



## Department of Open & Distance Learning

### Punjabi University, Patiala

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**Class : M.A. I (Education)**

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**Paper : I (Sociological Foundation of  
Education)**

**Unit : I**

**Medium : English**

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#### ***Lesson No.***

- 1.1 : Sociology : Concept, Nature and Relationship between Education and Sociology
- 1.2 : Sociology of Education : Nature and Scope
- 1.3 : Socialization : Concept, Importance and Role of Education
- 1.4 : Role of Education in Social Change
- 1.5 : Social Mobility
- 1.6 : Social Stratification and Social Organization

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**Structure :**

- 1.1.1 Introduction
- 1.1.2 Meaning and Concept of Sociology of Education
- 1.1.3 Nature of Sociology of Education
- 1.1.4 Relationship between Education and Sociology
  - 1.1.4.1 Sociology and Meaning of Education
  - 1.1.4.2 Sociology and Aims of Education
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- 1.1.7 Questions for Self-Evaluation

**1.1.1 Introduction :**

The briefest acceptable definition of sociology is that it is the science of human association. Man is a social being. The whole existence of man is in social groups. The study of sociology implies an examination of the laws and principles underlying human relations and an interpretation of phenomenon of group life. Sociology is the youngest and less developed addition to the social sciences.

The well-known French philosopher Auguste Comte used the word 'sociology' in 1837, to designate the application of scientific method to the study of human nature and society. He said that sociology was a fundamental science because it had a method of exact investigation, collection of data (about mankind) like any other science. He believed that sociology dealt with complex and intricate social phenomenon. His vaguely defined ideas were taken up by Herbert Spencer, August Schaffle and Lester F.Ward.

Herbert Spencer, the great English philosopher published his book "The Principles of Sociology" in 1876, describing the individual as a cell and the society as an organism. An individual has to perform different functions in society, just as cells perform different functions in an organism.

**1.1.2 Meaning and Concept of Sociology**

- (1) Moore and Coole describe sociology as a study of plural behaviour. Plural behaviour means behaviour in relation to others i.e. behaviour of man in relation to other men, group or associations. The central idea of sociology is social interaction i.e. interaction with culture, family, the play and the peer group, religious, economic and educational institutions and every form of group living.
- (2) Max Weber defined sociology as a science which interprets social behaviour with the aim of arriving at a casual explanation of human behaviour.
- (3) Merritt and Eldridge describe sociology as a study of “human relationships”. It studies the customs and traditions which grow after the human beings interact with each other and also the changes that occur in these institutions. It also helps us to understand the forces that bring changes, and also the effects of these changes on behaviour and personality, development in individuals.
- (4) Duncan says, “Sociology is the scientific study of the processes of interactions of persons and patterns which these form in relation to biological, psychological and cultural factors.”
- (5) Morris Ginsberg points out, “Sociology is the study of human interaction and inter-relation, their conditions and consequences.” It is concerned with all that happens to human beings by “virtue of their relationship to each other.”
- (6) Robbins lays emphasis on the fact that “Sociology deals with the whole man in relation to all the social, cultural and biophysical backgrounds.” Man is studied in relation to all the aspects of his surroundings : the focus is on his social relationships, which include all culture, religion and other institutions. Sociology is thus the study of societies, institutions and social relationships.

It is a scientific study of man as a social being, living in organised communities to which he belongs either by birth or by choice. Sociology is a science which describes the social groups and social processes in which and through which the individual gains and organises his experiences. It also analyses such process of interaction as competition, conflict, cooperation, accommodation and assimilation, as well as their results such as acculturation and socialization. Sociology also deals with social problems such as crime, juvenile delinquency, poverty and other ills, with a view to their solution.

**1.1.3 Nature of Sociology**

Sociology is the study of human interaction and inter-relationship conditions and consequences. It deals with the mixing up of the people in different sections of the society, which generally differ in different social set-up. It also studies inter-relationships in the different sections of the society i.e. religion, castes, SES and sex

etc. It differs from society to society even in the same nations and regions. Ultimately it falls down its consequences of this type of behaviour. All these aspects of the society is also deals with the media of education at different levels, different sexes, different sections of the society and different setups. In these circumstances it is to modify the behaviour in different sections of the people to be evaluated in the discipline of educational sociology. As it has almost all the objectives consequences, deliberations and areas of operation which overlap with one and the others. Even the tools of sociology and education can mostly be used in both these discipline. This relationship is strengthened where sociological basis of education are explored in depth.

#### **1.1.4 Relation between Education and Sociology**

Sociology helps in shaping up education and acts as a pivotal force in the framework of education. The superstructure of education depends on social forces, needs and demands. The aspirations and expectations of a changing society are reflected through the education system of a country. Hence we can hardly think of education in isolation today.

From sociological point of view, education is regarded as process with two aspects ; the psychological and sociological. The sociological aspects is given more importance by the sociologists who believe that true education comes through the stimulation of the child's power by the demands of the social situation in which he finds himself. One of the very important sociological factor is culture.

If education is considered an individual matter then psychology would be its most useful ally; but the things have changed. The individual is no longer trusted to educate himself. Society has taken over this function for him and in order to assure that he is educated for society rather than for self, group education, mass education and school is provided to him. Society has adopted universal compulsory education in order to protect itself.

Education and sociology both are inter-related and inter-dependent. Education without sociology become devoid of its significance. Education cannot be thought of without thinking of sociology. With the help of education the society becomes better and a good society modifies education as per its needs. Education helps in eradicating the ills of the society and replacing them with good ones. By establishing better traditions, it makes the society a better place to live in.

##### **1.1.4.1 Sociology and Meaning of Education**

Brown has observed, "According to educational sociology, education is the consciously controlled process whereby changes in behaviour are produced in the person and through the person within the group." The educational sociologists also believed that education is a social process which socializes the child and causes certain changes in his behaviour. In this way, even in defining education, the sociologists have stressed its social aspects.

#### **1.1.4.2 Sociology and Aims of Education**

According to the educational sociologists the aim of education is to evolve those social qualities in the child which will enable him to understand his responsibility towards the society and to become an ideal citizen of his country. Although the aims in education has its impact on objectives and ends in education. The aims in education, therefore, according to him in an age of democracy will be those that prepare an individual for democratic living, education should enable him to live as a member of his society. Education should bring a change not only in amount of knowledge gained but in abilities to think, to do, and to acquire habits, skills, interests and attitudes. An educated person should be socially acceptable, technically efficient, personally well-adjusted and socially responsible. The educational sociologists lay great stress on social aim in education.

#### **1.1.4.3 Sociology and Curriculum**

Educational sociologists have provided a number of valuable suggestions about reorganising the curriculum of education. According to them the function of sociology in regard to curriculum is two fold : first that it should be selected with a view to accomplishing the social purpose of education. and secondly, that it should be “so organised and related to method and classroom procedures that it may be an effective instrument of social control”. According to the educational sociologists curriculum should be based mainly on social ideals and values, and the curriculum should provide for the introduction of social subjects and collective activities. As the needs of the society are dynamic the curriculum should also be dynamic and progressive. It should therefore be flexible so that it can be made to accommodate all social changes and necessities. Curriculum should reflect the culture, customs and environment of the community. The curriculum should consist of knowledge and skills that the child needs not only for his childhood days, but also for future life as an adult. Hence, the curriculum should include the subjects of Health and Physical Education, Social Studies, Language, Mathematics, Physical Sciences, Biological Sciences, Music, Arts and a couple of vocational subjects at the secondary level.

#### **1.1.4.4 Sociology and Methods of Teaching**

The sociological tendency laid stress on the inclusion of social elements in the methods of teaching so that education can evolve essential social qualities in children. Moore and Cole point out “It is through group relationship (which are encouraged in socialized methods) that an individual becomes aware of what it means to work with a purpose - Purpose lies within the individual, but its source, the stimulation for its growth, comes largely from without; and in order that these sources are meaningful. the individual must be identified with the group - he must belong.” The effectiveness of learning for social competency depends on the suitability of motives and procedures. Following are the chief characteristics of the methods of teaching :

- (i) The methods of teaching should enable the pupil to acquire those skills and

knowledge in the classroom that will be helpful to him in his adjustment to social life.

- (ii) The teaching technique must seek to utilize the social focus operative in social life in order to develop capacity for social adjustment.
- (iii) The teaching methods should develop problem-solving and constructive thinking.
- (iv) Co-operative group patterns, of learning which lay emphasis on group interaction, co-operative and democratic planning are always preferable to methods in which the individual learns by himself.

Educational sociology gives suggestions for changes in teaching methods from the view point of social dynamics.

