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MATS CENTRE FOR DISTANCE & ONLINE EDUCATION

Sociological Foundations of Education-I

**Master of Arts - Education
Semester - 1**



SELF LEARNING MATERIAL



SOCIOLOGICAL FOUNDATIONS OF EDUCATION-I

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MODULE INTRODUCTION

Course has four Modules. Under this theme we have covered the following topics:

MODULE I : SOCIOLOGICAL BASES OF EDUCATION

MODULE II - Social Organization

MODULE III - Social Structure and Education

MODULE IV - Socio-Cultural Change and Education

These themes are dealt with through the introduction of students to the foundational concepts and practices of effective management. The structure of the MODULES includes these skills, along with practical questions and MCQs. The MCQs are designed to help you think about the topic of the particular MODULE.

We suggest that you complete all the activities in the modules, even those that you find relatively easy. This will reinforce your earlier learning.

We hope you enjoy the MODULE.

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MODULE 1:

Sociological
Bases Of
Education

SOCIOLOGICAL BASES OF EDUCATION

STRUCTURE

UNIT: 1.1 Foundations of Educational Sociology

UNIT: 1.2 Schools of Sociological Thought - Part I

UNIT: 1.3 Schools of Sociological Thought - Part II

UNIT: 1.4 Major Approaches to Educational Sociology

UNIT: 1.5 Structural Functionalism and Conflict Theory

1.0 OBJECTIVE

- Understand the meaning, nature, and scope of educational sociology
- Differentiate between sociology of education and educational sociology
- Analyze the significance of sociological perspectives in education
- Examine the interdisciplinary nature of educational sociology

Unit 1.1: Foundations of Educational Sociology

1.1.1 Definition and meaning of educational sociology

The extent to which educational sociology constitutes the systematic use of sociological theories, principles and methods in understanding how the educational system functions. It is considered as being the child of two parent disciplines: sociology (the study of social life) and education (the study of the processes and consequences of teaching and learning). The study of educational sociology, then, is not just some kind of breathing analysis of how people act and respond in schools but is an interest area devoted to mapping the complex web of social communication activities between persons forming relationships with others through institutions for learning—and being grown by their experiences. The premise of the discipline is to study education as a social system whose key institutions, such as the school and classroom, curriculum, and teacher-student

interaction are always deeply embedded in-and are a reflection of-the larger society. Definitions have tended to emphasize this pragmatic and functional orientation, with early exponents such as Walter Robinson Smith defining it as the study of social sales interactions and societal laws which determine human progress (and using these learning for the enlightenment by educative process of society).

The basic content profile of educational sociology consists in the fact that it deals with social mechanisms at both the system level of schooling and other subsystems level pertaining to schooling. Internally, it treats the school as a microcosm of society, with analyses of hierarchy and culture (formal and informal) that exists there, role expectations among members (administrators; teachers; students; support staff), and the processes of social stratification, cohesion, and conflict that serve to maintain and/or change equilibria. Critical questions on the formation of peer groups, the impact of organizational structures on learning and how this is all embedded in a 'hidden curriculum' or unstated lessons about power, authority and conformity are posed. Outward oriented educational sociology is deeply interest in the social impediment, which affect the ability of school to reach its aims. This is related to the impact of social structures such as family, community and social class on student achievement and access to education. It examines the translation of social values, demographic change, political policies and economic needs into educational imperatives and results. Thus the discipline attempts to unravel what are the social forces that turn education into a "motor of social mobility" or, the other side of this coin, cement existing differences?

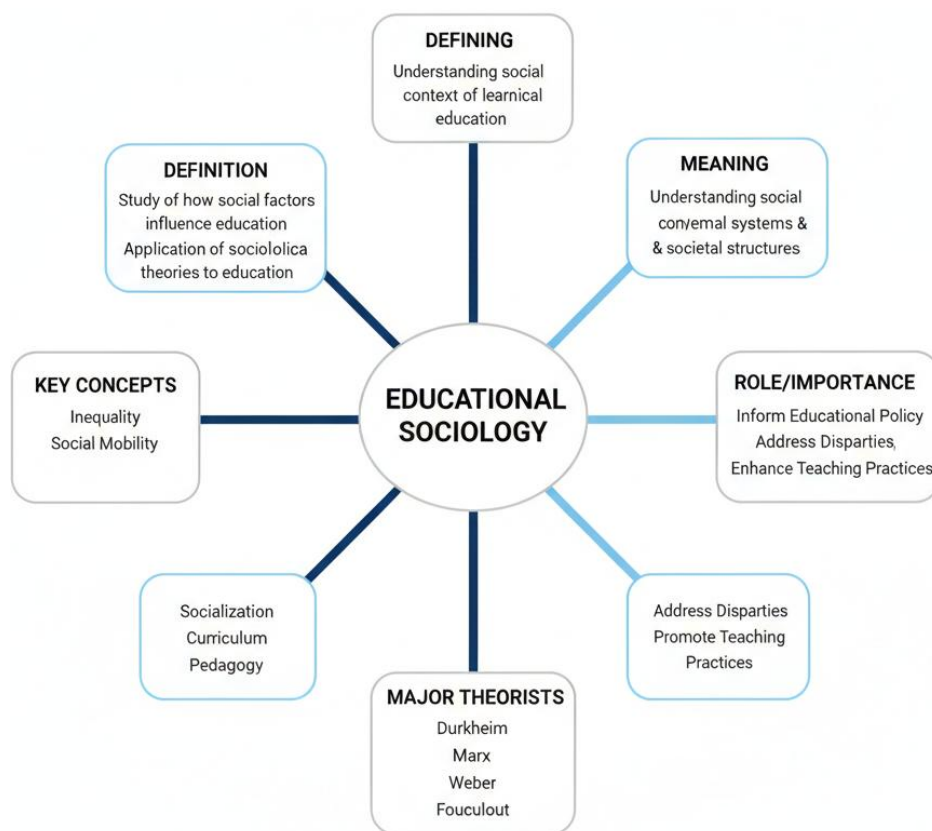


Figure 1.1.1 Definition and meaning of educational sociology

In addition, educational sociology has an applied and reformist character that the early version of it possesses over the later more purely academic sub-discipline in the sociology of education. Educational sociology traditionally was born with a normative objective: informing about the educational system and helping in making it more efficient for preparing citizens to a democratic and developing society. Whereas pure sociology might study social class for its own sake, sans any particular policy objective, the educational sociology allowed educators to “dis[a]cover such things as what sort of problems we have in society” and use fundamental insights about the operation of various institutions (e.g., educational systems) to make them work better through conscious effort. It was intended as a mediation between sociological theory and pedagogical practice, so that goals could be articulated in a way which met the needs and values of the society served by education. This involved, among other things, the examination of the

school as agency of social control, increasing social efficiency and cultivating proper social attitudes. In such meaning the term is almost tautologous and refers to using sociological knowledge for improving social usefulness or function efficiency in public school: a powerful mechanism of directed social change and improvement. It is based on the premise that formal education is one of the most important institutions of planned socialization and that it cannot function effectively unless it takes account of, and plans for, social change.

1.1.2 Educational sociology: Descriptive, normative and applied educational sociology

We can analyze the characteristics of educational sociology in terms two aspects into which it is possible to systematically break down, though closely linked but must be distinguished nature of the descriptive type, normative and applied. Together, these three dimensions outline the domain and purpose of the discipline, which transcends theoretical analysis: practical application and ethical reflection. The descriptive element is the core of the discipline, focusing on the empirical research and portrayal of educational phenomena as they live naturally in social reality. This includes a systematic accumulation of data, finding out events and phenomena and identifying social regulations with the means of established sociological methods like surveys, ethnography, qualitative content analysis and historical-comparative studies. Descriptive Educational Sociology Descriptive educational sociology attempts to address that basic question: What is the social reality of education? A chapter studies the racial, class and gender makeup of a student body or staff; one examines how students talk in classrooms (or avoid talking); others document connections between a school's resources and its surrounding community's socioeconomic status; and yet another maps social networks among students that are linked to academic achievement. Most importantly for our purpose here, the descriptive function is about ascertaining facts – those “social facts” of education – without making value judgements or rushing to prescription. Such as, saying how a parent's income correlates with the likelihood of their child to go to college is itself a descriptive enterprise, which

reveals patterns of social stratification. This empirical backbone secures that subsequent normative and applied efforts 'rest on' the empirical genetics and to act in verified societal fact rather than on the grounds of wishful thinking or on political ideology bias – enabling a credible evidence base with which to comprehend processes related to social reproduction (Shavit, 1996), mobility promoted and prevented by schooling.

On the other hand, the normative side discusses the moral, philosophical and policy underpinnings of education, including "what education should be, what role of educational institutions play in society." This aspect of the sociology of education is necessarily prescriptive and normative, building on broader sociological conceptions of values, the good life, social stability and justice. The normative role is the moral and philosophical guide of educational endeavors, which will serve as a counterbalance for the descriptive conclusions. It assesses educational practices in relation to their capacity to nurture democratic values, equality of opportunity, social cohesion and responsible citizenship. For example, if empirical research indicates that a tracking system dungsifies rather than disrupts already differentiated social classes, the normative component would question whether such a system is just and defer back to the democratic imperative of equally accessible and realizable common good. Key thinkers, most notably Émile Durkheim, developed this second dimension in some detail by contending that the major function of education is to socialize individuals to the moral community and hence sustain society. The approach firms the manner in which curricula are designed and schools are run and even frames public policy by establishing images of the kind of society that education should help bring about. It transforms social ideals—meritocracy, cultural pluralism, or social justice—into specific educational outcomes and judges whether educational institutions are achieving these socially defined ends through measuring the ways in which education makes society a better place.

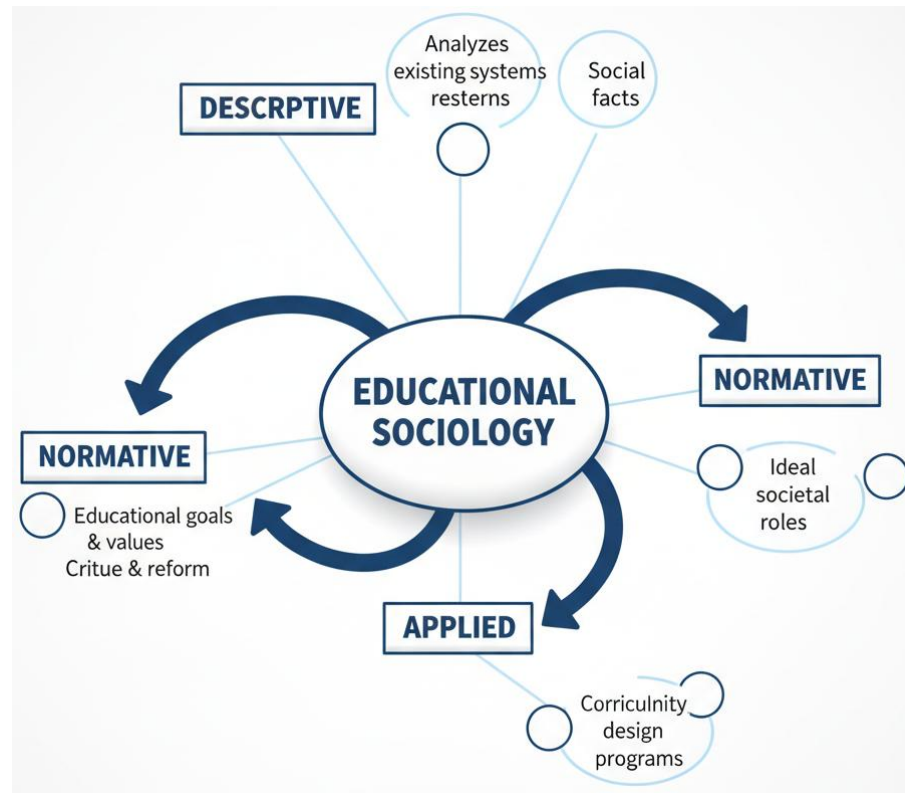


Figure 1.1.2 Educational sociology: Descriptive, normative and applied educational sociology

Finally, the applicative scope of educational sociology serves as a link or die mutual support between the descriptive results and normativistic purposes, emphasizing practical implications for actual education problems of sociological knowledge. This is the practical level: "how do we apply sociological research to achieve effective change and improvement in educational practice?". The applicational one entails the creation of intervention programs, consultations to policymakers on strategies of schools desegregation, culturally aware pedagogies production, handling conflicts between groups in school and evaluation of educational reforms. Thus, if descriptive research points to a disparity between the culture of a school and that of a particular immigrant neighbourhood (a finding), where what should be (normative) is equitable learning in all communities, then the applied task becomes to create specialized training for teachers on cross-cultural communication or adjust school times to match cultural

practices. The practicing sociologist collaborates with educators, policy-makers, and community-movers-and-shakers to leverage the theories of group life, social structure, influence processes, and change management into practical strategies that can be applied on a scale. This aspect is a legacy from the social reformist origins of discipline, to make education more socially effective, efficient and equitable. It is in its use dimension that descriptive information is deployed as a diagnostic; and normative ideals operate as the therapeutic target, generating policy suggestions and practical pedagogical strategies that impact directly upon the practices of students and teachers in schools.

