how the free flow of ideas and the projection of a popular culture of prosperity slowly undermined

the legitimacy of authoritarianism. This shows the powerful effect of cultural invadation by propaganda. This also shows the relation between culture and propaganda and their joint effect on the mankind.

2.10. Suggested Questions :

1. What is culture? Discuss its characteristics.
2. What is acculturation? Describe its importance and process.
3. What is Enculturation? Discuss its Features.

2.11 Suggested Readings:

1. Nandra Inder Dev Singh (2016), Sociological Perspective in Education, Twenty first Century Publication, Patiala.
2. Sekhon, Sukhwinder Singh, Kaur Amardeep (2010): Philosophical and Sociological Bases of Education, Kalyani Publishers, New Delhi.
3. Rana Ajay, Umesh Foundation of Education, Philosophical and Sociological, Tandon Publications, Ludhiana.
4. www.ncert.nic.in
5. www.eric.ed.com.
6. Shodhganga.

Social Stratification: Caste, Class, Gender, Religious Stratification in Indian Society; Social versus Natural Inequality

- 3.1 Objectives
- 3.2 Introduction
- 3.3 Characteristics of Social Stratification
- 3.4 Types of Social Stratification
 - 3.4.1 Social Stratification on the basis of Caste.
 - 3.4.2 Social Stratification on the basis of Class
 - 3.4.3 Social Stratification on the basis of the Gender.
- 3.5 Summary
- 3.6 Suggested Questions
- 3.7 Suggested Books

3.1 Objectives

After reading this chapter students will be able to

- (a) Understand the meaning of Social Stratification
- (b) Define the types of Social Stratification.
- (c) Characteristics of social stratification

3.2 Introduction

Social stratification is a particular form of social inequality. All societies arrange their members in terms of superiority, inferiority and equality. Stratification is a process of interaction or differentiation whereby some people come to rank higher than others.

Social stratification means division of society into different strata or layers. It involves a hierarchy of social groups. Members of a particular layer have a common identity. They have a similar life style. The Indian Caste system provides an example of stratification system. The society in which divisions of social classes exist is known as a stratified society. Modern stratification fundamentally differs from stratification of primitive societies. Social stratification involves two phenomena (i) differentiation of individuals or groups on the basis of possession of certain characteristics whereby some individuals or groups come to rank higher than others, (ii) the ranking of individuals according to some basis of evaluation. Sociologists are concerned not merely with the facts of social differences but also with their social evaluation.

Definitions**Ogburn and Nimkoff**

‘The process by which individuals and groups are ranked in more or less enduring hierarchy of status is known as stratification’

Gisbert

“Social stratification is the division of society into permanent groups of categories linked with each other by the relationship of superiority and subordinations”.

Williams

Social Stratification refers to “The ranking of individuals on a scale of superiority-inferiority-equality, according to some commonly accepted basis of valuation.

Raymond W. Murray

Social stratification is horizontal division of society into “higher” and “lower” social units.”

Melvin M Tumin

“Social stratification refers to “arrangement of any social group or society into hierarchy of positions that are unequal with regard to power, property, social evaluation and psychic gratification”.

3.3 Characteristics of Social Stratification

On the basis of the analysis of the different definitions given by eminent scholars, social stratification may have the following characteristics.

(a) Social Stratification is Universal

There is no society in this world which is free from stratification. Modern stratification differs from stratification of primitive societies. It is a worldwide phenomenon. According to Sorokin “all permanently organized groups are stratified.”

(b) Stratification is Social

It is true that biological qualities do not determine one’s superiority and inferiority. Factors like age, sex, intelligence as well as strength often contribute as the basis on which statues are distinguished. But one’s education, property, power, experience, character, personality etc. are found to be more important than biological qualities. Hence, stratification is social by nature.

(c) It is Ancient

Stratification system is very old. It was present even in the small wondering bonds. In almost all the ancient civilizations, the differences between the rich and poor, humble and powerful existed. During the period of Plato and Kautilya even emphasis was given to political, social and economic inequalities.

(d) It is in Diverse Forms

The forms of stratification is not uniform in all the societies. In the modern world class, caste and estate are the general forms of stratification. In India a special type of stratification in the form of caste is found. The ancient Aryas were divided into four varnas: the Brahmins, Kshatriyas, Vaishyas and Sudras. The ancient Greeks were divided

into freemen and slaves and the ancient Romans were divided into the patricians and the plebeians. So every society, past or present, big or small is characterized by diversified forms of social stratification.

(e) Social Stratification is Consequential

Social stratification has two important consequences one is “life chances” and the other one is “life style”. A class system not only affects the “life-chances” of the individuals but also their “life style”.

The members of a class have similar social chances but the social chances vary in every society. It includes chances of survival and of good physical and mental health, opportunities for education, chances of obtaining justice, marital conflict, separation and divorce etc.

Life style denotes a style of life which is distinctive of a particular social status. Life-styles include such matters like the residential areas in every community which have gradations of prestige-ranking, mode of housing, means of recreation, the kinds of dress, the kinds of books, TV shows to which one is exposed and so on. Life-style may be viewed as a sub-culture in which one stratum differs from another within the frame work of a commonly shared over-all culture.