#### **1.1.4.5 Sociology and Discipline**

Dewey has laid great stress upon social discipline in contrast to the sense of individual discipline. This sense of social discipline is born out of social activities and experiences in school and active participation of children. In such discipline, a child controls himself and exercises self discipline without doing any harm to others or to the society in general.

#### **1.1.4.6 Sociology and School**

According to sociological thinking, a school is society in miniature. In modern times, a school is like a living organism which brings into being various useful social activities and experiences which promote the development of social qualities in the individual. In other words, they become social beings in the true sense of the term.

It is evident from the foregoing that sociology has had widespread influence upon meaning, aims, curriculum and the methods of teaching etc.

#### **1.1.5 SUGGESTED QUESTIONS**

1. Discuss the meaning and definitions of Sociology.
2. "Education and Society continuously effect each other." Discuss.

#### **1.1.6 SUGGESTED BOOKS AND WEB SOURCES**

1. Philosophical and Sociological Bases of Education. : T.S. Sodhi and Harinder Kaur Sodhi
2. Theory and Principles of Education : J.C. Aggarwal
3. The Philosophical and Sociological Foundations of Education : Bhatia and Bhatia
4. Philosophy and Sociology of Education : R.N. Sharma

#### **Web Sources**

- (a) [en.wikipedia.org](http://en.wikipedia.org)
- (b) [books.google.co.in](http://books.google.co.in)
- (c) [www.ceeindia.org](http://www.ceeindia.org).

**1.1.7 Questions for Self Evaluation :**

- |     |  |        |
|-----|--|--------|
| (a) | The relationship between sociology and education are very important. | Yes/No |
| (b) | Sociology of education has nothing to do with educational sociology. | Yes/No |
| (c) | Sociology is the science of human association.                       | Yes/No |
| (d) | Education and Sociology both are inter-related and inter-dependent   | Yes/No |
| (e) | Education is a social process which socializes the child.            | Yes/No |
| (f) | Sociology of education has nothing to do with adult education.       | Yes/No |

**Answer Key :** (a) Yes, (b) No, (c) Yes, (d) Yes, (e) Yes, (f) No

**Structure :**

- 1.2.1 Objectives
- 1.2.2 Introduction
- 1.2.3 Sociology of Education : Concept, Nature and Scope
  - 1.2.3.1 Consensus Theory
  - 1.2.3.2 Conflict Theory
  - 1.2.3.3 Scope of Sociology of Education
- 1.2.4 Relationship Between Sociology and Education
  - 1.2.4.1 Objectives of Education
  - 1.2.4.2 Functions of Education
  - 1.2.4.3 Organization of Curriculum
  - 1.2.4.4 Methods of Teaching
  - 1.2.4.5 Child Education Movement
  - 1.2.4.6 Adult Education Movement
  - 1.2.4.7 Social Education
  - 1.2.4.8 Responsibility of the State
- 1.2.5 Summary
- 1.2.6 Suggested Questions
- 1.2.7 Suggested Books and Web Sources
- 1.2.8 Questions for Self Evaluation

**1.2.1 Objectives :**

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

- (a) Conceptualise sociology of education.
- (b) Explain the theory of consensus.
- (c) Indicate the effects of sociology and education.
- (d) Justify the role of state to improve education.

**1.2.2 Introduction :**

Education is an activity which goes on in an society and its 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.

### **1.2.3 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 Gottfried 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 educator.
- 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.

#### **1.2.3.1 Consensus Theory :**

The view point of consensus theorists is that societies are in some ways like biological organisms. They are composed of many distinct but interdependent parts and each part makes some contribution to the survival of the whole. If any part is disturbed others react to bring back the equilibrium. To keep the equilibrium the societies adapt to the physical environment, maintain adequate levels of production, provide services, control aggression etc. But it must be remembered that the social institutions are not biological organs and the members of the society are not like biological cells.

Consensus theorists believe that there must be some common sets of perceptions, attitudes and values so that the societies can survive. They stress the beliefs and interests that individuals share in common and pay little attention to those beliefs and interests in which they differ. They believe that some changes are inevitable. Actually societies change very slowly according to them, as is evidenced by the similarities in the values and behaviour of various generations.

#### **1.2.3.2 Conflict Theory :**

This theory as the name implies stresses on the power struggle as the main dynamics of social life. According to this theory the social systems are divided into dominant and subordinate groups. The dominant group coerces the subordinate group and imposes its own values on the subordinates. For example the Brahmanical society in India is a dominant group which coerces the lower castes to its value system. But the lower castes are not the subordinates for all the time. They try to rise and challenge the upper castes. Thus the dominant group is under constant threat. To keep the stability in the system the dominant group creates social myths such as upper castes are superior in intelligence or they are born higher because of their good karma in the past life. When these myths are challenged the dominant groups adopt physical force or offer allurements to the vocal members of the subordinate groups. The reservations for Harijans is another means through which the dominant groups of higher castes try to buy the vocal and enlightened members of the subordinate groups.

The conflict theorists consider that the social institutions and groups work at cross purposes to each other. It is open when they become violent. The constant conflict creates a situation of instability. These cause changes and upheaval in the society as can be seen happening in the Indian society today. In the course of struggle and change one particular group consolidates sufficient power and creates a period of stability through coercing the other groups. The dominant group may use force or through propaganda

may enforce cooperations. Benefits may also be offered. But complete stability is not achieved. There is always a ray of discontent. This discontent combined with other inevitable changes in society lead to social upheaval and un-stability.

Thus it has been seen that due to the technological impact, the joint family has been giving way to nuclear families, old values and traditions are being looked upon with skepticism, creating a gap between scientific achievements and our ability to take wise social decisions. Education is challenged to help close this gap. It is to reconstruct our values and attitudes to effect better ties with the social institutions and redefine the concept of society to make better use of fruits of science and technology. Thus sociology of education may adopt different perspectives and look the problems of education as the problems of society.

#### **1.2.3.3 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 its 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.

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.

#### **1.2.4 Relationship Between Sociology and Education :**

It was Emile Durkeim who first clearly indicated the need for a 'sociological approach to the study of education. Durkeim considered education "to be something essentially social in character in its origins and its functions, and that as a result the theory of education relates more clearly to sociology than to any other science." He emphasized that education is not a static phenomenon but a dynamic and even changing process. It is in this sense necessary to make a sociological study of education. Every society with its own changing socio-cultural needs will require an education to meet these needs. Since needs change continuously, education must also change. The needs of different societies has to differ. The society thus is the prime factor in determining the educational pattern so that its socio-cultural needs may be satisfied and continues to grow.

Educational sociology is a branch of the discipline of sociology which is more

confronted with the problems of relationship between society and education. It is neither education nor sociology but education plus sociology. It makes an effort to achieve the aims of sociology through educational process which occurs between the individual and the society. George Payne throw light on the effect of education on sociology and vice versa. He considered that the knowledge of social interaction is one of the important elements for social progress. This knowledge should be grasped through education.

Relationship of sociology and education can be explained in more detail by exploring different aspects like objectives, functions, curriculum and methods of teaching in education etc.

**1.2.4.1 Objectives of Education :-** According to the sociology, the objective or the aim of education is to evolve those social qualities and social feelings in the child which will enable him to understand his responsibility to society and nation, and to become the ideal citizen of his country, and train him to fulfil his duties.

**1.2.4.2 Functions of Education :-** Educational sociologists have stressed the social functions of education. 'Munso' has laid down four functions of education i.e. spread of knowledge, social control, protection of the social heritage and social development.

**1.2.4.3 Organization of Curriculum :-** Sociology has provided a number of valuable suggestions about reorganizing the curriculum of education. They suggest that the curriculum should be based on social ideals and values and the curriculum should be provide for the introduction of social subjects and collective activities. The curriculum should be revised from time to time according to the needs of the society.

**1.2.4.4 Methods of Teaching :-** The sociological tendency also laid stress on the inclusion of social elements in the methods of teaching so that education can evaluate essential social qualities in children. Some examples of this are Dalton method, the project method etc. Sociology gives suggestions for changes in teaching method from the view point of social dynamics.

**1.2.4.5 Child Education Movement:-** As a result of the sociological dynamics there began a movement for the education of infants.

**1.2.4.6 Adult Education Movement:-** Sociology has relationship with education can be very clearly seen from the fact that if it is the need of the society that no individual of society should be uneducated and hence many movements for adult education began. Schools and Colleges for such people were run during evenings and nights.

**1.2.4.7 Social Education:-** Social education is the individual implies an education which acquaints the individual with every aspect of his environment and trains him to fulfil his responsibilities as a citizen. Social education aims not only at the complete development of the individual but also at evolving social unity and

other social ideals in him. Agencies of social education are literacy, lectures, exhibitions, meetings, tours etc.