1.1.3 The area of educational sociology

The field of educational sociology is wide and pertains to everything in the educational processes which has a social base, setting or function; it thus limits itself through its focus on the sociological study of school. Its area of focus may be outlined in the following three major currents: school as a social system, the internal social process and school to community relationship. Within the first sphere of educational sociology is the analysis of what education is and what it does, and the way it affects or interacts with other institutions or society. This encompasses the examination of school governance (e.g. — the relationship among the school board, principal, and teachers), both formal and informal systems of stratification (such as tracking or streaming) within schools, and teacher professional culture. It is at this level that the discipline explores 'factors such as institutional size, funding arrangements and spatial configuration—that is to say those things which might appear to be merely administrative detail' that produce particular social environments which help or hinder learning and social inclusion. The parameters for the study are led by institutional isomorphism; schools adopt similar structures to gain legitimacy, often at variance with local conditions and needs incorporated in organisational sociology yet focusing on educational outcomes. The second general area of scope includes the social processes and interactions that take place within the education setting. This is micro analysis of dynamics, like the race/class/gender structures of teacher and

student and peer, which are (re)negotiated. The sociology of the class-room belongs to this area which investigates inter-action pattern between teachers and students as well as teacher expectation (the Pygmalion effect), and the emergence of sub-culture and peer groups among students. Education sociology explores the hidden curriculum, the unspoken rules and values that students learn as part of the daily routine in schools and from the structure of school life: The covertys are obedience, punctuality and deference to authority rather than an accepted academic content. And in addition, from an interactionist point of view, the discipline studies educational inequalities and how (often unconscious) bias on the part of participants in interaction may contribute to disparate student outcomes that different groups are likely to obtain given a difference in social background. The demarcations here are defined by reference to the educational site (such as between psychology, which would study the learning behaviour of individual persons and educational sociology, which studies how social processes shape learning or what is known about such things).

The third, and potentially most comprehensive, focus of the scope of educational sociology is the relationship between school and larger society. This field takes the school as a sort of interface between individuals and society, looking at how influence flows in both directions, from the educational system to other institutions (e.g. family, economy, state and media) and vice versa. It considers, for example: the ways in which family structure and socioeconomic status (SES) influence educational achievement; how education translates into earnings and occupational opportunity (or not), that is, its impact on social mobility; and political processes involving social movements and authorities affect measures at all levels of education, from curriculum mandates to designation of funds to inclusive practices. The investigation of social change is another foundational aspect, as educational sociology views education as both a conservative force, serving to reproduce established cultural norms and values, and as a means of inciting change. Its central problematic defines the scope of the field: social relations attached to teaching, learning and schooling. Though it overlaps other

social sciences in the phenomena when it studies such facts as population changes, demography or economics would study, for example, educational sociology seeks to implement statistical data and receive results that provide a fitting interpretation to the evidence so collected focusing specifically on school as the community. What it is, then, is functionally defined: any social problem or process which directly impinges on the goals, structure, or success of the educational enterprise falls within its jurisdiction and presents a totalistic (that is to say structural and interactional) view of education as we promote school in society.

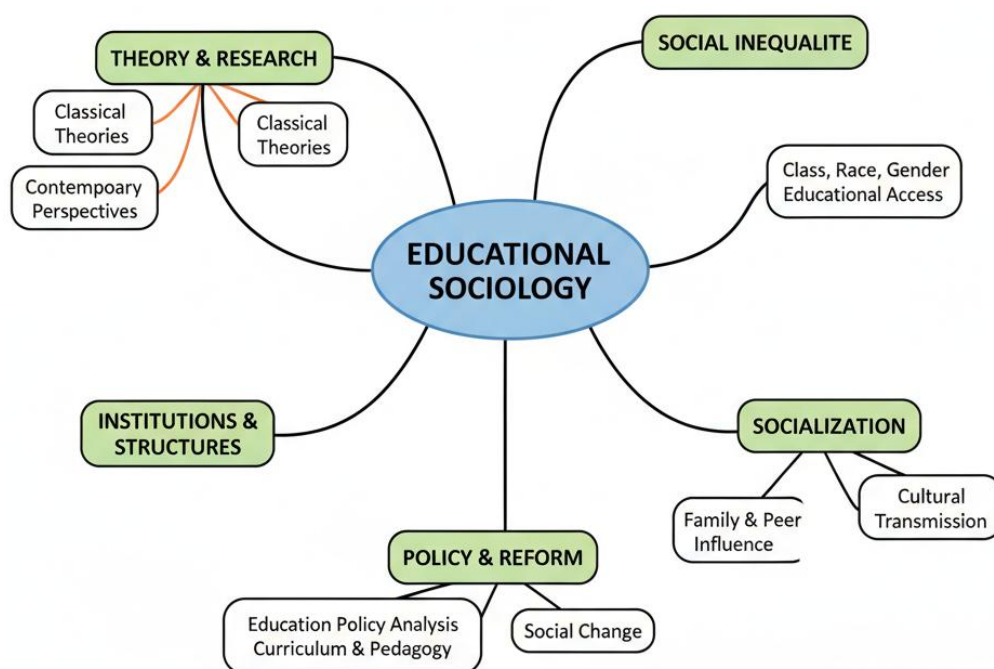


Figure 1.1.3 The area of educational sociology

1.1.4 Distinction between sociology of education and educational sociology

A similar qualitative difference is to be found in the gulf between ‘educational sociology’ and ‘sociology of education’: “the former enterprise becomes increasingly difficult for those who prefer their onions peeled [i.e. a pared-down circumstantialist view] to deal with: the latter [...] decidedly uneasy”

(Walkerdine 1984/2006 p.25). Although the terms are commonly used interchangeably by non-specialists, these two periods of studying the social aspects of schooling actually imply contrasting time frames and analytical orientations. Educational sociology (ES) is the older name, widely used at the beginning of the 20th century and especially in the United States, and it can be described as reformist/prescriptive/applicative. It was the product of the Progressive Era, motivated by a pragmatic hope that immediate and urgent social issues could be addressed through the conscious application of sociological insight to schooling. The main objective of ES was to assist educators and policy makers in transforming schools into more effective social tools for the purposes of assimilation, democratic citizenship, and social efficiency. Those thinkers in this tradition, believed that the purpose of sociology was as a means to an end—the end being pedagogical reform. Thus attention was given to what should be done in the classroom as well as school administration to bring about desired social results. The questions were as practical in nature as: “What is the best way for the school system to socialize children who are new immigrants?” or “How can the schedule be bettered to suit an industrial society?” From the very beginning, educational sociology was policy-relevant as well heavily pedagogical, occasionally receiving a scolding for being theoretically shallow and favoring immediate utility over serious scientific investigation of the fundamental structures of society. It was more concerned with the internal management of the school and its immediate practical application to community needs.

On the contrary, sociology of education (SE) was developed after World War II, reached its peak in the 1950s and 1960s, and focuses on a theoretical description and analysis. It is a narrow sub-field of pure sociology that many understand but also reject as a politically-motivated distraction, which should, in theory be driven by interest and committed to the knowledge/epistemic logics of general/social science not subject based professionalism. SE is not intended to trigger immediate solutions to educational problems but utilizes sociological theories (for example, Functionalism, Conflict, and Symbolic Interactionism) that

address how the social system itself influences of them. SE favor descriptive and analytic questions: "How does the educational system serve as an agent of social reproduction and how is social inequality perpetuated?" or "What are they being trained to do by the process of schooling, and what role does schooling play in social reproduction?" This transition was driven by the use of advanced, macro-sociological perspectives that culminated in studies underpinning equality of educational opportunity (see, for example, the Coleman Report) and schooling as a site for credentialism. The crucial difference is in the direction of concern: whereas ES uses sociology to explain education, SE uses education to ground sociological theory, looking at schooling as an object of sociological study like the family or religion or the economy.

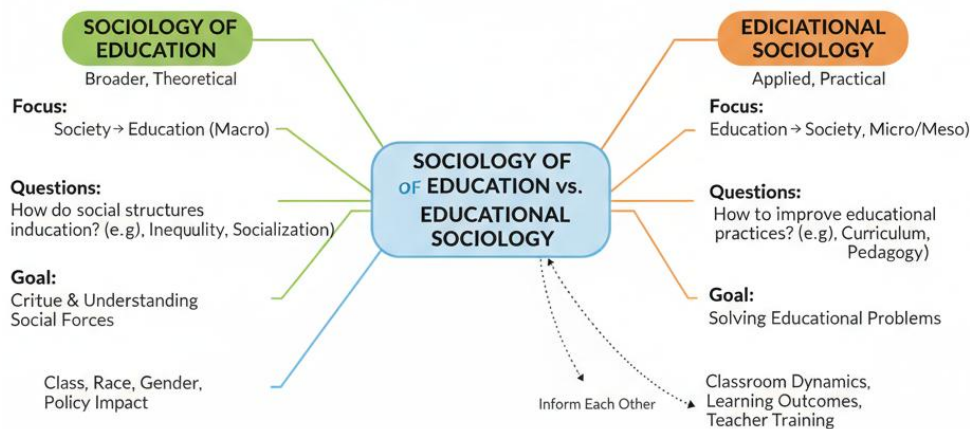


Figure 1.1.4 Distinction between sociology of education and educational sociology

The difference is greatest in terms of fundamental commitment and methodological emphasis. Methodology Educational sociology's method was frequently alleged to be less rigorous than either the training in other disciplines from which it drew in order to achieve practical results or a coherent systematization of its own theoretical framework. But on the other hand, sociology of education is theoretically grounded and methodologically rigorous, aiming to ground hypotheses in substantive empiricism by deploying complex quantitative as well as qualitative methodology based upon grand sociological

paradigms. This intellectual shift from ES to SE was presumably a milestone in the professionalisation and intellectual maturing of the discipline bringing it from being a part of an education's policy-consulting force nested within schools of education to more self-standing, critical underpinnings scientific field placed at university level sociology departments. "sociology of education" is the internationally and scientifically accepted term when referring to a new, innovative, and distinct scientific discipline that has emerged at the intersection between sociology and education from the mid-20th century, which was in turn developed from solely focusing on pedagogy earlier; thus reflecting its new scientific nature.

1.1.5 Relationship to other social sciences: anthropology, economics, political science

Sociology of education has in common substantial ties to several areas of the other social sciences, with which it shares theories, practices, and themes to varying degrees in analysis of the relationship between society and educational institutions. But its borders are unreliable and porous, as the networked real world through which it courses suggests. One important relation is that with Anthropology as well as cultural anthropology. The focus is on the investigation of culture, socialization and cultural reproduction. Anthropologists examine how a culture —the collective beliefs, practices, values and material objects held by a group of people — is created and sustained over time across generations, and educational sociology treats the school as one such central location for this transmission. Educational sociologists in particular may draw upon the theories of anthropology to study the school as a microcosm of society, wherein it exists sub-cultures (student culture, teacher culture). Cross-cultural studies, a rich heritage in anthropology, contribute to educational sociology by having us consider schooling across a variety of societal settings (e.g., indigenous education vs. industrialized schooling) which would yield an appreciation that is both less ethnocentric as well as more comprehensive about the role of education. Roots. Moreover, the anthropological attention to language, communication and

symbolic interaction is key in order to understand classroom dynamics and how linguistic capital affects educational achievement. Both fields are centrally concerned with the ways in which cultural differences lead to differing experiences of schooling, anthropology often providing the rich, thick description of group life that educational sociology then applies to subsets of policy and inequality within formal institutions.