3.4 Types of Social Stratification

Social stratification is based upon a variety of principles. So we find different type of stratification.

The major types of stratification are

- (i) Caste
- (ii) Class
- (iii) Religion
- (iv) Gender

3.4.1 Social Stratification on the Basis of Caste

Caste is a hereditary endogamous social group in which a person's rank and its accompanying rights and obligations are ascribed on the basis of his birth into a particular group. For example-Brahmins, Kshyatriyas, Vaishyas and Sudra Caste.

Main Characteristics

- Marginalisation, exclusion and exploitation based on class, gender, race and ethnicity have been part of every society including the Indian society. But what is typical of India is the caste based exclusion and exploitation.
- Caste has been one of the most dominant and determining factors not only in social but also in economic and political spheres.
- It governs the mind set not only of the Hindus who constitute over 84 percent of Indian population but also of most of the Christians, Muslims, Sikhs and Buddhists as majority of the people in these religions are basically Hindu converts.

- Caste is based on graded inequality. The caste system ascribes positions within the social hierarchy based on birth (ascription), thereby perpetuating intergenerationally upper, lower and out caste positions.
- The unequal and discriminatory social arrangements deny people of lower castes access to opportunities of educational and economic advancement, and with its strict adherence to endogamy and the notion of purity and pollution, it violates the rights of Dalits and their full enjoyment of Constitutional guarantees.
- The institution of caste perpetuates inequality, dominance and exploitation, and continues to deny opportunities of development to the lower castes (the Shudras and Ati-Shudras) who constitutes the major proportion of Hindu population.

3.4.2 Social Stratification on the Basis of Class

Stratification on the basis of class is dominant in modern society. In this, a person's position depends to a very great extent upon achievement and his ability to use to advantage the inborn characteristics and wealth that he may possess.

Main Characteristics

The concept of class and related processes studies on 'social stratification' occupy a prominent place in sociology. Distribution of power, wealth and prestige in various societies has been the main concern not only of sociologists but of a variety of thinkers from other disciplines. Economic relations and 'power' have been central to the stratification but the relationships between the two may lead to conflicting social groups. Their understanding has resulted in a range of studies divided widely across ideological and philosophical grounds.

The early phase of writings on 'social class' can broadly be divided into two polarized streams: the conservative approach (in Weberian tradition) where the concept of 'social class' is treated like other major concepts: occupation, income, life styles, ownership of property, positions of influence, etc. In contrast, the radicals (in Marxian tradition) have been impressed by the conflict between the classes of owners and workers.

3.4.3 Social Stratification on the Basis of Gender

Gender stratification or gender inequality has been extremely diverse and wide spread. Women and men are disproportionate in every possible way in never-ending circumstances, both instant and durable, by both idea criteria and prejudiced experience. Therefore, what tally as gender difference in family life, education, workplace and politics? These social structures are assembly on the base of the masculinity and femininity, gendered role and gender identity society label to men and women. There is sufficient, vital unfairness in gender relations within the family or home that can take many dissimilar forms. Family arrangements can be quite unequal in sharing the load of housework and child care.

For example, common in most societies take for granted that men will most likely work outside the home and the women were allowed if they could juggle various unavoidable and inequitably shared home and family life with work. However, even though women shoulder twice as much childcare and housework then men. They are doing more.

The concepts of 'sex' (which is understood as a biological category) and 'gender' (which is a social construction) help us analyze the way societies and their structures are gendered. Several social institutions like the family, education system, media, religion, legal system and so on contribute to the construction of gender stratification. Women's position in the labor market, their health, educational opportunities and restrictions, social lives, entertainment and leisure all have led to gender stratification.

Main Characteristics

Gender:

Like caste and class gender is another kind of social stratification system. Gender, perhaps is the oldest and permanent source of social differentiation. But within the broad hierarchy of caste and class, gender cuts across caste and class. In present day Indian society caste, class and gender are dynamic phenomena which vary between groups, communities and regions. Recent years have witnessed a thorough and widespread discussion on gender. It has claimed critical address within gender as a concept and as a set of practices has occurred during the last three decades.

The origin of the concept gender can be traced to the 19th century women's movement and in Marxism. But it seems to have first appeared among American Feminists who wanted to reject biological determinism.

It is a socially constructed category rather than biologically determined. The gender of a man is masculine and a woman is feminine.

Gender refers to the socially constructed and culturally determined role that men and women play in their day-to-day lives. Gender is the most potent significant and enormously useful analytical concept used by the feminists.

3.5 Summary

As a socially constructed differences and relations between males and females it varies from time to time and from place to place. Gender inequality in sexual relations between men and women reflect and serve to maintain subordination. Sexual orientation and preference affect people economically and socially for sexuality and sexual choice become the basis for exclusion, marginalization, and violence. Women's movements question the paradigms of development; broaden conceptualizations of family, markets, public/private, politics, and violence and question the narrowness of social movements and broaden the contours of knowledge building and dissemination.

3.6 Suggested Questions:

1. What do you understand by social stratification?
2. Discuss the characteristics of social stratification.

3.7 Suggested Books:

1. Sodhi, T.S. and Sodhi, Harinder Kaur : Philosophical and Sociological foundations of Education.
2. Nandra, Inder Dev Singh : Education and Development