**1.2.4.8 Responsibility of the State:-** According to the sociological tendency, it is the responsibility of the state to provide education. Hence it is for the state to make every individual, through education capable of earning his livelihood, of developing his personality, of fulfilling his social duties.

**1.2.5 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 function 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.

**1.2.6 Suggested Questions :**

- Q.1. Discuss the concept and nature of Sociology of Education.
- Q.2. Discuss the concept and scope of education in detail.
- Q.3. Establish relationship between Sociology and Education.

**1.2.7 Suggested Books and Web Sources :**

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

**Web Sources :**

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

**1.2.8 Questions for Self-Evaluation :**

1. Sociology of education has nothing to do with educational sociology. Yes/No
2. If some part of the social system is disturbed others try to bring it to equilibrium. Yes/No
3. Stress upon the power struggle is the main dynamic of social life. Yes/No
4. Social progress deals with the concept of educational sociology. Yes/No

5. The relationship between sociology and education are very important. Yes/No
6. Sociology of education has nothing to do with infant children. Yes/No

**Answer Key :** (1) No (2) Yes (3) Yes (4) Yes  
(5) Yes (6) No

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LESSON NO. 1.3

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**Structure**

**1.3.1 Objectives**

**1.3.2 Concept and Importance**

**1.3.3 Role of Education and School in Socialization**

**1.3.4 Suggested Questions**

**1.3.5 Suggested Books and Web Sources**

**1.3.1 Objective :-** After going through this lesson, you will be able to :-

- (a) Explain the meaning of socialization
- (b) Describe the role of education in socialization

**1.3.2 Concept and Importance :-** Education plays an important role in the socialization and preservation of culture, Every society has its own ethos, and this is communicated to the individual in many different ways. In the first place, he participates universally in culture, that is, he adopts the habits, ideas and emotional patterns that prevail among the adults of that group. In the second place, the individual specifically participates in culture by adopting those elements of culture which are found among some specific organization or specific group of people, And finally in the third place the individual's participation in culture turns to the alternative elements in which he adapts those elements which, are found only in a small number of individuals. It is this participation in the third, the alternative aspect, that lends individuality to the personality of each person. In the first stage the individual, imitates other people around himself, normally unconsciously, He is found smiling at others. In the second stage, the children imitate different individuals in society in their play, Education in a play way method introduces many different kinds of qualities in the child's personality.

**Definitions of Socialization :** According to Ross, "Socialization is the development of we-feeling in associates and the growth in their capacity and will to act together".

**According to Hovighurst and Newgerton,** "Socialization is the process by which children learn the ways of their society and make these part of their own personality."

In the words of Bogardus, "Socialization is the process whereby persons learn to behave dependably together on behalf of human welfare and in so doing experience on social self-control, social responsibility and balanced personalities".

Now-a-days, it is the school which has taken over the function of culturally

educating the child, just as it educate him in every other way. Schools in different countries educate the child according to their own cultures because through their text books they seek to acquaint the child according to their own values, more ideas, customs etc. Various extra curricular programmes take the forms of games of various kinds, dramas, community songs, dances, discussions, debates, tours of various parts of the country, etc.

The school undertake the task of communicating the society's specific culture to the younger generation, but nevertheless one does find minimal differences between the cultures of individuals belonging to the different ranks of the same society. Hence this education in culture is limited not only to training in the culture of the society as a whole but also of a more limited culture belonging to the specific class and level in society. This social and economic class culture distinguishes between children belonging to different strata of society. Hence cultural education comprehends both the general or determine culture as well as the numerous such cultures existing with in the extensive culture. Cultural education is important in as much as it helps the individual to adapt to his natural and social environment, to develop his social personality, to enable him to conduct himself fruitfully in this course with other members of the society. Apart from this, the individual is also assisted by culture in his livelihood and other important functions of life. It is through this training of school he becomes a useful member of society.

### **1.3.3 Role of Education and School in Socialization :**

Socialization is the process whereby an individual learns to behave in accordance with social traditions and mores. The human child possesses a tendency towards imitation. The child develops according to the environment in which he lives. Man is a social being. He of his own nature tries to adopt the culture of society. Man becomes what he by socialization and it is by virtue of this that he is believed to be superior to animals. Socialization brings balance to his personality because the social aspect of personality also is very important. Through socialisation the individual learns to control himself in the interest of society and realizes his responsibility towards others. Socialization develops in him the community feelings and he learns to cooperate with others.

Durkheim has said, "Education consists of a methodical socialization of a young generation." Durkheim uses the words methodical socialisation which seem to indicate that he is making a distinction between the socialization that takes place in and out of school. Socialisation outside the school tends to be unmethodical because of the informal and spontaneous manner in which it takes place. For example, In a family the child learns about the statuses and positions in an incidental manner. On the other hand, it is school where in a methodical manner the efforts are made for socialisation. School learning is planned, organised and scheduled. We cannot completely isolate the methodical from unmethodical. Whatever is experienced out of the school has a profound influence on school learning. A student's out of school socialization conditions his in-school



learning. A child who has learned about roles, statuses and positions in the family feels difficulty when school puts something close in the form of role prescriptions.

Chesler and Cave say that, "in the broadest sense of the terms socialization and education, education is the society's formal mechanism for aiding the process of socialization." Whatever type of society it may be, whatever culture is predominant education can be seen as an omnipresent mechanism for the process of socialization. The cultural heritage of the society is preserved through the schools and the schools also perform, the function of transmission of information to the individuals and creation of commitment to the dominant pattern. Hence Chesler and Cave explain that, "The broad meaning of education is in many ways similar to the meaning of socialization, the process whereby persons are encultured into human culture-the particular society."

In the schools the teacher can be an important socializing agent. The teacher can put the socializing influence on his pupils. This he can do by (a) motivating the students to engage in intellectual activities (b) providing a student with feedback about his behaviour and offering him suggestions about desirable ways of behaving (c) presenting his own example to the student to follow so far as role prescriptions and role taking are concerned (d) forming close interpersonal relationship with student and encouraging him to re-examine his attitudes or support his present attitude and (e) giving him knowledge of various positions or status in the society and preparing him for role behaviour. Hence it is very much clear that education and school are important participants in the process of socialization.

**1.3.4 Suggested Questions :**

1. What do you mean by Socialization? Discuss its importance.
2. Describe the role of Education in the Socialization of the child.

**1.3.5 Suggested Books and Web Sources :**

1. Sodhi, T.S. and Suri, Aruna : Philosophical and Sociological Foundations.
2. Mathur, S.S. : Sociological Approach to Indian Education.
3. Sodhi, T.S. and Harinder kaur Sodhi : Philosophical and Sociological Bases of Education.

**Web Sources :**

1. [books.google.co.in](http://books.google.co.in).
2. [en.wikipedia.org](http://en.wikipedia.org).
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**Structure :**

- 1.4.1 Objectives
- 1.4.2 Introduction
- 1.4.3 Concept and Process of Social Change
- 1.4.4 Role of Education in Bringing Social Change
  - 1.4.4.1 Factors Responsible for Social Change
  - 1.4.4.2 Education for Social Change
- 1.4.5 Suggested Questions and Web Sources
- 1.4.6 Suggested Readings
- 1.4.7 Questions for Self Evaluation

**1.4.1 OBJECTIVES**

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

- (a) explain the meaning of social change.
- (b) clarify the process of social change
- (c) justify the role of education in bringing social change.
- (d) explain the factors responsible for social change.

**1.4.2 INTRODUCTION**

Change is the law of nature. Change is imminent and nothing remains stagnant. The societies also evolve from traditional to modern in this process of continuous change. It is imperative to study the process of social change and modernization. This lesson shall discuss the concept, and process of social change and modernization.

**1.4.3 Concept and Process of Social Change**

Society is a conglomerate of human beings. The members of a society are in continuous interaction among themselves. They share common heritage, common context and adhere to a common value system. They have clearly defined relationships and roles.

Maclver defines a society as “a system of usages and procedures, of authority and mutual aid, of many groupings and divisions, of control of human behaviour and liberties,” Merrill views the society as a ‘complex network of patterned relationship of the members where all of them participate though the degree of participation vary. These relationship undergo a change consequently leading to changes in the social structure. Any change occurring in the society is called social change, it refers to

change in the social organizations, the composition and functions of the society.

The individuals, the institutions and value system of the society change. Morris Ginsberg explains that, "By social change I understand a change in social structure i.e. the size of society, the composition or balance of its part or the type of its organizations".