In the case of Economics, it mainly focuses on human capital, labor market assimilation and financial structure of education. Educational sociology has been greatly influenced by human capital theory, which posits that education is an investment in which individuals and societies obtain skills and knowledge that enhance productivity and lifetime earnings. Sociologists, in contrast, tend to critique and rework this model by adding such notions as social capital and cultural capital (Bourdieu), claiming that what educational credentials do is not only signal skill (in that case an economic function) but also status or class background (a sociological function). This disciplinary cross-talk can be seen in the arena of education finance: some economists analyze the cost-effectiveness and benefit-cost ratio of particular funding schemes while others focus on social justice implications, that is, how class- and race-based disparities in educational funding maintain or exacerbate inequalities of opportunity. Second, the contributions of these fields in examining the school-to-work transition are complementary: Not only does economics offer analysis of average employment rates and earnings by educational level, but so too does educational sociology shed light on non-pecuniary considerations—ranging from social networks to gender discrimination to institutional tracking systems—that condition the relation between education and work. Adopting an interdisciplinary approach, Davis et al explore this constitutive role of education in the dynamic social relations between structure and economic organisation, understanding schooling institutions as an allocator of economic resources for stratified societies.

Lastly, the link with Political Science is essential, as education is a fundamentally political institution informed by policy-making and governance at the state level.

Sociology of education draws on political science to explain the formation and enactment of educational policies, laws, and institutions ranging from federal accountability acts to local school board deliberations. Political scientists study power and authority within educational systems and institutions to determine the impact of interest groups, ideologies, and bureaucracies on a variety of classroom contexts including curricula. Educational sociology examines the social effects of political decisions, policies) like these, for example, when it comes to how such decisions (and political debates about schooling), as expressed by testing public policy (a political outcome), impact schools socially which is a sociological concern. One important molecule of common interest is political socialization, which concerns how people develop their political beliefs, values and practices. Educational sociology examines how the school prepares students, explicitly (through such classes as civics) and implicitly (through rules and authority structure), for their future status as citizens in the political system; it frequently investigates correlations between school climate and participation in democratic politics. The two disciplines all together explore issues of social control and legitimization, with political science studying the state's employment of education to preserve political order, and educational sociology exploring the social and cultural mechanisms (patriotism, or national identity...) through which this authority is in action so that it reasserts the role of school as a state-like machine.

1.1.6 Evolution of Educational Sociology as a Discipline

We can observe in the development of educational sociology an unfolding beginning with its seeds in classical European sociology, through its institutionalization in American universities, to emerging as a newer critical educational sociology. The real intellectual source is in the classical social theorists of the late 19th and early 20th centuries, particularly Émile Durkheim in France. Durkheim, the father of the sociology of education, erected a sophisticated synthesis on the social functions of schooling, in particular within his *Education and Sociology*. He contended that education is fundamentally a

social institution whose vital role is to induct the younger generation into the collective conscience and shared values required for a coherent society. For Durkheim (120), the school constituted the social apparatus for society's ceaseless re-creation of the essential conditions of its being by instilling common values and fostering solidarity. This structural functionalist view represented the first systematic, nonpsychological basis for analysis of education in this field and achieved it intellectual respectability.

Meanwhile, the American Progressive Education Movement lent would-be legitimacy to establishing fat on campus. While John Dewey was not a sociologist and an educator, he presented the most heavily socialized vision of education; namely that school should be a degenerate stunted model or simplified prototype of society —‘the school as community’— preparing children themselves to become good citizens within democratic settings. The centrality of the school in Dewey, and by extension, the emphasis on the curriculum as a microcosm of collective community life had a significant impact on the early applied orientation of PE. Educational Sociology (ES) was codified into a separate discipline in the US in the first three decades of the 20th century, predominantly due to this Progressive and reform minded orientation. The founding figure usually mentioned is E. George Payne, who founded the first academic journal (the Journal of Educational Sociology) and departments devoted to it at schools like New York University. This early form of ES was very much prescriptive, as well as pragmatic (“pragmatic” here is meant in the Deweyian sense) and highly contextualized to address acute social ills of a post-civil war society —condensed urbanization, assimilation into public schools of vast numbers of immigrants and rapid industrial development. Designed to furnish empirical sociological guidance to educators who were confronted in their classrooms with problems of poverty, delinquency, or “cultural conflict,” the result was an applied subject serving the educational profession.

For education, the latter half of the twentieth century and beginning of the twenty-first was, intellectually speaking, a turning point in its discipline – a

dramatic one for what became this sub-area: Educational Studies. This shift occurred in the context of a search for greater theoretical rigor and to bring the study of education more into line with core if sometimes critical paradigms within general sociology. Academics also turned away from the purely prescriptive/reformist stance of ES and embraced analytical models derived more or less directly from structural-functionalism, and to an increasing extent conflict theory. Seminal SDE research from this period (e.g., the Coleman Report 1966) was completed using large scale, quantitative data to compare resource effects of schools with those of family background, and to establish a methodologically sophisticated foundation for contemporary SE. Conflict Theory's increasing popularity in the 1970's, led by authors such as Samuel Bowles and Herbert Gintis (*Schooling in Capitalist America*), and European traditions including Pierre Bourdieu (cultural capital and social reproduction) introduced a critical, macro-sociological component. This second wave of SE implied that education was not so much a means of upward mobility but in many cases it was an apparatus of social reproduction, upholding class, race and gender inequalities through which unequal distributions were justified as being meritocratic. This move enshrined the field as mature and an independent if often critical part of pure sociology.

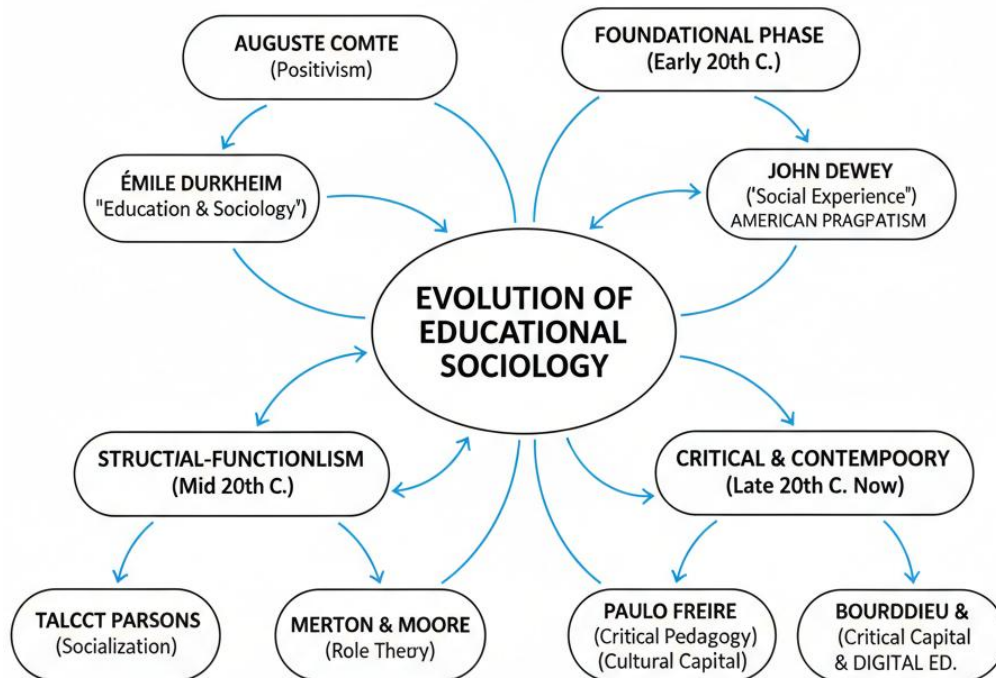


Figure 1.1.5 Evolution of Educational Sociology as a Discipline

In the latter half of the 20th century and early in the 21st century, openness characterized sociology of education to new theoretical perspectives, methodology and economic focus. Symbolic Interactionism and post-structuralist theory facilitated the development of new conceptions of the other: they furthered a fine-grained analysis of classroom micro-politics, identity formation as well as deconstruction of knowledge (the "new sociology" of education). For example, progressive development has a strong emphasis on globalization (comparative education, the homogenizing of educational systems), sociology of curriculum (how is knowledge produced and transmitted), and intersectionality (subject positions that cross race, class, gender to create particular experiences in schooling). Today, some three decades later the field remains wide-ranging, methodologically diverse, and extensively in contact with contemporary social concerns as it continues to examine in depth the complex, even paradoxical functions of schooling – both serving as vehicle for and undermining social progress across an increasingly globalized world.

Unit 1.2: Schools of Sociological Thought - Part I

Classical Sociological Thought and Its Application to Education

The sociology of education is the study of how public institutions and individual experiences affect education and its outcomes. It considers how social institutions and relationships are related to educational processes and outcomes, as well as the role of education in shaping social stratification, mobility, and cultural reproduction. This field really developed from the groundwork of 19th and early 20th Century classical sociologists. Philosophers and social theorists like Auguste Comte, Emile Durkheim, Karl Marx, and Max Weber—who were certainly not purely concerned with education—produced powerful theories of social order, conflict, and change that serve as outstanding lenses through which to examine the aims and consequences of modern schooling. Their ideas—positivism, social facts, class conflict and bureaucracy—began the primary paradigms of functionalism, conflict theory and interpretive sociology that animate debates today on educational inequality, curriculum design and schools in a post-industrial world. In order to delve into their most influential ideas, the authors explore each of these four thinkers' most-significant theoretical constructs, interpret those systems of thought as they would apply to educational phenomena, and uncover that writer's lasting impact on education today.

1.2.1 Auguste Comte and positivism: application to educational phenomena

Auguste Comte (1798-1857) Considered the “father of sociology,” Comte is introduced to a new way of studying society, referred to as positivism. Born in the chaos following the French Revolution, which had swept away the foundations of society and intellect, Comte wanted to find a scientific basis for social order and progress. Positivism is the belief that only information derived from sensory experience, evidence and logical or mathematical proof should be considered valid. Comte had theorised that society, as well as the natural world, operates according to its own quasi-mechanical laws. The business of his new

science, “sociology,” was to find these laws by inductive observation and comparison, that is by renouncing metaphysical speculation and theological dogma, and experiment. At the core of his sociological theory was the Law of Three Stages, which decreed that every society and all areas of knowledge move through three different phases of intellectual development: theological, metaphysical, and positive. In the theological stage, phenomena are explained according to supernatural agencies; in the metaphysical by a sort of philosophizing postulates; and lastly, in the positive stage, through laws and detailed workings inferred from reality. European society was about to enter this last most developed phase, according to Comte, and sociology will be the queen of the sciences.

The influence of Comte's positivism on education is the most lasting of all his contributions, how educational progress can substantially promote other aspects of societal evolution and rational reform. Educationally, the main task of education is to lead society definitely to positive phase from the positive point of view. This means that religious dogma and escape into abstract philosophy must be swirled down the drain of the curriculum. Comte also projected a graduated curriculum that was to reflect his hierarchy of the sciences, beginning with the most general and elementary (mathematics, astronomy) and proceeding to the more specialized and complex (physics, chemistry biology)—to climax in sociology as the “queen science. Education existed to communicate that scientific view of the world down to the general population, to try and create a shared common understanding through which all people could interpret things based upon what we knew via empirical evidence. This, in his opinion, would resolve the social antagonisms caused by rival superstition and ideology, establishing a new basis for social agreement and wellbeing.