In changed social context the relationships and behaviour patterns exhibit a change. The nature of interaction is modified. Both the change of nature of institutions and organizations, the individual's needs and aspiration also experience a shift. The society transformed itself from agrarian production. It also influenced society. This brought about change in the means of production. It also influenced and redefined the roles of the individuals and their inter-relationship. It effected a redistribution the positions and statuses to the individuals in the society which led to a change in patterns of behaviour.

The times when monarchy was considered be divinely ordained, institutions of the society presented a different look. Emperors and kings were law unto state. In twentieth century the democracy has emerged as the most agreeable form of governance in principle everywhere in the world. The nations enjoying democratic system have empowered their masses and made them a part of the governance. This indicates towards a change that has occurred in society.

Every society has a value system that includes patterns of beliefs and set of attitudes its members possess. Change in value system is an essential component of social change. For instance, the progressive societies are now in favour of gender equality instead of carrying on with a system that represented a strong male bias. They prefer and work for establishing egalitarian society where equality of human beings is honoured as a value. It is a clear shift from believing in and conserving the hierarchical society.

The movements for rejecting retrogressive, degenerated and inhuman customs and rituals like sati, polyandry, female infanticide, human sacrifice in front of deities, slavery also indicate towards change in the collective psyche of the society. These were legally abolished during British rule in India.

Social changes are concomitant with cultural change. Tyler explains the culture as "----that complex whole, which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society." Whereas beliefs, values, philosophy religion etc. represents non-material components of culture, the tools, gadgets, scientific and technological appliances are considered the material component of culture. It is hard to measure the change in non-material part, where as acquisition and use of material assets is distinct. There always remains a conflict between conformity and change, tradition and mode. The conservative personalities, selective acceptance of new ways and vested

interest in status quo and resistance by established institution may be responsible for this state of affairs. The change relates to dynamics of life situations and hence is not even in all parts of the society. Some societies progress faster and some lag behind. Some societies are open to change and called open societies. Some are closed societies and they resist change. Ogburn has explained the situation as follows :

“When culture begins to change, the modifications do not occur even in all parts of social heritage. Some parts change faster than others. When the different parts are inter-related, the varying rates of change produce a strain between unequally moving parts. The part that is moving at the slowest rate of speed constitutes the cultural lag. Since the other part of culture has already changed, as a rule, the most practicable method of effecting a better integration between the two parts is to make some adjustment in the part that is lagging. Modern technology is changing at a rapid rate and creating important changes, with which our social institutions have not yet caught up. Analysis of important modern social problems such as unemployment, poverty and family disorganization show that much of our contemporary social disorganization issues form the irregular changes in our culture.”

When the social change is caused by the factors external to the society. It is called as Exogenous change. These factors are invasions, colonization, cultural contact, diseases etc. War on Iraq and Afghanistan in recent times is bound to change the society. Corporate colonialism is changing the fortunes of the developing nations very quickly and towards retrogression. Contact with the Western culture has induced market change. When the change occurs from within the system it is called Endogenous change. October revolution of 1917 in Russia, Industrial revolution France etc. are the instances of endogenous changes.

Growth of science and technology has revolutionized the world. New technology is reaching the people fast. The traditional societies are turning modern societies. The work situations, methods, relations, consumption patterns are undergoing a great change. Society, which adapts to the situations, grow. The closed societies close the doors of social change in their own peril. Explaining modernization is “the revolutionary change leading to transformation prosperous and relatively politically stable nations of western world.” It does not mean that modernization is blind imitation of western nations and mere acquisition of their language, dress, fashion and eating habits etc. Modernization is not a synonym of westernization. Modernization marks social mobility learner argues the point by saying. A mobile society has to encourage rationality, reality for the calculus of choice shapes the individual behaviour and conditions its rewards. The modern societies are objective and have scientific bent of mind. In modern society the individuals are progressive, ready to learn new things and perform new roles, rational in approach and

achievement oriented. They believe in co-existence, cooperation and consensus rather than conflict. They strike a fine balance between rich heritage and modernity.

Industrialization and urbanization help in modernizing a society. But urbanized and industrialized country can change in value system and sensibilities is not modern. The process of social change completes only when along with economic and political change, social practices and value system also register a change.

#### **1.4.4 Role of Education in Bringing Social Change :**

There are various reasons for which a change in the social order occurs. No single cause can be identified for the social change. The lesson shall delve into variety of causes responsible for social change. Education is one of the major instrument of bringing about a change in the society. Role of education in effecting cultural and social changes shall also be discussed in the lesson.

##### **1.4.4.1 Factors Responsible for Social Change :**

There is a multiplicity of factors effects social change. Changes have occurred in different societies due to different reasons at particular points of time. Generalization can not be made. Analytical study is required to know the cause and the direction of any social change. Commenting on causation of social change. Murdock says, “the classes of events that are known to be especially influential in producing cultural changes are increase or decrease in population, changes in geographical environment, migrations into new environments, contact with people of differing cultures, natural and social catastrophes such as floods, crop failures, epidemics, wars, and economic depression, accidental discoveries and even such biographical events as death or rise to power of a strong political leader.” Some of the factors causing social change are discussed below :

##### **(a) Physical Environment :**

Changes in physical climate effected by calamities like famines, floods and earthquakes affect the whole settings in a society. The magnitude of such changes is so vast that new systems emerge in the process of resurrection. Military invasions, wars and low-key armed conflicts also disturb the physical environment. The nuclear bomb attacks on Japan cities of Hiroshima and Nagasaki in 1945 had resulted into an unprecedented holocaust. War on Afganistan and Iraq are recent examples of destruction of the countries. People of such regions are the victims and face severe challenges of survival and reconstruction. Environmental degeneration as a result of adopting certain questionable modes of production and consumption with complete insensitivity by the band of most developed nations for their own prosperity is another threat.

##### **(b) Demographic Factors :**

Changes occuring in size and composition of population influence the social structure and lead to changes. The factors like increase or decrease in population

birth rates, infant mortality rates, fertility control measures, urbanisation, migration of population and educational status of the people influence the process of social change.

**(c) Science and Technology :**

Development of science and advent of modern technology has made an impact on the life styles of the society. Industrial revolution, infact, represented the power of technological advancement. The technological development is on the fast track. Now-a-days the globe is witnessing Information revolution. Vital changes have been noticed with the latest development in the communications arena. Every village is connected with telephone and mobile phones are on the increase. Easier and quicker communication has significantly influenced the interpersonal relationships and work atmosphere. The change rate depends upon the rate of dissemination of technology to the people. Computers and internet facilities have revolutionized the world of learning.

Inventions of field of medicine have improved the health status of people. The scope of the non-conventional energy will help in conserving the natural resources. On the other hand one can not ignore that weapons of destruction are also produced by science. Whether for good or bad, the development of science and technology brings about major changes in the social context.

**(d) Planning**

Economic policies of the nations determine the rate of growth, per capita income of the people, provision of educational facilities and health services and also the people's participation in the process of development. These policy formulations have influence on the forces of production and interpersonal relations between sections of society, thus writing a script for change in social order. For instance, adoption of five year plan economy was done to develop the infrastructure and alleviating poverty. For the last few decades a new wave of economic reforms in sweeping the third world countries in general and India in particular. Accepting World Trade Organization (WTO) conditions shall have far reaching consequences. Developing nations have joined together to stall the implementation of some imbalanced pro-rich conditions. Above account indicates that economic policies adopted by any nation contribute significantly to the process of social change.

**(e) Legislation :**

The acts against sati, dowry, polygamy etc. have influenced the societies. The Indian constitution makes it obligatory to create a society where all citizens get justice - social, economic, political and also enjoy equality of opportunities. All have freedom of speech, right to live and practice religion of their own choice. Untouchability of abolished. By legislation the elementary education to all in the age group of 6-14 has been made a fundamental right recently. Welfare states adopt such means to give a positive and progressive direction to the process of social change.

**(f) Cultural Diffusion :**

The open and dynamic societies interact with other social groups and mutually exchange and assimilate cultural elements of each other. Borrowing and lending of cultural nuances, the give and take, leads to synthesis of cultures. New patterns in different societies emerge and grow. Indian society has been greatly influenced by western civilization and thought. The west has also been influenced by rich Indian cultural heritage. This process is called cultural diffusion and it plays a significant role in bringing about a social change.

**(g) Ideologies and Ideas**

The ideas of liberty, fraternity, equity were the guiding force of French revolution. Communism, Fascism, Socialism and Gandhian thought effected vital socio-cultural changes in the respective societies.

**(h) Influence of Leaders**

Study of the socio-culture changes in the society show the impact of the leaders on the process of change. These leaders emerge from the ground and have great influence on the happenings of their times. For instance Lenin in Russia, Mao in China and Gandhi in India had played a major role in shaping the destinies of their mother nations.

**1.4.4.2 Education for Social Change**

Society makes efforts to preserve its traditional way of life. It exercises a kind of social control. Naturally, it desires that the new generation conforms to old values. Education performs the role of conserving the heritage. It also transmits the cultural heritage to the next generation. Education has another major role of progression of society. It prepares the new generation for positive change by offering new knowledge and skills. Education is not considered only as a mechanism of 'maintenance of society' but as a 'means of growth' of society. Education commission (1964-66) in the context of social change observes that "If this change on a grand scale is to be achieved without violent revolution (and even then it would be necessary) there is one instrument, and one instrument only, that can be used - Education. Other agencies may help, and can indeed sometimes have a more apparent impact. But the national system of education is the only instrument that can reach all the people. It is now, however, a magic wand to wave wishes into existence. It is difficult instrument whose effective use requires strength of will, dedicated work and sacrifice. But it is a sure and tried instrument, which has served other countries well in their struggle for development. It can do so for India.

Education prepares the individuals for accepting the change. It develops enlightened citizens who in turn acquire a sensibility and critical appreciation of the situations around them. These educated individuals are conscious and aware in citizens and are ready to accept the change. Education helps in social mobility. In

highly ratified society, the masses in general, believe that what ever conditions they are living in are predestined and unchangeable. Education hits out at this very notion, makes people shun this fatalism and tells them that conditions like poverty, hunger, injustice, inequality etc. can change and must change. The first important step towards social change is taken when initial inertia is broken and people develop a faith that things can be changed. The rest of task is accomplished sooner or later.

Education promotes cultural diffusion by including information regarding different cultures in curriculum and by encouraging interaction among people of different societies. Education also induces self confidence among new generation and empowers them to interact, respond and act with the open mind.

Education prepares people to cope up with the latest scientific and technological advancements by providing suitable training. It enables them to become successful and be gainfully employed. Education has a great role in developing the required man power for the country. Wider application of scientific methods and acceptance and practice of technology depends upon the level of education acquired by the people.

Educational institutions are nurseries of new ideas and ideologies. The philosophic edge to the process of social change is also provided by education.

The process of social change is seldom smooth. It is painful to accept change as it disturbs the status quo and unsettles the vested interests. Such situations lead to conflict, maladjustments and tensions. Educational process, tries to calm the ruffled tempers by preparing people to see reason and logic beneath the emerging situation. However, educational process, by all means, have to be inclined towards positive social change. It has to stand for modernization, secularism, equality, fraternity and for justice to prevail and prosper in the society. In the words of Indian Education Commission (1964-66) the tasks of education are :

- (1) To help to achieve self-sufficiency in food, economic growth and full employment through the development of physical and human resources.
- (2) To help in social and national integration.
- (3) To help in political development by teaching the masses the basic values of democratic socialism and by developing in them the qualities of collective discipline, hard and sustained work and dedicated leadership.

To help modernizing the country through increasing application of scientific knowledge to improve the economy and by developing in the people socio-psychological personality attributes conducive to modernization.

To help in the development of social, moral and spiritual values and not merely tolerance but respect for all religions, which is what secularism means in Indian context.



**4.5 SUGGESTED QUESTIONS**

1. Identify and explain the possibly causes for Social Change.
2. How has the development of science and technology brought about a Social Change ?
3. Discuss how does the cultural exchange between different societies bring about a Social Change ?
4. "Education is a principal instrument of effecting Social Change". Please comment.
5. What role can an educational institution play in bringing about a positive Social Change ?

**4.6 SUGGESTED READINGS AND WEB SOURCES**

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**1.4.7 Questions for Self-Evaluation**

1. Change in value system is an essential component of Social Change. Yes/No
2. New technology is reaching the people very fast. Yes/No
3. Changes in physical climate has nothing to do with the social change. Yes/No
4. Computers and Internet facilities have revolutionized the world of learning. Yes/No
5. Education has a great role in developing the required manpower for the country. Yes/No

**Answer Key :-** (1) Yes, (2) Yes, (3) No, (4) Yes, (5) Yes

**SOCIAL MOBILITY**

**Structure**

- 1.5.1 Objectives of the Lesson
- 1.5.2 Introduction
- 1.5.3 Types of Social Mobility
- 1.5.4 Social Mobility in Open and Closed Societies
- 1.5.5 Social Mobility in India
  - 1.5.5.1 Social Mobility and Scheduled Castes
  - 1.5.5.2 Social Mobility and Scheduled Tribes
  - 1.5.5.3 Social Mobility and Fair Sex
  - 1.5.5.4 Social Mobility and Minorities
- 1.5.6 Role of Education in Social Mobility
- 1.5.7 Merits of Social Mobility
- 1.5.8 Limitations of Social Mobility
- 1.5.9 Summary
- 1.5.10 Questions for Self-Evaluation
- 1.5.11 Suggested Questions
- 1.5.12 Suggested Books

**1.5.1 Objectives of the Lesson:** After doing the study of this lesson, the students will be able to appreciate the following points:

- (i) He will be able to clarify the concept of social mobility.
- (ii) He will be able to understand the concept of social mobility
- (iii) He will be able to understand the role of education in social mobility
- (iv) He will be clear in his mind about the merits of social mobility

**1.5.2 Introduction**

In simple words Social Mobility is the movement of individuals, families, households or other categories of people within and between social status relative to other social locations within given society. Social Stratifications are those in which at least some value is given to achieved status, characteristics in a society.

Social Mobility is shifting from one social status to an other, commonly to a status i.e. either higher or lower. For example, a child of a labourer or a peon or sweeper becomes a P.C.S Officer, he achieves a upward social mobility. In terms of sociology, social mobility explains enhancement (or lack thereof) in social

status. In some cases socialisation organised by social class, rather than caste like India usually allows greater social mobility in such societies, One's ability to achieve a higher social status can depend upon factors such as social connections, wealth, efforts and education. Gender and race can limit upward social mobility and many socialisation behave social mobility depends more on social structure such as the opportunities offered to different groups of people rather than individual efforts.

**1.5.3 Types of Social Mobility** : It has a number of types. It may be in downward or upward direction. It will be towards the downward direction if a son of a senior army officer joins as non-commissional officer in the army or the son of a Deputy Commissioner joins as a clerk in some office. In the same way if a son of a primary school teacher becomes a university professor or son of some police constable officer becomes an I.P.S. Officer, it will be upward social mobility. Both these situations may be rare but exists in so many cases in so many societies in the world. Upward mobility not commonly takes place in most of the closed society while it is more common in democratic societies in the world. It will be in existence when the son of a school teacher joins as a professor in some university or his son or daughter becomes either IAS or IPS or PCS job. It has happened in Indian situation but only rarely. I am reminded of a news in the newspaper about two years ago when the daughter of a peon in Punjab becomes an I.A.S officer. The motivation of the girl was that she used to observe that when the officer came to the office of his father who was a peon used to stand up and salute him. The daughter of the peon devoted so much time and energy that she was selected as a IAS officer and starting getting salute from other junior.

An other type of distinction can be between Absolute Social Mobility or Relative Social Mobility. Absolute Social mobility occurs when there is only a small movement so that the movement may seem to be horizontal within given layer of stratification. It may happen when a clerk of a bank is transferred to another bank. The relative Social Mobility occurs when there is a vertical movement between one or two layers of stratification. The fact however, remains that relatively at least some social mobility can be important in providing path ways to greater equality in societies with high social inequality.

There is another type of mobility i.e. intergeneration mobility i.e. when a lower class family person graduates from a medical school. It also takes up when an individual works his way up the corporate ladder. It also needs to be understood that mobility is mostly quantitatively measured in terms of change in economic mobility such as change in income or wealth. Occupation is another measure used in research methodology which usually involves both quantitative and qualitative analysis of data. Social class is also an important ingredient in it. Mobility can be intra generation i.e. within the same generation or inter generation, i.e. between one and more generations. Intra generation mobility is

less frequent, representing rags to riches case in terms of upward mobility. Inter generation of upward mobility is more common where in children or grand children are in economic circumstances better than those of their parents or grandparents.

In USA this type of mobility has been a fundamental feature of the "American Dream".

If and when we study social classes, the question naturally arises: Is it possible for people to move within a society's stratification system? Is there possibility of social mobility or progression from social level to an other? Yes, but the degree to which this is possible varies from one society to other society.

**1.5.4 Social Mobility in Open and Closed Societies :** The fact remains that in open societies like U.S.A., without caste system, mobility is easy and is so frequently achieved. The position in the stratification system depends more on achievement status, like education, than on ascribed status, like gender. For example, in U.S.A., Social Stratification of this type, meaning movement between social strata is easier and occurs more frequently i.e. one can move in the social system up and downwards with his own efforts rather than family or ancestral system.