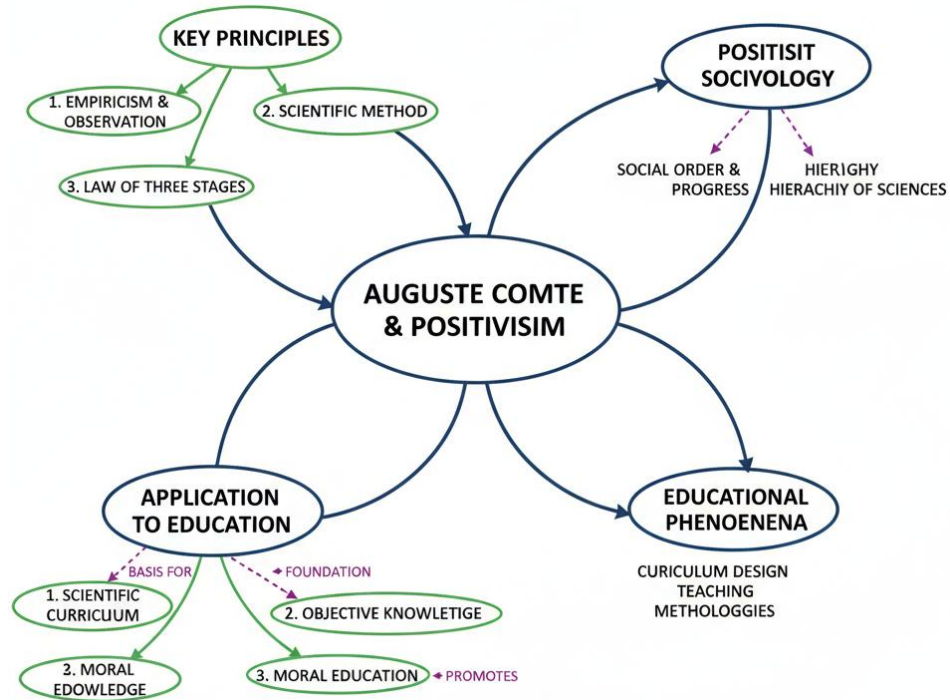


Figure 1.2.1 Auguste Comte and positivism: application to educational phenomena

Moreover, it is the teacher and pedagogy that are reconceived by this structure. The teacher is not the authenticator of divine texts and mystical truth, but rather the bearer of objective, testable knowledge. The object is to train in students a rational and scientific habit of mind that will enable them to think straight, and not be swayed by flimflam and charlatans. The educational system is more than “an instrument of societal control, it is an end as well.” Through a common positive philosophy, schools would contribute to what Comte termed “social statics” (social order) by nurturing moral and intellectual consensus; and “social dynamics” (social progress), by providing citizens with the knowledge necessary for methodical social improvement. In effect, education serves as the mechanism for fashioning a rationalistically governed social order directed by sociological technocrats and scientific industrialists. Comte’s particular vision of a society governed by a “positivist priesthood” never came to pass, but his general approach has been enduring. These changes mirror the positivist desire for a

scientific base to an efficient and effective outworking of educational difference at all levels, from policymaking that emphasizes evidence-based policy; through the deployment of quantitative data to assess educational outcome; the imperative to standardise testing at various levels of education; resourcing structures; funding priorities and forms in education, including STEM subjects.

1.2.2 Emile Durkheim: social facts, collective consciousness, and education

Emile Durkheim (1858-1917), a founding figure of modern social science, moved sociology away from Comte's sweeping evolutionary chart to consider concentrated research on social integration and the grounds for moral authority. At the heart of Durkheim's attention was social solidarity: what binds society against modern individualism? In order to do this he elaborated his theory of "social facts," which are "manners of acting, thinking, and feeling external to the individual (which) exert a coercive influence upon him." Social facts are external social structures, rules and values that transcend the individual and exert a constraining influence over their behaviour. For Durkheim, society was not just a sum of individuals but a reality in and of itself; it constituted a moral force that produces the individual according to its own image. From this perspective, education is the central social fact—it is the system of societal institutions by which society has organized itself to transmit its core values and norms to members of the new generation in a systematic way.

According to Durkheim, the chief end of education is to develop social beings. We are born asocial, motivated by instinctual egoistic desires. It is in education that we acquire the self-discipline, moral code, and sense of duty to function as part of a society. It is transmitted by the "collective consciousness" (or conscience collective), beliefs and sentiments common to all members of the society, but also created through continued relationship interaction and which change over time. The school is the central site for this transfer. It's a "society in miniature," an experiment in learning how to follow general rules of behavior, defer to impersonal authority and cultivate lifelong ties with others — people who are not

members of your family. In rituals such as these, at school assemblies and in the teaching of national heroes through history classes and the well-ordered rhythm to the day with its managed time for study, education plays its role in making a unified “people” by instilling deep commitment to there being a common good.

Durkheim studied, too, how education’s function changes with the altering social structure. He contrasted the "mechanical solidarity" of traditional societies based on the similarity amongst its members from the greater simplicity of society to what he termed "organic solidarity", and the complex network of interdependence in more intricate industrialized societies. In ancient communities, education was overseen informally and oriented towards transmitting a single sacred/ religious belief system. In a society in which the division of labor is so complex, education must serve two masters. First, it has to carry on some transmission of a common secular core — patriotism, individualism and respect for reason — to maintain at least a minimal level of social cohesion. Second, it should offer a variety of specialized skills to enable people to take on their respective duties within the economy. This distinction is of vital importance to the operation of organic solidarity. Consequently, the contemporary educational system is characterized both by singularity and diversity. It produces citizens who have a common civilizational and moral framework but also have the technical chops for many, many specialized labor categories. Education is, for Durkheim, above all a moral enterprise--a process that perpetuates and reinforces the social order by cultivating in individuals the requisite moral sentiments.

1.2.3 Karl Marx: dialectical materialism, class conflict, and educational inequality

In direct opposition to Durkheim's explanation of social integration, Karl Marx (1818-1883) proposed a dynamic theory of society based on conflict rather than consensus, inequality rather than homogeneity and exploitation rather than solidarity. (You may know Marx’s framework as dialectical materialism, which claims the material conditions of life—basically, what system of production is in place—are the forces at play behind our history.) He claimed that society is

divided into two main parts: the economic base (the means of production and relations of producing, such as factories or land and labour brought to together in a certain way - class structure) and the superstructure (institutions established by men for their common social goal; law, religion education system media etc.). The superstructure, Marx argues, cannot be understood as independent but is rather determined by the economic base; its purpose is to defend and legitimate the interests of the ruling class. In a capitalist system, the ruling class is the bourgeoisie – owners of capitalists who own and control production, while the exploited class is known as ‘the proletariat’ (or simply explained as working-class people) – those compelled to sell their labor power in order to survive. The contradiction between these two categories is the essential relation of modern capitalist society.

From the Marxist perspective, schools are central to the ideological superstructure. Its *raison d'être* is not social mobility or enlightenment but the reproduction of class and bourgeois hegemony itself. Education accomplishes this in many ways. First, it communicates a ruling-class ideology that naturalizes the current capitalist economic order as natural, just and meritocratic. School values - obedience to authority, punctuality, individual competition and the acceptance of hierarchy - are not innocent in themselves but ones demanded by the demands of an acquiescent workforce. By rewarding obedience and punishing disobedience, schools ready working-class children for life as alienated workers. Here is a mechanism whereby "false consciousness" is produced, in which the proletariat drive out of their minds into marginality refuses to see that they are the objects of exploitation.

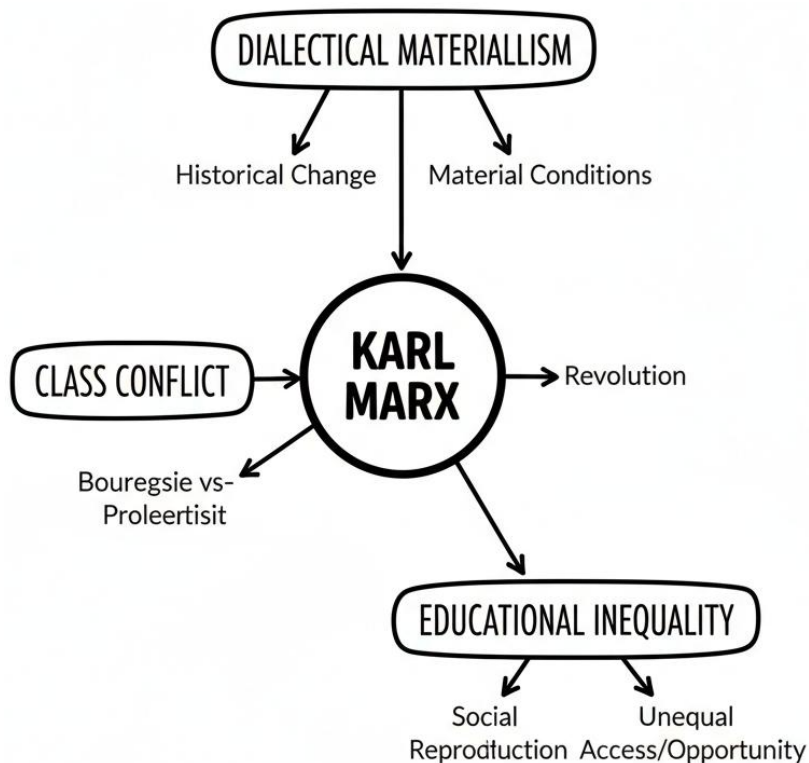


Figure 1.2.2 Karl Marx: dialectical materialism, class conflict, and educational inequality

Second, the structure of education itself reproduces class inequality. Marxists will tell you that the ideal of meritocracy, that anyone can make it if they try hard enough, is mostly a lie. It is true, however, that children of the profiteer class are materially better off when entering than are proletarian school pupils. They have what post-war sociologists such as Pierre Bourdieu would come to call 'cultural capital': linguistic aptitude, knowledge and social habits prized by the school system because they are in tune with the culture of the dominant class. They also have more economic capital to matriculate to better-funded schools and receive private tutoring as well as higher education without financial burden. On the other hand, for working-class children school is frequently an alienating place. Their culture is belittled, they attend schools with insufficient resources and they are systematically steered into vocational paths that culminate in the kind of hard labor for which entire counties were created. It's a "hidden curriculum," all the unspoken lessons about norms, values and social hierarchy that students absorb

with their multiplication tables. Thus the education system serves as a massive sifting device, legitimating social inequality by passing it off as based upon individual ability and hard work — thus ensuring that class relations are overwhelmingly reproduced from one generation to the next.

1.2.4 Max Weber: Verstehen, Rationalisation and Bureaucracy in Education

Max Weber (1864–1920) provides a third, unique classical view that combines macro-level institutions of Durkheim and Marx with the action of individuals at the micro-level. Although Weber agreed that economic structures were important, he also believed that ideas, values and beliefs could have tremendous impact. In his method, Verstehen (interpretive understanding) was central. He argued that sociologists cannot just observe social facts, but need to understand the subjective meanings people assign to their actions and behaviors. It is a focus on social action and this perspective offers education as a likely lens through which to view. One of Weber's central themes is the process of 'rationalization', which for him was the distinctive characteristic of modernity. Rationalization is the historical process by which modes of thought and action rooted in tradition and emotion are increasingly replaced by those based on calculation, organization and efficiency. At its maximal institutional manifestation this is bureaucracy.

By this frame of reference, Weber saw the modern education system as an ideal type of a rationalized bureaucracy. Which is a fancy way of saying that they were organized bureaucratically: a clearly defined chain of command (from ministry functionaries at the top to students at the bottom), a gendered division of labor (subject teachers, managers, counselors), formal rules applied impersonally to everyone from attendance regulations and standardized testing imposed by an education planner) and recruitment based on technical qualifications (degrees and certificates). It's a bureaucratic structure intended to work efficiently, to take in masses of students and process them in a consistent way, making what e come out with the same as each other. Yet Weber harbored profound ambivalence toward this development. He was concerned that the inexorable growth of bureaucracy

would encase people in an "iron cage" of rationalization, a human habitat where creativity, spontaneity and soul are stifled by regulations and red tape. In school this looks like teaching to the test, memorization and checking boxes for what you have been told to do - while abandoning or stifling the inherent curiosity any student might bring with them.

Weber also developed Marxist ideas of social stratification. He believed that there are three dimensions of social class – class (which for Weber means economic position), status (which has to do with prestige and honor) and party (or political power). Education growingly is in Weber's view the source of positioning in the status hierarchy. Access to power and status "tends in modern society to be less a matter of inheritance or social rank than one of the formal qualifications acquired through schooling," so while promoting mass higher education does not guarantee greater equality, policymakers often work under that assumption. It's this phenomenon, "credentialism," that sees education become more about gaining pieces of paper than it does actually learning anything. Such credentials serve as valuable gatekeepers to prestigious occupations and elite social circles. And so the school becomes a central front in this war for social status: various groups compete to control the education credentials that will define their value. The problem with such a system is that while it seems rational and meritocratic on its face, that same posture can breed a kind of status-based exclusion—where opportunities are not awarded exclusively to those who have the "right" credentials however narrowly they're defined, but still, quite counterproductively, to the people on whose rejections they've counted.