On the other hand, in a closed society like India with caste system mobility can be difficult or impossible, Social position in a caste system, mobility can be difficult. Social positions in a caste system is decided by assignment rather than attainment. This means that people are either born into or marry within the their family caste, changing caste system occurs toady in some parts of India, Where people born in the lowest caste (the untouchable) can not become member of higher castes. To a greater extent South Africa is also caste ridden.

India is a caste ridden and made dominated society in which caste system is so strong that generally people try to stick to their caste, or religion at the time of settlement. All this is so deeply rooted that this system is breaking at a snail's speed and is rather less frequent. Take for example the case of high castes, who do not want to mix up with scheduled caste, scheduled tribes and go in for social mobility similar is the position of minority communities. India being a male dominated society, the men do not want to loose their dominance, while women in their own way want to go in for independent type of life. All these factors stand in the path of social mobility. On the other hand ours is a democratic country, with bases of which is equalisation of all types of opportunities, which will be possible if the deprived sections of the society are lifted upward to become equal to upper cases. No doubt one can find some isolated examples in India where sons and daughters of upper castes get married in lower castes. This process is just in the initial stage.

On the other side there is a popular saying that those foreigners who migrate to U.S.A. generally start behaving like them in all aspects of life and are completely absorbed in them.

**1.5.5 Social Mobility in India :-**

**1.5.5.1 Scheduled Castes :-** India is comparatively a closed society. It is a man dominated caste ridden and multi religious society, the roots of which are laid in Manu Simiriti, which divided the masses into four castes, Brahamn, Kashtries, Vaish and Shudar, which continued to dominate the scene for centuries. So much so that not to talk of untouchables if a shuddras listened a shalok of Sanskrit he was made deaf by pouring hot led in his ears. This type of behaviour was strengthened by Brahamans in their own interest. Although some religious leaders like Kabir, Ravi Dass and Guru Nanak tried to improve upon the situation. The result was a little change Mahatam Gandh also tried to fight for their status and called scheduled castes Harizans. However, when India become independent in 1947 it adopted to improve upon the lot of scheduled castes who were a depressed lot for centuries laid down special priviliges in our constitution to provided them reservation in jobs, schooling process, higher, professional and technical education. It lead to their improvement which was limited to a few who could grasp it in terms of social mobility as from untouchable to studentship with all high castes and get jobs of the status, which was earlier denied to them. It further improved their social mobility as because of reservations laid down in the constitution they got out of lure promotions. In the sphere of education also they were admitted even at some lower than the fixed term of admission. No doubt, it lead to their improvement their upward mobility, but some new problems have cropped up. All these benefits are being grabbed by a few who got these benefits earlier and are passing on these privileges to their own wards. The most of such low castes still are not getting much benefits of it. In this way an elite class have been established amongst them.

However, there are few examples when such castes have become and becoming ministers, chief ministers, central minister and even president in India. A deep look into the limited upward social mobility of scheduled castes will show a silver lining that the increase in social mobility can be attributed to the factor of education, while some political, economic and administrative factors have also played some role in it for upward social mobility provisions their representation is to be fixed in accordance with their percentage of population, but such actions are not being taken by some of the state government in this regard. For example, it was fixed at 20% in the beginning it continues to be same in 2014, when their population in the province has crossed 30% of the population of the state.

However, the fact remains that in may Indian states still inter caste marriages are so much hatred that in most of cases it leads either to honoured killing or even suicide. It is mostly in these areas wherein education is not well

organized. It may be true that many other factors which leaves its impact on social mobility but the fact remains that education is the most important tool to play its role in it. It is hoped that with the strengthening of the process of education the thing will further improve, but total equalisation is the possibility of the distant future.

**1.5.5.2 Social Mobility of Scheduled Tribes :-** The size of the country is so large that at time people call it sub continent. Some tribes live in hilly, and in the sea shores. Most of these are primitive and have their own culture, language and social set up. Some of these have their own mode of living. A good many have polygamy while some other believe in polyandry system which is not respect in civilised societies. The problem is to bring them in the main stream of people and in value them in the process of social change and upward mobility so that they get the benefits of democratic way of life in an open society with class system mobility. Concrete efforts are being made in this direction. Special coverage has been made to uplift them as laid down in our constitution. They form about 8% of Indian population. The tribes mostly live in their own pockets and seldom mix up with other people of India. In order to uplift them reservation have been made in our constitution for them in government jobs and also in the process of schooling, higher education, technical, professional and training institutions. As mostly they try to stick to the area of their tribes so special efforts are made to open schools, colleges, I.T.I's and professional institutions and to appoint teachers of these tribes so that people get enlightenment with education and socialize with the masses. There was a time when in Himachal Pradesh Rampur Bushar, Government College 22 teachers were in position and there were only 45 students studying in it. It was an attempt to make them come out of their cells and expose them to the socialisation process. In the same way schools were opened in small habitants and appointed teachers of their own class so as to make them enlightened with education and become mobile and go in for socialization process and become involved in social mobility. Because these tribes were located in such difficult areas and at home some of these areas were cut off from the main population, so in order to educate them non-tribal teachers were given special allowances to work in those areas. For example when Lahor and Spiti areas was in Punjab these teachers who opted to serve those were given doubt, the salary along with many others facilities. Having reservations in all types of educational institutions, they get early promotions and also easy entry into jobs. In this way an effort has been made to involve them in the process of social mobility.

The fact remains that a good many of them got benefits of these sections of the constitutions. However, the fact remains that in this process, an elite class amongst the scheduled tribes have come up who have grabbed most of the privileges and continue to block it extend on these to the common man who

continue to be isolated. However, with the enlightenment process by the spread of education some consciousness is becoming a part of it. However, a lot yet needs to be done in this direction to socialise them and involve them towards the upward social mobility in a systematic way. Many of them now have become high ranking administrative job, a political and other positions. Their society was so conservative that they did not marry out of their tribes, which has now not so strongly opposed.

A good many inter caste marriages are taking place. In the same way many of them have shifted to urban areas and mixed up with higher caste and influence the masses by way of visits to their tribes and motivating them to come out of their cells.

With the help of constitutional provisions and spread of education the system of polyandry and polygamy is being done away with, but roots are so strong that it will take a long time to socialise them in the main stream. All this goes to indicate that some upward social mobility has been adopted in these sections of the society mainly because of expansion of education. It is but natural that the spread of social mobility of each kind will be picked up. However, their total socialisation is the thing of the long future.

In addition, the government is undertaken more development property i.e. construction of roads. The highlight their own cottage industries to provide them jobs in their own areas so that they get employment in their own areas also so that they are developed and linked with the main stream of peoples.

**1.5.5.3 Social Mobility and Fair Sex :-** The democratic way of life adopted by India after independence demands that there should be no discrimination between the education social status, economic status and employability of the men and women. However, as the things existed a good deal of discrimination of the women existed at that time. People were not in favour of their education and especially in co-education institutions. Child marriage was celebrated, girls were discriminated with boys on all fronts. So much so that at times the girls were killed just after their birth. Women were not encouraged to go in for jobs outside their homes except school teacher or nurses etc. which too was rare and accepted later on.

In order to involve them in the process of socialisation so that their position be strengthened around efforts were made to provide them all type of education so much so in the beginning separate schools were opened them and mass media was used to create atmosphere for their schooling.

By and by the trend was changed with the policy and liberalisation. They started getting not only primary education, but secondary and higher education too. So much so that now the things have changed that they are getting education in all types of professional, technical and vocational institutions of education. Now in our institutions some times they out number the boys and also

grab many of the employment higher positions in the examinations and they can now be located in all types of jobs, even in jobs which were the monopoly of men. They drive buses, trucks, and aeroplanes. They have been recruited in police, army, navy and air force i.e. the situation in some parts like Haryana, a province of India in school that even in 20<sup>th</sup> One of the panchyats has passed a resolution that the girls in their area will not wear modern western clothes and the mobile which shows their prejudices towards the fair sex. Almost daily cases of eye teasings, Sexual exploitation are reported which in some areas and in honoured killing. The situation in many other provinces is no good. The latest trend is that girls in high, higher secondary colleges and universities to teach self defence techniques to save them from the road elements. An other happening of utmost gravity has come up in the month of November, 2014 but the Vice Chancellor of Alligarh University has disallowed the entry of girl students in the Maluana Azad Library of the university. This type of behaviour of the high ranking administrative and academic officer shows the discrimination of the women folk which needs to be condemned.

This social change no doubt is the giving of social, political and economic areas also but major change in the contribution of education which enlightened them a lot to go in for getting equal opportunities in all spheres of life. All this has lead to the speeding of the process of social mobility of the fair sex.

However, the position as it exists in many types of people is to get the sex determination of the pregnancies and drop it while the child in the womb is a girl. Even when a very strong law has been framed to perform such tests of sex determinations yet it is going on at most of the places. Similarly still in some areas there is a bias against the education of the girls. More enlightenment needs to be managed through the media of formal, non formal and informal education to cover it. One more factor against the girls is that a lot of dowry is needed and demanded at their marriages which spoils the budget of parents. However, with the highly educated girls this menace is also decreasing. In many communities, it is being illegally practised.

In gist, it can be said that after independence there has been a lot of social mobility in the fair sex. The employment and economic gains has strengthened it further. The policy of the government, democratic way of life, politicising process etc. has helped a lot in the upward female social mobility. However, th strongest part played is of education etc. diversification expansion and vocationalisation of it. It is helped as the policy of the government is to expand education a lot, but the stage of fair social motivation and equalisation is a distant dream.

#### **1.5.5.4 Social Mobility and Minorities :**

In India, in addition to scheduled castes, scheduled tribes, there are some minority groups like backward classes, low income groups, religious groups etc. who also needed to be merged in the stream of equalisation. A long with other political, social, economic factors, education also plays a dominant role to involve



them in social mobility. The policy of providing special concession to them also motivate them to go in for upward social mobility. In most of the occupations they can be found working at high positions and are becoming a part of social mobility. Broadly these are divided between other backward classes and backward classes, which fall in the preview of all India basis and backward classes which are further dealt with at provincial level. Their reservations are fixed by the respective government. For example, Jats in Haryana are included in backward classes in the province while it is not so with other provinces.

### **1.5.6 Role of Education in Social Mobility :**

Education is a social process. An educated person is recognized and respected in the society. Education abolishes social rigidity of structure, removes discrimination based on birth and destroy rigid stratification. It also strives to achieve higher ideal obtain higher position of prestige from good habits and inculcate permanent values. It can thus be said that education develops ability and capacity in the individual to gain higher status, position of prestige and promotes effective social mobility of teachers and students.

No doubt the making of laws, their application and implementation has very important role to play in the gains of upward social mobility, but maximum role is to be played by the education. Many of them who are illiterate do not come to know about their rights and facilities provided to them. The result is that a creamy layer of scheduled caste and scheduled tribes has been created which grabs all the facilities leaving the real describing peoples dry.

Some of the educational factors to accelerate social mobility are teachers mobility, social mobility of students, level of education, content of education, research degrees in specified areas and recognition of colleges and universities.

### **1.5.7 Merits of Social Mobility :**

- (i) It leads to full development of individuals
- (ii) It goes in for growth of social efficiency and social progress.
- (iii) It provides high position to deserving students.
- (iv) It provides remedy of mal-adjustment
- (v) It leads to welfare and happiness
- (vi) It leads society towards stability
- (vii) It results in the promotion of national solidarity and plenty.
- (viii) It strengthens the democratic way of life.
- (ix) It strengthens humanitarian aspects of life.
- (x) It strengthens the national integration
- (xi) It establishes international values.

**1.5.8 Limitations of Social Mobility :**

- (i) It leads to disorder in rural and urban societies.
- (ii) At times it leads to pride and snobbery in individuals.
- (iii) Some times it creates constant discontentment of individual with social order.
- (iv) It divide people different lines and create jealousy.

**1.5.9 Summary :-**

Social mobility is a world wide problem but in India, it has different dimensions. It has the problem of scheduled castes, scheduled tribes, women minorities etc. The problem is to bring them at par with the mainstream of people. Indian constitution has mostly laid down the different steps to be undertaken in this regard. Proper actions are being taken in this regard by the government. However, still education is to play a dominant role in motivating the social mobility.

**1.5.10 Questions for Self-Evaluation :-**

- |  |        |
|--|--------|
| (i) Social mobility amongst scheduled castes is increasing         | Yes/No |
| (ii) Education helps in improving social mobility                  | Yes/No |
| (iii) Social mobility provide remedy for the mal-adjusted students | Yes/No |
| (iv) Social mobility leads to the process of internationalism      | Yes/No |
| (v) Our constitution aims at improving social mobility             | Yes/No |
| (vi) Social mobility decreases jealousy                            | Yes/No |

**1.5.11 Suggested Questions :-**

- (1) What do you understand by social mobility? Describe different types of social mobility.
- (2) How does the social mobility differ in open and close societies? Discuss social mobility in India in the light of it.

**1.5.12 Suggested Books :-**

1. Dr. T.S. Sodhi and Harinder Kaur Sodhi : Philosophical and Sociological Foundations of Education
2. Dr. Swaroop Saxena : Philosophy of Education

**Structure :**

- 1.6.1 Objectives
- 1.6.2 Introduction
- 1.6.3 Social Organization
  - 1.6.3.1 Relationship of Social Organization with Social Structure
  - 1.6.3.2 Status and the Role
  - 1.6.3.3 Factors of Social Organization
- 1.6.4 Social Stratification
  - 1.6.4.1 Factors of Social Stratification
  - 1.6.4.2 Education and Social Stratification
- 1.6.5 Summary
- 1.6.6 Suggested Questions
- 1.6.7 Suggested Books and Web Sources
- 1.6.8 Questions for Self-Evaluation

**1.6.1 Objectives :**

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

- (a) Explain the meaning of social organisation.
- (b) Explain the relationship of social organisation with social structure.
- (c) Clarify the meaning of social stratification.
- (d) Explain the various factors of social stratification.

**1.6.2 Introduction :**

Man's behaviour is determined by the behaviour of the group in which he lives. Therefore it is important to study individual's behaviour in relation in his group behaviour. Under the group behaviour, we have to analyse the nature and in any society, there are biological, psychological and social differences among its members. Many of those differences are essential for the survival of a complex social system. In this lesson, we shall be discussing the meaning, definition of social organization and the factors of social stratification.

**1.6.3 Social Organization :**

Social organization refers to the ways in which human conduct becomes socially organized, i.e to the conditions in which they find themselves rather than to their physiological or psychological characteristics as individuals. Infact, social organization is a state of being a condition in a society in which the various

institutions function in accordance with their implied purposes. It is characterised by the harmonious operation of the different elements in the society.

Many social conditions that influence the conduct of people can be divided into two main types which constitute the two basic aspects of social organizations: (i) The structure of social types which constitute the two basic aspects of social organizations. (ii) The shared beliefs and orientations that unite the members of the collectivity and guide their conduct. These two dimensions of social organization - the network of social relations and the shared orientations are often referred to as the social structure and culture respectively. Every society has a complex social structure and a complex culture and every community within a society can be characterized by these two dimensions of social organization and so can every group within a community.

#### **1.6.3.1 Relationship of Social Organisation with Social Structure :**

Social organization is dependent upon social structure and the degree of agreement that characterises its members. Efficient functioning of the society depends upon: (i) The way in which the members of the group or society assume their roles, and (ii) upon the mechanisms by which they fulfil their social needs and purposes. The mechanisms are the social patterns, the institutions, administrative agencies and other instruments of social control, which the group or society has developed to achieve its goals.

The term 'Social Structure' applies to the particular arrangement of the interrelated institutions, agencies and social patterns, as well as the social status and roles which each person assumes in the society or group. Thus, the religious institutions - the church, temple or gurdwara; the economic institutions, welfare agencies, educational institutions, the family and all other social controls are interrelated. In the olden days, social structure was dominated by religious institutions and all other social institutions were closely related with these. Now the government has assumed an increased dominance in the social structure and the statuses and roles of the individuals have already changed and are still changing day by day. In any society, certain persons direct the functioning of the institutions and other merely take subordinate position in the process of this function.

#### **1.6.3.2 The Status and the Role :**

The status is the position of an individual in the group or society which he occupies by virtue of his belonging to a sex, age, birth, being married, physical abilities possessed, achievements and designated duties.

The role is the part an individual plays as a result of his status in the society or group. Thus any individual has a status as: child of his parents, married to a girl or a boy; is younger and older to somebody, is leader or follower, literate or illiterate. An officer has different roles as boss to his staff, as husband to his wife, father of his

children, son of his parents, member of the social group in the town and so on. Hence the members of a group must act as they are supposed to act in terms of their statuses and roles.

#### **1.6.3.3 Factors of Social Organization :**

The concept of social process refers to all the changes that can be regarded as changes in the life of the group. The factors of social organization are communication, conflict, competition, accommodation and assimilation. The processes in interaction give rise to social interaction.

**1. Communication:** It is basis to all social interactions and fundamental to all social organization. Many times the symbols, words, phrases and ideas may be understood differently and those way arouse different emotions, e.g. "I will see you some day" if said in anger with red eyes and straight next may have different meaning than saying politely to somebody. The previous when in anger is an indication of revenge, while other is submission.