1.2.5 Educational Impacts Derived from the Classical Sociological Imagination

The sociology of education rests on the theories of Comte, Durkheim, Marx, and Weber. However, by the time all have been heard, they present a breadth of insight that is far-reaching in terms of these cultural values. Suggestions for Further Reading Bushnell 1960, Thimangu 1977 and Wheeler (ed.) 1979 are cited at appropriate points throughout many entries. They lay down the theoretical

disputes that still inform educational research and policy. The enduring contribution of Auguste Comte was to focus attention on the scientific method in research into society. His positivist philosophy provided the philosophical foundation for quantitative research in education, promoting the adoption of empirical evidence statistical analysis and systematic observation to understand educational systems. What we have now is the closest manifestation of Comte's dream for a science-managed society, re-branded as "evidence-based policy," performance measurements, and naiveté about planning education to achieve certain social ends.

Durkheim is considered the founding father of the functionalist paradigm in sociology of education. His conception of schools as agencies of social assimilation, moral discipline, and cultural transmission remains very influential. Thus, whether discussing national curricula, civics and citizenship education, or even the wider socializing function of schools in their contribution to social cohesion and national identity – all are framed by Durkheimian anxieties. His theory compels us to ask what fundamental values we want our schools to promote and what is the best way of readying students to work together as members of a complex society.

Conflict theory is grounded in the thought of Karl Marx. A piercing attack on education as a weapon of class domination and ideological control, it compels us to look past the spun myths where schooling is concerned in order that we may recognize what actually goes on both inside and outside classroom walls when it comes to maintaining social hierarchies. The marxist approach has influenced a number of productive lines of movement in the scholarship on "hidden curriculum," social class and educational achievement, inequalities in school finance, and the role of cultural capital in educational success. It effectively calls into question the myth of meritocracy, and it forces us to ask: what would our school systems look like if they were structures genuinely committed to social justice rather than simply mirrors that reflect back the powers that be? Third, this middle way is one of the essential ingredients combining structure with meaning

and agency: that Max Weber’s work provides. It is his theory of bureaucracy that offers the most compelling explanation of why modern schools are organized and permeated by rationalization. His notion of the “iron cage” continues as a powerful reminder of how dehumanizing education can easily become when it is shaped in an overly prescriptive, controlling way. And his insights into status rivalry, and the fetish for upward-stretching credentials are more pertinent than ever during a time when paper qualifications are more than ever perceived as the main key to social ascent and career success – prompting us to ask whether our own degree-driven obsession properly serves the cause of genuine learning at all.

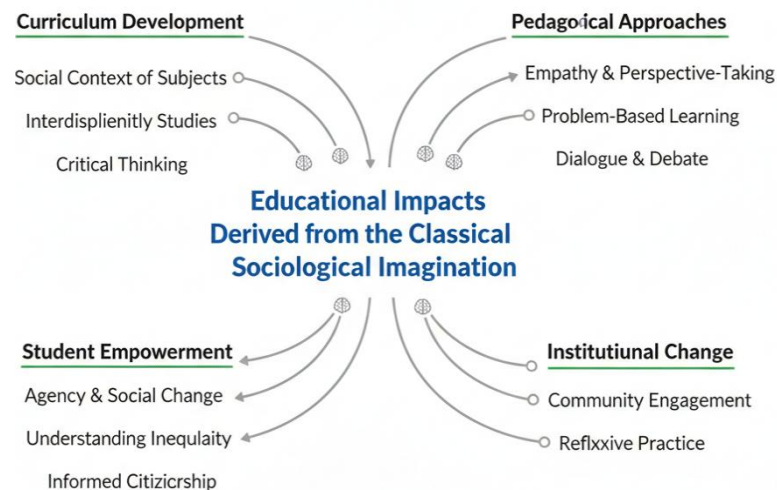


Figure 1.2.3 Educational Impacts Derived from the Classical Sociological Imagination

In sum, the classical sociological thinkers, products of their own times to be sure, left us with a powerful and enduring toolbox for analysis. Durkheim teaches us how education forms solidarity, Marx how it can ossify division and Weber the bureaucratic imperatives and status-logic which now govern its modern incarnation. Between them, these views epitomize the enduring conflicts at the heart of contemporary education: between personalization and standardisation, meritocracy and its subversion, acting with an understanding versus laying claim to a credential. Any serious analysis of education today owes a debt to the questions they were the first to raise.

Unit 1.3: Schools of Sociological Thought - Part II

Sociological
Bases Of
Education

At its roots feminist sociology developed in response to the dominance of male perspectives that had historically shaped sociological theory and practice in Education. It questions the invisibility of women in sociological society, and explores how schools perpetuate gender divisions. The connection between gender and education has been a focal point of feminist analysis, given that schools are both locations for empowerment as well as apparatuses of social control underpinned by patriarchal values. Feminist scholars such as Simone de Beauvoir, Betty Friedan and bell hooks have argued that education can be a two-edged sword: while it opens up possibilities for liberation it can also serve to reproduce systemic gender injustice (hooks 1994).

As feminist theorists argue, patriarchy is not just a set of discriminatory practices but an 'institutional structure which advantages men and disadvantages women across social institutions including education' (Walby 1990). In schools, patriarchy operates through covert curricula, gendered assumptions and institutional practices that naturalize male domination. Teachers may inadvertently favour male students in science or mathematics, perpetuating stereotypes of women as emotional and men as rational (Sadker and Sadker 1994). Textbooks frequently obscure the history and intellect of women, leaving young learners with a predefined perception of their roles based on gender.

These socialized hierarchies and privileges are recognized by feminist sociology which calls for reconfigurations of educational practice in the name of equity. 3 Liberal feminists advocate for equal educational opportunities, radical and socialist (collectively referred to as "social-structural") feminists question the economic bases of female oppression upon which education systems are premised. Post structural feminists influenced by the work of Michel Foucault on discourse and power focus upon how language and knowledge production create genderedinfuecommunities inghhoods.

1.3.1 Feminist sociology: gender and education, patriarchy in educational systems

Feminist sociology developed as a challenge to several male-authored works that have long of classical sociology and educational thought. It is concerned with examining how social structures, especially in education as an institution, are the product of and reproduce gendered norms and practices. Feminist sociologists claim that education is not a neutral, gender-free process, but it is grounded in and reflects the gendered power patterns of society. Education has been a double-edged sword: a means of liberation as well as an instrument of perpetuating gender inequalities. Assumptions about knowledge transmission, curricular content and pedagogical approaches in schools often mirror larger patriarchal ideals in which men are naturalized as the default holders of knowledge and women assimilated as docile recipients.

Patriarchy in the Institutions of Education Patriarchy within educational institutions shows up in many ways. One of the most important is what scholars refer to as the hidden curriculum — the lessons students pick up from daily school practices that are never part of a teacher's lesson plan but nevertheless shape children's perceptions of their world and role within it. Take how boys are frequently encouraged to take subjects related to maths, science and technology (which in turn are connected with the rational mind and authority) while girls might be gently induced towards a career based on humanities or caring professions. This split mirrors social norms around gendered work and perpetuates occupational segregation in later life. In addition, face-to-face discussions in classrooms frequently favour male participants. Research suggests that while teachers call on boys and allow them to be assertive, they reward girls with praise for compliance and neatness.

Curriculum materials have also historically rendered one-sided accounts of women's experiences and participation. This has often led to history, science and literature being presented through a male prism in text books and the classroom, with female figures marginalised or relegated to the background. Feminist critics

object that the omission preserves a symbolic break culture, since students will hardly learn very much about gender equality. To combat this, feminist educators argue that women's points of view, accomplishments and problems should be included in all elementary genes. Not as an afterthought but as a part of the locus.

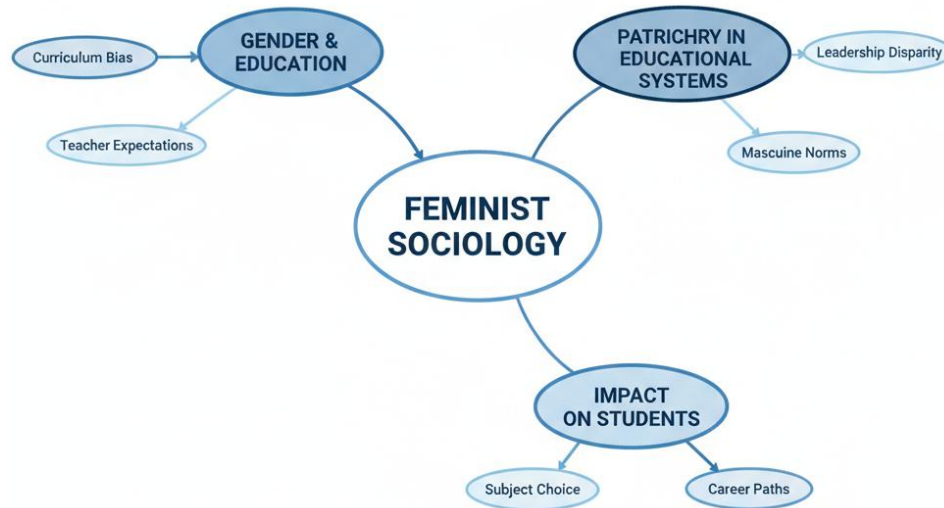


Figure 1.3.1 Feminist sociology: gender and education, patriarchy in educational systems

There are various theoretical strands of feminist sociology which can be identified that address gender and education. Liberal feminists support equal access to education and work toward reformation for enrollment, law and treatment of men and women. By contrast, Radical feminists see the structural power of patriarchy and challenge feminism to have a stand against the entire educational system that is constructed on male domination: values contentand pedagogical revolution See also Blanc lion (1996). Socialist feminists then take this analysis further by connecting gender inequality to the system of capitalism – arguing that economic systems rely on women’s labor and education perpetuates these unequal structures. Poststructural and intersectional feminists add value in that they consider how gender intersects with other identity categories such as class, race, ethnicity and how language, power and discourse inform gendered subjectivities within educational sites.

Finally, feminist sociology advocates an education to develop a critical understanding about gender relations and work against patriarchal presumptions in favor of social justice. Feminist pedagogy promotes dialogical modes of understanding, care, and cooperation, seeking to foster a classroom environment where students of any gender can question social inequalities and envision more equal worlds.

1.3.2 Postmodern Sociology: Deconstructions of Educational Storylines

The postmodern sociologist is a substantial departure from the structural, functionalist and other earlier forms of sociology calling attention ever more to complexity, to diversity, and the undermining of overarching narratives. In an educational setting, postmodern perspective also calls into question the belief in a single global definition of the function of education or one valid form of knowledge. We learn to be members of communities of practice, which are not learned in social isolation but through times and spaces, in history as well as our personal narratives.' It is here that we can begin to 'see the role educational systems play within social, cultural and political discourses of [which] they are a part' when there might be power relations and interests at play.

A central tenet in postmodern sociology is the rejection of meta-narratives—grand narratives or theories which profess to be universally applicable. Within education, modernist paradigms have commonly conceptualised schooling as the instigator of progress, rational growth and social control. Such narratives are, however, deconstructed by postmodern thought that claims they hide inequalities and fit into the dominant ideology. The idealist notion of education as the great equalizer, for example, tends to hide from view how class, race, gender and culture still play out in educational achievement. Postmodernists thus contend that education is contested space in which there are multiple truths and realities.

Language And Discourse Language and discourse go to the very heart of postmodern critiques of education. Teaching and learning is an act of meaning making rather than passing on objectively true knowledge. Knowledge itself is

seen as socially mediated, situation-specific and subject to re-rationalisation. In this perspective, teachers are not so much authorities dispensing truths as directors of conversation and discovery. Education, from postmodern point of view is asking, interpreting and challenging rather than conforming. Deconstructing educational stories also means denouncing the modern school as a sphere of monitoring and normalization. Postmodernists show how schools and colleges regulate conduct, train bodies, and produce specific types of subjects through examinations, "marking" or grading, and curriculum. Postmodern sociology shows that schools are not neutral sites of learning, but rather codeterminate with networks of power. This awareness challenges educators to question authority, assessment and classroom power structures.

To the postmodern curriculum, what is valued is pluralism, inclusion and the recognition of difference. It supports multi-cultural education and opposes the concept of one homogeneous culture or curriculum. It respects local knowledge, personal stories and the voices of marginalized communities. By assimilating these approaches, a postmodern pedagogy contests the concept of universal intelligence or standardized instruction in education and supports creativity, flexibility and multiple literacies.

In practice, this involves developing educational models which inspire critical reflection and self-recognition. Students learn to question not just what they learn but also how they learn and who benefits from different kinds of knowledge. Reflections of the postmodern teacher involves developing a critique of normalcy, values and categories that surround what is identified as educational success. In this sense, postmodern sociology helps to rethink education as a site of perpetual change itself open to variety, dissent and critical attention.

1.3.3 Critical Theory: Frankfurt and Critical Pedagogy Freire, Giroux

The theory of critical theorists was developed in the early 20th century as a response to positivism, capitalism and authoritarianism." Philosophers such as

Max Horkheimer, Theodor Adorno and Herbert Marcuse suggested that modern societies (with their educational systems) could replicate systems of domination under the cover of rationality and progress. They felt that training the mind would not just be about passing on knowledge, but of developing critical agents capable of challenging and changing society.

The idea of emancipation forms the foundation of critical theory: freeing people from ideological domination and promoting critical consciousness. Education, in this sense, is anything but a neutral project; it's deeply political. It can be used to sustain social inequities, or it can become a tool of social change. In this respect, critical theory insists that knowledge is itself an instrument of power and ethics, and educators must acknowledge the ways in which curricula, assessments, and institutional forms perpetuate social rankings.

It is out of this tradition that critical pedagogy, in its most radical form, was developed by Paulo Freire and Henry Giroux. Freire's idea of education as enacting freedom is a challenge to the traditional "banking model" of education, in which teachers make deposits into the passive and waiting students. Instead, Freire prescribes a dialogical model in which teachers learn from their students and students from their teachers through reciprocal inquiry. So education in this sense is seen as a mutual creation, looking critically at the world and taking action. Critical consciousness Freire focuses on development of "critical consciousness", which allows individuals to recognize social, economic and political contradictions and to collectively take action against the oppressive elements of reality.

Freire's (1970) vision is taken up by Henry Giroux and is articulated to the field of education today, where teachers are encouraged to become transformational intellectuals. He allows that schools are not only sites of teaching but one among other arenas of cultural politics as meaning is constructed and contested. Critical pedagogy according to Giroux, is about tying the classroom experience with democratic life, social equity and community participation. It stands in

contradiction to the neoliberal policies of education that prioritize uniformity, market know-how and competition among individuals over collective empowerment.

In application, critical pedagogy centers on the development of dialogue, reflection, and problem-posing and solving. It pushes students to challenge prevailing ideologies and forces them to reflect on the history, power structures, and dominant culture that have informed their lives. Through infusing with culture, politics and ethical responsibility the process of education becomes a project which facilitates not just the increase in intellectual capacity but forms moral and social agents.

In the final analysis, The Frankfurt School and critical pedagogy ultimately share a goal of human emancipation. They see education as a world-shaping tool that can fight the status quo and sow the seeds of democratic engagement. The teacher is thus not just a teacher, but a social activist who can enable students to dream up more hopeful futures predicated on equality, solidarity and justice.

1.3.4 Ecological View: Human Ecology and Settings of Education

The sociopolitical orientation between sociology and education premise the intertwined relations between people and their environments. Based on ecological systems theory this approach posits that human development and learning are constituted as the out come of interaction with multiple levels of environment. Learning, from an ecological perspective, does not limit itself to the classroom but is situated in various social, cultural and physical contexts that shape the learners development.

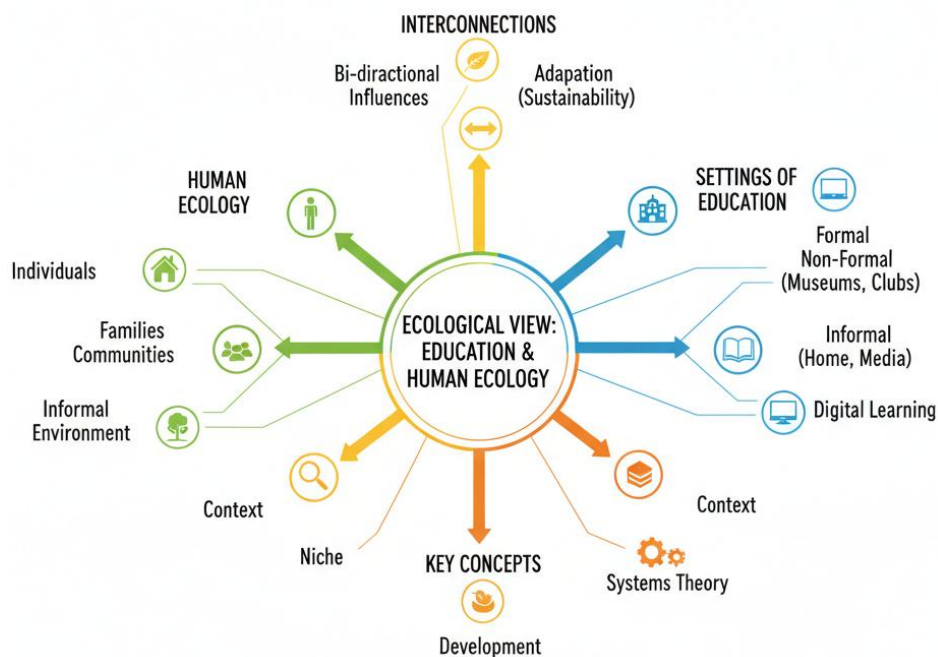


Figure 1.3.2 Ecological View: Human Ecology and Settings of Education

Human ecology studies the ways in which human beings are affected by their environment such as family, community, institutions and their natural habitat. In the education context, this requires understanding that there are factors that influence student learning experiences including things like family background, peer relationships, school climate and community and societal conditions. The ecological model typically consists of multiple systems: the microsystem (immediate surroundings such as home and school), mesosystem (relationships between settings) exosystem (indirect influences, e.g., parent's place of work), macrosystem (cultural/societal values) and chronosystem (changes over time). Education outcomes are influenced by these layers in intricate and dynamic manners.

From this point of view, for education to be efficient, it needs not only understanding how the environment favors or makes difficult learning but also to intervene on these. Schools are like ecosystems and work as a system where teachers, students, parents and the community connect. Thus, to build learning communities where cooperation, mutual respect and inclusivity are the norm

rather than the exception is consistent with a supportive environment in which no one feels isolated or marginalized by negativity. Thus ecological sociology calls for a wholesome educational policy, bringing into its purview not just curriculum but bodily infrastructure, social ties and community participation.

The ecological dimension also links education to sustainable development and respect for the environment. In the contemporary world, it requires that education to foster ecological literacy in matters of climate change, resource scarcity, and urbanization. Students should be made aware of how human and natural systems are interwoven, so that they learn the values of stewardship and responsibility. For this reason, ecological literacy extends beyond traditional school subjects to embrace ethical decision making and questions of the environment.

In addition, the ecological view underscores the significance of flexibility and resiliency. Just as plant and animal communities must adjust to shifts in populations of consumers, educational structures must also accommodate the diverse needs of learners living in rapidly changing societies. This will require more adaptable curricula, place-based learning, and interdisciplinary connections between knowledge domains. Thus, the ecological model sees education as a natural and living process of mutual care and equilibrium between human beings and the environment.

1.3.5 Theories of Globalization and Transnational Education

The internationalization of education has brought about significant structural changes to the educational landscape, connecting local knowledge systems to global networks of information, technology and culture. Sociological theories of globalisation also consider economic, political and cultural factors that influence educational policies, practices and aspirations across the world. Education is seen not only as a national project, but also as a transnational industry subject to global flows of capital, people and ideas. Internationalization of education is a key effect of globalization. Both universities and schools are also increasingly subject to the

culture of a global market, in which competitiveness, ranking and employability have risen to become dominant values. Curriculum have come to be standardized vis-à-vis international standards, and English has become a hegemonic instructional language. This supports movement and exchange, but also leads to fears of cultural uniformity and the marginalization of indigenous knowledge frameworks. Internationalization thereby produces friction with global integration and regional identity.

These dynamics are mirrored in transnational education, which includes programs that cross borders (international branch campuses), place-independent study modes (online learning platforms) and collaborative networks of research. These efforts both democratize access to education while also reproducing global inequalities. The richer countries and institutions establish the norms and dictate what resources are transferred, while developing countries continue to depend on external models and technology. This discrepancy reflects larger trends in the global economic injustice and cultural colonialism.

But at the same time, globalization creates opportunities for intercultural dialogue and collaboration. It embraces the concept of being a global citizen, which cultivates in learners a sense of empathy and tolerance and an understanding of global interdependence. Education is placing greater importance on global competences, sustainability and human rights. Transnational cooperation in education can turn into a tool to address common challenges including climate change, migration and digital shift.

Theories on globalisation also bring out the impact of neoliberalism in education. Education has become, under reform's market emergence a commodity and not a public good. Institutions have commodified and competed for students. And that has translated into more privatization, accountability measures and performance metrics. Critics maintain that in doing so we are diluting the democratic and liberatory aims of education; teaching becomes a narrow economic calculation rather than an invitation to learn. In reply, sociologists advocate for more

equitable and inclusive types global education. They also support cooperation not competition, cultural diversity not homogeneity, and more than one way of knowing the world. The demand for transnational education is for reconciliation between global connectivity and local relevance that ensures the flows of knowledge benefit all peoples.

In summary, globalisation has reframed education as an international enterprise inextricably linked with economic and cultural changes. The challenge for educators and policy makers is to capture the opportunities that globalisation offers, and minimise its inequalities. It is education's job to educate not merely about the global economy, but also toward responsible citizenship in our interdependent world where knowledge, justice and sustainability are common interests.

Unit 1.4: Major Approaches to Educational Sociology

1.4.1 Symbolic Interactionism: Mead, Blumer, and Goffman

Symbolic Interactionism, a major theoretical perspective in sociology, finds its roots in the philosophy of pragmatism and most notably in the work of George Herbert Mead, whose posthumously published *Mind, Self, and Society* laid the foundational framework by arguing that the self and society are inseparable products of social interaction mediated by language and significant symbols, challenging deterministic views by emphasizing human agency and the constructive nature of reality, suggesting that the human mind is not a predetermined biological structure but rather emerges through social processes where individuals internalize the attitudes of others—first through the preparatory stage, then the play stage involving specific roles, and finally the game stage, which requires the individual to grasp the organized attitudes of the community, known as the "generalized other," which is crucial for developing a coherent self-concept and navigating complex social settings like educational institutions where roles and expectations are highly formalized. Following Mead, Herbert Blumer, who coined the term "Symbolic Interactionism," systematized the theory into three core premises: first, that human beings act toward things (including people, objects, and institutions) based on the meanings that these things have for them, implying that actions in a classroom are driven not by objective reality but by subjective interpretations of desks, textbooks, teachers, and peers; second, that the meaning of such things is derived from, or arises out of, the social interaction that one has with one's fellows, meaning that the definition of a "good student" or a "difficult subject" is socially negotiated and is not inherent; and third, that these meanings are handled in, and modified through, an interpretive process used by the person in dealing with the things he or she encounters, emphasizing a continuous, active process of interpretation, review, and adjustment in real-time interactions, such as a student constantly evaluating a teacher's non-verbal cues to gauge the correct behavior or response, thereby highlighting the fluid and dynamic nature of the social world, distinguishing the approach sharply from

structural functionalism or conflict theory which prioritize macro-level forces. Completing the triumvirate of foundational interactionists, Erving Goffman introduced the dramaturgical perspective, which views social interaction as a theatrical performance where individuals manage impressions, presenting a carefully constructed "face" or self to others, which is particularly relevant in the school environment where students and teachers operate both in "frontstage" areas (the classroom, the assembly hall) where formal roles are strictly performed, and "backstage" areas (the teacher's lounge, the school corridors) where role-performance is relaxed, allowing for the rehearsal of roles and the venting of performance-related stress, with Goffman's concept of "impression management" explaining the strategic efforts employed by students to appear engaged, intelligent, or compliant, often masking deeper feelings or confusion, further underscoring that the entire educational setting is a complex, negotiated reality where definitions of success, failure, intelligence, and competence are continuously established, maintained, or challenged through the moment-to-moment exchange of significant symbols, whether they are verbal language, body language, or institutional symbols like grades and uniforms, proving that the interactionist lens offers a micro-level, processual understanding of social life that is indispensable for sociological analysis of the educational context by focusing on the subjective experiences of actors within the institution.