**2. Conflict:** If the circumstances are such, communication may result in conflict or competition. If the opposition between persons or groups is conscious, the process is called conflict. In general, conflicts are destructive to the organization of larger group. Such social conflicts as feuds, class struggles and wars are fundamentally disruptive and tend to bring the disorganization of any society in which they are allowed free play.

**3. Competition:** When impersonal social forces are in opposition, the struggle is called competition.

**4. Accommodation:** When persons in conflict come in terms, we call it accommodation. In this situation, there is mutual adjustment and the person carry on their various activities with a minimum of friction. If the interests of two groups are at stake, certain definite agreements may be made in which both sides make concessions. When conflicting groups vary in power, subordination of the weaker often results, what ever the type of accommodation. However, the permanent stability of the social structure is affected. It is often a conscious process and may take place suddenly and deliberately.

**5. Assimilation :** There is an unconscious adjustment to a hanging social scene. By this process, the people of different cultures are absorbed into a new cultural syntheses. This is gradual and depends upon some degree of intimate communication between the members of larger group.

#### **1.6.4 Social Stratification :**

Social stratification means the division of society into various groups and sections. It leads to formalization of in-group versus out-group relations, it refers that members belonging to one group behave with one another in a different manner while, they behave with the members of the other group, they behave in a different

manner. These groups carry with them different kinds of ranks and prestige. All this has a recognition in the society. That is why this division is called social stratification.

In the words of Young and Mack, "In most societies, people classify one another into categories, and rank these categories from higher to lower. The process of defining such categories is called "Social stratification" and the resulting set of ranked categories is called the stratification structure. The categories themselves are called strata, popularly they are known as classes.

Infact, social stratification is nothing but division of society into various sections and groups as it leads to formalization of in group versus out group relationship. It means that members belonging to one group behave with one another in a different manner while they behave with the members of the other group, they behave in a different manner. These groups carry with them different kinds of ranks and prestige.

Different experts defined social stratification in different ways. For example, economic condition is the basis of social stratification, while for others, it is the recognition in the society that forms the basis. According to P.W. Murray, "Social stratification is a horizontal division of society into higher and lower social units Sutherland and Woodward define social stratification as a simple process of interaction or differentiation whereby some people come to rank higher than others."

The rigidity of the stratification structure differs in different societies. In some it is extremely rigid while in others it is flexible. For example, the caste in Indian society is a very rigid stratification structure. Every member of Hindu society is born into a category known as caste. He can never change his caste. His marriage has to take place within the caste lands and to a great extent his profession is also decided by his caste affiliations. In many societies, the individual's profession or his social status or his marriage partner is not determined on the basis of his birth in particular category or his belongingness to particular strata of society. In tribal societies, there is virtually no class structure. In these societies there is only a division of labour which, lays specifications for hunting child rearing and other essential tasks on the basis of age and sex and are stratified only to the extent of having chief or medicine man.

#### **1.6.4.1 Factors of Social Stratification :**

Social stratification has three types of social characteristics:

(i) biologically grounded factors as age, sex, race and kinship; (ii) class characteristic such as occupation, wealth and power; (iii) any number of idiosyncratic characteristic such as talent and personality. In any society, the stratification may not be based on only any one of these criteria but two or more social characteristics may be mixed together.

**(A) Biological Factors of Social Stratification:** Social stratification may be based on the following biological factors:

1. **Age:** From the point of view of age, a society may be divided into four classes: (i) children (ii) adolescents; (iii) adults, (iv) old people. Classification on the basis of the age is an age old practice. In Indian society, elders are respected by younger and people who have grown quite old are given all sort of respects.

2. **Sex:** In every society, classification is made on the bases of sex. This is an age old and simple classification. Normally in every primitive traditional and backward society woman that is considered inferior to man. In matriarchal society it is the woman that is considered superior and has control over political and social institutions, but patriarchal society man is considered powerful. On the basis of superiority of man woman, the society is divided into various groups.

3. **Birth:** In Indian society, a person is considered superior or inferior by birth means that if a particular person is born in a particular caste or group, he is considered superior and if he is born another group, he is considered inferior. A person born in Brahmin family is considered superior and a person born in the family of classification of people on the basis of birth or heredity is Race; Social stratification is also made on the basis of social characteristics. People belonging to a particular race and possessing a particular racial characteristics are considered superior to others. Aryans have been considered superior to certain other races. In America, whites are considered superior to coloured people.

**(B) Socio - Cultural Factors of Social Stratification:** Stratification of society is also based on social and cultural factors which are as under:

1. **Economic:** Society is divided into various classes on the basis on their economic conditions. Those who possess a good deal of wealth are known as rich people and those who do not have anything and earn their livelihood by selling their labour are known as poor people. There is an other class which is in between the two and is known as middle class.

2. **Religious:** In certain societies, social stratification is made on the basis of religion. In such stratification, certain persons are considered at the top of the society because the religion has given them certain privileges. In Hindi society, because of the religious factor, Brahmins are considered to be superior most.

3. **Political:** People are also classified into various groups or status on the basis of their political position or political power that they enjoy. For example, in a democratic setup, elected representatives are considered superior to other people. While in bureaucratic setup, it is the bureaucratic who occupying a higher status. In a political party also certain people are considered superior while others are considered inferior to them.

#### **1.6.4.2 Education and Social Stratification :**

In Indian society, stratification may be considered on the basis of the following three issues:

- (i) Stratification on the caste basis,
- (ii) Stratification on religious basis.
- (iii) Stratification on economic class basis.

The religious and caste stratification is purely due to person being born in a particular religious or caste group. The economics class distinctions are also based on position at birth; however, change are rapidly taking place in these types of positions. In Indian society, the occupations are distributed on caste basis. Even now the scheduled castes by and large take up the same occupations as their fore-fathers, the Vaisha take up business and commerce and the Brahmins the learned professions. However, since independence, an intercaste mobility is visible. With the government incentives, the members of the lower castes are taking up the vocations of the higher castes. But the total impact of such movement is not very high and the society's occupations are still very much caste-ridden. The lower castes are economically backward and fall in lower class category.

Education enters into the picture as stratification in this country is acting more as a divisus force than the cohesive one. In the beginning of the set-up of Hindu social structure, the stratification might have acted as cohesive force but now such a stratification is leading to various ills in the social order. It is through education that the problem of stratification is now being sought to be solved.

#### **1.6.5 Summary :**

Social organization refers to specific groupings of actual people which are characterised by the possession of (i) cultural products; (ii) a collective name or symbol; (iii) distinctive action patterns; (iv) a common belief system ; (v) enforcing agents or techniques.

Human society comprises numerous and diverse kinds of groups. The thoughts, attitudes and actions of individuals can be adequately understood only in the light of the structure and functions of group of which they are members. Members of a community are arranged in order of social merit, wealth, occupation and income. The members differ by their style of life, family rituals, education and social participation. With the growth of industrialization, urbanization and economic tensions, the existence of sharp differences in the classes is certainly being left in India. This is called social stratification.

#### **1.6.6 Suggested Questions :**

1. How will you differentiate between social organization and social institutions?
2. What do you mean by social stratification? Describe the various factors which affects social stratification especially in context to Indian society.

#### **1.6.7 Suggested Books and Web Sources :**

1. Mathur, S.S. : A Sociological Approach to Indian Education. Vinod Pustak Mandir, Agra.



2. Vidya Bhushan and Sachdeva D.R. : An Introduction to Society. Kitab Mahal, New Delhi.
3. Sodhi, T.S and Suri, Aruna : Philosophical and Sociological Foundations of Education, Bawa Publications, Patiala.

**Web Sources :**

1. [www.globalissues.org](http://www.globalissues.org).
2. [en.wikipedia.org](http://en.wikipedia.org).
3. [books.google.co.in](http://books.google.co.in).
4. [www.cceindia.org](http://www.cceindia.org).

**1.6.8 Questions for Self-Evaluation :**

1. Social organization refers to the way in which human conduct becomes socially organised. Yes/No
2. In the olden days social structure was dominated by religion. Yes/No
3. Social process refers to all the changes as changes in the life of the group. Yes/No
4. Social stratification has nothing to do with the division of society into various groups. Yes/No
5. Social stratification has nothing to do with the biological factors. Yes/No
6. Social stratification has nothing to do with the economic class. Yes/No
7. Family is important sources of stratification. Yes/No
8. School is an institution of stratification. Yes/No

**Answer Key :** (1) Yes (2) Yes (3) Yes (4) No (5) No (6) No  
(7) Yes (8) Yes