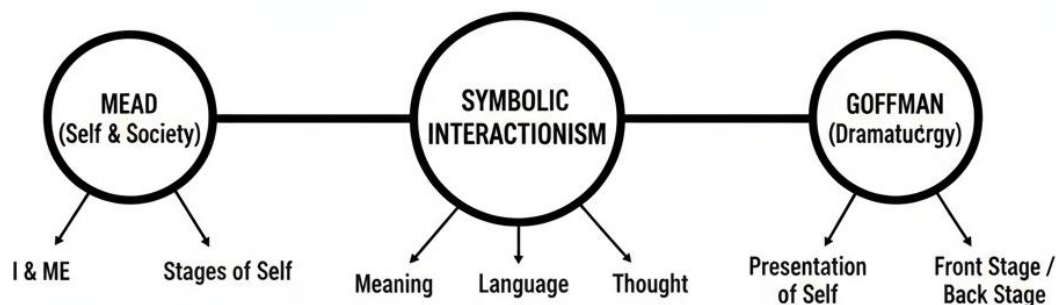


Figure 1.4.1 Symbolic Interactionism: Mead, Blumer, and Goffman

1.4.2 Concepts: symbols, meanings, self-concept, labeling theory in education

The theoretical framework of symbolic interactionism rests on a handful of interconnected concepts that, when applied to education, provide powerful insights into classroom dynamics and identity formation, starting with **symbols** and **meanings**, which are intrinsically linked since a symbol is anything—a word, a gesture, an object, or an action—to which people collectively attach meaning, and it is through the shared understanding of these symbols that social life, including the highly symbolic domain of schooling, becomes possible, exemplified by the meaning attached to the school bell as a signal for submission and transition, the red pen as a symbol of academic correction and judgment, or the specific vocabulary used in a specialized subject that serves as a boundary-marker for belonging and competence within that field, reinforcing Blumer's second premise that meanings arise out of social interaction and are thus not fixed but are constantly subject to redefinition and negotiation within specific contexts, leading to the highly variable interpretations of rules and expectations between different classrooms or different schools. Central to the interactionist view of the individual is the **self-concept**, which Mead defines as the culmination of the individual's process of taking the role of the generalized other, essentially seeing oneself as an object through the eyes of others, which in the educational environment means a student's self-concept—their belief in their academic ability, their sense of belonging, or their identity as a learner—is fundamentally shaped by the reflected appraisals received from significant others, primarily teachers, peers, and parents, and that a positive or negative self-concept is not an internal, inherent trait but is a fragile social product that requires constant maintenance through successful or unsuccessful interactions in the educational setting. This developmental process leads directly into the application of **labeling theory** in education, a concept derived from interactionist principles, which posits that societal reaction to an individual, especially the official designation or label assigned by powerful institutions like the school, has a profound impact on that individual's identity and future behavior; classic labeling theorists like

Howard Becker argued that "deviance is not a quality of the act the person commits, but rather a consequence of the application by others of rules and sanctions to an 'offender'," a principle that translates powerfully into the classroom where labels such as "gifted," "slow learner," "disruptive," or "at-risk" are assigned by teachers and administrators, often based on subjective criteria, test scores, or social class background, and these labels become *master statuses* that overwhelm all other characteristics, profoundly influencing how teachers interact with the student and how the student perceives themselves. Furthermore, labeling theory suggests that the labeled individual may internalize this definition, leading to a process called secondary deviance or, in the educational context, a self-fulfilling negative trajectory, where a student labeled as "low-achieving" may, in response to being ignored or assigned simpler tasks, begin to disengage from academic work, thus confirming the initial, often arbitrary, diagnosis, transforming a preliminary identification into a deeply embedded social reality, proving the crucial role of symbolic meaning in structuring inequality and shaping individual destinies within the schooling system by demonstrating that the power of social categories lies not in their objective accuracy but in the behavioral consequences they trigger through mutual interaction and confirmation.

1.4.3 Teacher-student interaction and the social construction of reality

The dynamic interplay between teachers and students represents the fundamental site where the educational reality is actively constructed, sustained, and occasionally challenged, forming a micro-social environment rich with interpretive processes, non-verbal negotiations, and the continuous definition of the situation, which is, according to W.I. Thomas's famous theorem, "If men define situations as real, they are real in their consequences," meaning that if both the teacher and the students define the classroom as a place of high expectation, serious endeavor, or conversely, a site of adversarial struggle, those definitions shape the actual outcomes of learning and discipline. Teachers, often possessing

institutional power, act as the primary definers of the classroom reality, using symbols ranging from the layout of the furniture (a symbol of authority or collaboration), the tone of their voice, and the deployment of gaze (controlling attention or signaling disapproval) to establish the necessary norms and expectations for interaction, creating a specific social order that students are constantly seeking to interpret and conform to or subtly resist, a process that requires a continuous effort of "taking the role of the other" on the part of the student to anticipate the teacher's reaction to ensure smooth, successful social navigation. In turn, students actively shape the teacher's reality as well, as a teacher's professional self-concept—their identity as an effective educator—is validated or undermined by the non-verbal feedback (eye contact, fidgeting, silence, or enthusiastic participation) they receive from the class, leading to a complex, mutual performance where both parties are simultaneously actors and audience, engaging in reciprocal interpretation that constantly calibrates the pace of instruction, the rigor of assignments, and the emotional climate of the learning environment, proving that the classroom is far from a neutral space for the transmission of objective knowledge. Moreover, social reality is constructed through the negotiation of **accountability** and **relevance** during interaction; when a student asks "Why do we have to learn this?" or challenges a grade, they are not just seeking information but are challenging the constructed reality of the curriculum's importance, forcing the teacher to justify and thus reinforce the symbolic meaning and value of the material within the shared context of the classroom, demonstrating the contingent and fragile nature of institutional authority. Beyond verbal exchanges, the **rituals of interaction** (Goffman's term) in the classroom, such as the synchronized behavior of handing in papers, sitting silently when the teacher speaks, or the structured sequence of question-response-evaluation, are essential micro-mechanisms that reaffirm and reproduce the hierarchical structure of the school, transforming abstract institutional power into observable, embodied social practice that subtly shapes the students' understanding of their own place within the academic hierarchy. Consequently, the social construction of reality within the classroom ensures that educational

outcomes are not simply a function of innate ability or resource allocation, but are deeply embedded in the subjective, negotiated, and interactionally confirmed definitions of roles, competence, and appropriate behavior that emerge in the immediate, face-to-face encounters between the key participants, illustrating a continuous feedback loop between self-concept, labeling, and observed performance that solidifies students' academic identities.

1.4.4 Educational implications: self-fulfilling prophecy, streaming, hidden curriculum

The application of symbolic interactionist principles yields several critical educational implications that reveal how the micro-dynamics of the classroom can translate into macro-level outcomes of social reproduction and inequality, most famously demonstrated by the **self-fulfilling prophecy (SFP)**, a concept articulated by Robert Merton but empirically validated in education by Rosenthal and Jacobson's landmark *Pygmalion in the Classroom* study, which showed that when teachers were led to believe, even falsely, that certain students were "bloomers" (expected to make rapid intellectual gains), those students subsequently performed better than their peers simply because the teachers' initial, fabricated expectation led them to alter their interactional behavior toward the students—providing more positive non-verbal cues, giving more detailed feedback, asking more challenging questions, and offering more wait time for responses—which the students then internalized, confirming the teacher's initial (and socially constructed) definition of them as capable learners, thereby transforming the subjective label into an objective academic outcome. This SFP mechanism is fundamentally interactionist because it operates entirely through the exchange of symbols and meanings: the teacher's label (an initial symbol) changes their subsequent behavior (interaction), which transmits a new meaning to the student (reflected appraisal), ultimately modifying the student's self-concept and effort (action based on meaning), demonstrating the profound power of teacher expectations to shape a student's educational trajectory, acting as a crucial micro-mechanism that links social prejudice to academic performance. A

second major implication is the pervasive effect of **streaming** (or tracking), which involves dividing students into different ability groups or curriculum tracks, and this organizational structure institutionalizes the symbolic labels discussed above by physically separating students and assigning them to distinct educational realities: students placed in lower tracks are typically taught a reduced curriculum, provided with less resources, and often encounter teachers with lower expectations and less enthusiasm, leading to a negative self-concept and a confirmed label of low-ability, regardless of initial potential, while high-stream students benefit from a rich curriculum and elevated expectations, a process that interactionists argue accelerates the SFP for both groups, thereby stratifying opportunities within the seemingly egalitarian structure of the school system itself. Finally, the concept of the **hidden curriculum** reveals that schooling transmits far more than just the official, explicit knowledge of the formal curriculum; it includes the unstated norms, values, and beliefs that students absorb simply by participating in the everyday life of the school—such as learning the importance of punctuality, unquestioning obedience to authority, passive consumption of information, competition with peers, and deference to hierarchical structures—and this hidden curriculum is conveyed entirely through symbolic interaction, for instance, through the teacher's reaction to a student who challenges authority, the reward structure for compliant behavior, or the gendered division of labor in extracurricular activities, all of which subtly shape students' political, moral, and social identities and prepare them for their prescribed roles in the wider occupational structure, ensuring social reproduction not through overt instruction but through the accumulation of countless micro-interactions that define appropriate behavior and success, fundamentally demonstrating that the school, through its interactional reality, functions as a powerful agent of social control and identity formation. These implications collectively underscore the symbolic interactionist position that the educational experience is not just a preparation for life but is a continuous social process that actively constructs the very identities, opportunities, and social hierarchies it purports merely to measure.

1.4.5 Critique and limitations of symbolic interactionist approach

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While symbolic interactionism provides unparalleled depth in analyzing the nuanced, subjective experiences of social actors within the educational sphere, offering a necessary corrective to overly deterministic, macro-level theories, the approach is subject to several significant theoretical and methodological **critiques and limitations** that prevent it from being a complete explanatory framework for educational sociology. The most pronounced limitation lies in its characteristic micro-focus, often termed its "structural blindness," meaning that by prioritizing face-to-face interaction, the theory tends to neglect or insufficiently address the influence of broader **macro-structures**—such as economic inequality, institutionalized racism, gendered power relations, and the political decision-making processes regarding funding and curriculum design—that fundamentally constrain the interactions observed in the classroom; for instance, while SFP explains how a teacher's expectation influences a student, it does not explain *why* students from lower socioeconomic backgrounds are systematically *more likely* to be placed in lower streams in the first place, or why institutionalized funding disparities between schools limit the resources available to teachers regardless of their individual positive expectations, leading critics to argue that interactionism risks reducing complex social problems to mere psychological or interpersonal issues, thereby failing to grasp the deep, structural roots of educational inequality. Methodologically, the interactionist commitment to exploring the subjective meanings of actors, typically through qualitative methods like participant observation or in-depth interviews, often results in studies that are difficult to generalize beyond the specific individuals and setting examined, posing challenges to **empirical testability and replicability**, as the rich, contextual data prized by interactionists can be hard to quantify or verify objectively, leading some critics to dismiss the approach as impressionistic or overly descriptive, lacking the predictive power of quantitative, large-scale studies favored by functionalists or conflict theorists. Furthermore, the theory has been criticized for exhibiting a tendency toward **voluntarism**, placing perhaps *too* much emphasis

on the conscious, active, and interpretive agency of the individual actor, potentially overlooking the constraining power of deeply ingrained habits, subconscious biases, and internalized cultural scripts (Bourdieu's *habitus*) that guide action without requiring continuous, moment-by-moment interpretation, suggesting that many interactions in the highly ritualized school setting, like responding to a bell or passively receiving instruction, are habitual rather than the result of active, rational reflection. Finally, by focusing primarily on the *creation* and *modification* of meaning, interactionism can sometimes struggle to explain the sources of **social consensus** and stability within the education system; while conflict theory explains stability through coercion and functionalism explains it through shared values, interactionism's emphasis on continuous negotiation and potential for redefinition seems, paradoxically, to suggest a more chaotic, less stable social world than is empirically observed, failing to fully account for the extraordinary resilience and enduring structural patterns of the school as an institution. Despite these limitations, the symbolic interactionist approach remains invaluable for educational sociology by providing the indispensable micro-link that connects the abstract forces of structure to the lived reality of the student and teacher, showing precisely *how* macro-inequalities are translated, reproduced, and experienced in the human-scale laboratory of the classroom.

Unit 1.5: Structural Functionalism and Conflict Theory

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1.5.1 Structural Functionalism: Parsons, Merton, and educational functions

The structural functionalist approach sees society as a complex system whose parts work together to promote solidarity and stability, just like the parts of a biological human body would. This macro-level focus, originating with the works of Émile Durkheim and carried on by both Talcott Parsons and Robert K. Merton, places education as one of the necessary institutions which meet vital social needs to maintain a balanced operation in the perpetuation of its structure. The school was singled out as a "focal socializing agency" by Talcott Parsons, in particular as serving as an important bridge between the parochial norms of family life and the specialized, universalistic norms that value success in adult society and at work. Parents in a child's family make assessments of him or her that are heavily influenced by emotional bonds and social status; they love the child unconditionally and pay exclusive attention to the child, while in his or her school s/he confronts an entirely meritocratic reality where what matters is not 'who you were from' but how well you perform and effort counts, as does obedience to rigidly defined rules applied indiscriminately on any pupils regardless of their background. This transformation is crucial, since it inculcates the virtues deemed essential for competitive success in an industrial society: specifically individualism, achievement and equality of opportunity. Parsons contended that the educational system serves two basic, interrelated functions: (1) socializing the young into society's shared norms and values, which is essential to instill meaning and purpose in life – enabling a degree of interpersonal understanding – (2) selecting and training individuals for their future roles or occupations according to individual performance. This is commonly known as "social placement." According to the functionalist position, since institutionalized meritocracy ensures competition is fair, and thus social stratification (unequal distribution of individuals across of occupational ranks) is justified and necessary (APPEALING

TO YOU ALL WHO WORKED PREVIOUSLY!! How can this be justified!?), those who earn more advanced credentials are best qualified to perform the most complex tasks as well organisations are efficient when people compete because both promote greater efficiency in society.

Robert K. Merton developed structural functionalism into a more subtle, and therefore more persuasive, version of the dominant paradigm in mid-20th century American sociology; that is, the assumption that all parts of a modern society system ultimately function to create equilibrium, but also maintain the repressive aspects (double bind) of that equilibrium: by initially manifesting non-repressive functionality without making it clear they can become oppressive or used as means for repression within a given system; which may allow them to be utilized organizationally rather than undermining the agenda thought out ahead of these functionalities being implemented into organizational practices. Merton (1968) emphasized the need to try to identify particular social mechanisms, rather than simply assuming that every extant social structure was necessarily beneficial or functional for the total system with which it is associated, and arguing that functional analysis should find ways of asking "to whom" a given social pattern is in fact "functional". When utilized in education, Merton's paradigm provides educational sociologists the ability to recognize that an institution, such as an educational system, may be doing what it claims to do and behaves in ways intended by its designers (manifest functions), but also is likely generating large numbers of unintended and often unforeseen but important consequences (latent functions) which tend to support the status quo. In addition, he proposed the notion of dysfunction – aspects of social life that actively disrupt the working structure. A real-life example of a possible "dysfunction" in education from the Mertonian point whence arises may be the induction of mass failure in schools, or discouraging creative abilities systematically (in the long run) instead of nurturing them possibly leading to suboptimal human capital reserves serving society. All in all, the functionalist view of Parsons and Merton offers a strong, founding sociological prism around the integrative, consensative and unambiguous nature of the education system as a key vehicle for not only

transmitting culture but scientifically sifting talent that can accrue to the wider social collective. This view has, however, been challenged by conflict theorists who assert that this notion of "meritocracy" is nothing more than a explanation for socio-economic inequalities.

1.5.2 Manifest and latent functions of education: socialization, social placement, integration

Manifest and latent functions of education: Socialization; social placement, assimilation

Extending the systematic framework developed by Robert K. Merton, the study of education uncovers a series of interrelated processes linking its manifest or formulating functions and its latent or dysfunctions -including those that were unanticipated- each of which serves to deepen--one way or another--the fabric and flow of the general social system. The manifest functions are the open, stated, and conscious functions that the educational system is set up to fulfill. These are the basic transfer of core academic skills, of literacy in numeracy and science for technological improvement and material productivity. Also among the manifest functions is vocational training, which equips individuals with the education they need to pursue a particular profession, and official certification (stickers, diplomas and degrees), which validates competence and facilitates entrance into an occupation or profession. The clearly beneficial effect of research, especially at the university level where the new knowledge created leads to innovation and more collective public goods (knowledge), is also essential to keep in mind.

By way of contrast, the latent functions of education refer to hidden, unintended, and often unrecognized outcomes that are still important aspects of social structure. A key latent function is the service of providing child care which allows parents (especially in dual-income families) to enter the work force and contribute to economy. The other main latent functions are the development of a youth culture and peer group in which one does both socialization, courtship, and making long-term friends--indeed schools serve as a marriage market and for producing "social capital" This term refers to those referrals, endorsements – followers — bloggers call them followers- who -will be your face book friend or

describe you on LinkedIn. The school system also serves, as in the latter part of the 19th century and early 20th their warehousing interlude when there were not enough jobs, to warehouse a lot of people who are not really working (i.e. ensuring that a significant proportion of the population is long-term out of the full-time work force) where they serve to tamp down competition for jobs and help lower ythere's thing unemployment helping promote macroeconomic stability. In addition, education may inadvertently create a platform for potential social movements or culture of resistance to emerge as often the students clustered together by certain attributes defy institutional authority or societal values, which is definitely not that educational planners would like to see.

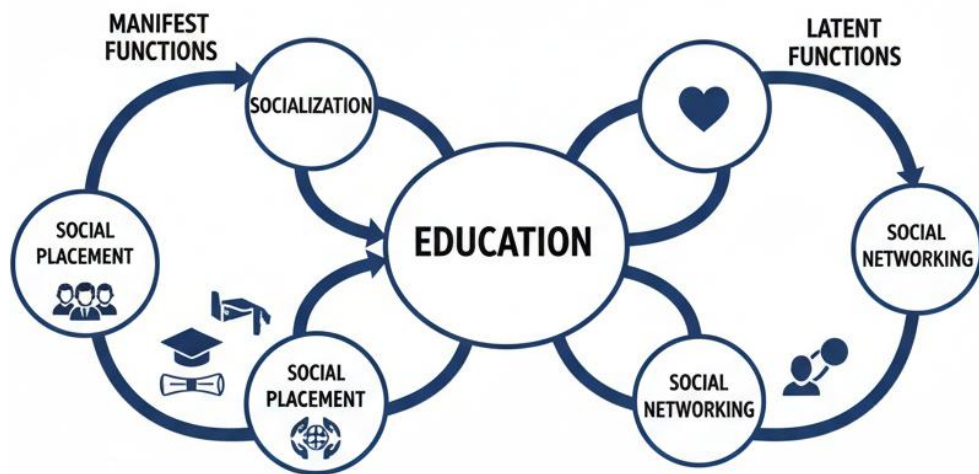


Figure 1.5.1 Manifest and latent functions of education: socialization, social placement, integration

In addition to manifest vs. latent, structural functionalism is built around three sub-processes that are necessary for societal balance on a macro level. The former, socialization, is likely the most important and includes both manifest (teaching civics) and latent (teaching punctuality) components. Socialization consists not only of teaching the dominant culture, history and language, but also transmitting the most basic values and norms essential to citizenship and living life with decency –things such as respect for authority, keeping rules, and showing up at work. The school is indeed a moral and cultural factory which

forges the individual into a unit. The second central function, social placement (or sorting), addresses the social demand for a pool of trained personnel. Functionalists say that schools reward talent, sorting students on the basis of objective things like standardized tests and grades. This screening system rations society's most competent members to society's most challenging and strategically significant structures, maximizing the quality of governance. The last component is social integration, or how schools encourage a shared identity to foster the development of harmony among groups. Through the teaching of canonical literature, through the celebration of national holidays and through a set of formal institutional rules all institutions must have in common, education strives to immediately drive past distinctions among race, religion and social status so that its students can learn to become part of an integrated nation that has a collective loyalty toward the society's fundamental beliefs. These functionalist interpretations therefore present the school as a major structuring force of society—a way to achieve consensus, social order and inline quality control.

1.5.3 Conflict Perspective: inheritance of social inequality in education

Contrary to the optimistic, consensual view of education presented by structural functionalism, Conflict Theory presents a critique of the education system at the macro level: not as an engine for meritocratic equality but as an instrument for sustaining and reproducing social inequality. Building substantially on the ideas of Karl Marx, conflict theorists contend that society is not a harmonious sharing of community values and interests; rather, it is increasingly characterized by competing groups who are in constant struggle over limited resources—such as power, wealth, and status—and education mirrors this unequal order by serving the interest of the dominant class in maintaining their position while legitimizing the relative inferiority and subordination of others. Where functionalists perceive selection and screening, conflict theorists perceive systemic bias and exclusion; where functionalists behold meritocracy, conflict theorists see ideological smokescreen. The main argument consists in the claim that public education, rather than a neutral institution contributing to the equalization of opportunity

(i.e., social mobility), plays an active role in the reproduction of the capitalist class structure from one generation to another.

Conflict theorists argue that schooling is organized to serve the interests of the economic elite in both form and function. The content, the pedagogy fit along with the testing and with the school discipline system all serve to legitimate middle-class culture and knowledge at the same time that it delegitimizes working-class cultural processes, language practices and knowledge systems. This system means that students from more privileged backgrounds “already have the cultural capital, the linguistic style, the assumed understanding” that school rewards, Kelley says and are handed a huge, undeserved advantage in terms of higher grades and stronger credentials. It is through education that inherited advantage becomes “merit”; the pedigree of elitism because the odds on to win. For example, the centrality of standardized tests, which usually reflects middle-class cultural experiences and language, systematically disadvantages low-income students resulting in lower test scores that are used to assign them to less academically demanding tracks. This form of tracking, or streaming, is one of the major mechanisms of reproduction in conflict theory, effectively sending students who are working class and/or part of a minority group into vocational or general education tracks that lead to manual labour or service jobs with little prestige; while advantaged students are placed on college preparatory paths that educate them for professional professions.

Additionally, Conflict Theory emphasizes that the economic influence of the minority class is reflected in funding and resource allocation for schools. For example, in wealthy districts (whose schools receive most of their funding from local property taxes), there are reliably smaller class sizes, better facilities and more experienced teachers than in underfunded ones, which are disproportionately found in poor (and often black-majority) school districts. This discrepancy of resources is structural inequality that long precedes anything a student does, to which any “merit” they have, as students from the wealthiest quartile have access to opportunities for educational success that are tens or hundreds of times greater than others. The apparently neutral bureaucratic

relationships of schooling (the rules, the order, the hierarchical chain of command, deference to authority) are not designed to prepare individuals for citizenship as functionalists would have us believe; rather they...prepare people for their roles in the alienated and often exploitative labor force. In this perspective, education is an important site of ideological hegemony and the promotion of competitive individualism (the view that people are to blame for their failures), as it encourages dominant class values amongst the oppressed by focusing their attention away from the real source of systemic inequality. The attention is diverted away from the failure of individuals towards the structural processes that produce and reproduce inequality—cultural capital, the hidden curriculum, and the correspondence principle—that mask social difference as neutrality and merit.

1.5.4 Cultural capital (Bourdieu), the hidden curriculum (Illich) and hegemony (Gramsci)

The conflict perspective's critical approach to education was deepened with the intervention of a tactically clear language specific and powerful penetrating concepts that reveal how inequality works: Pierre Bourdieu's cultural capital, Ivan Illich's hidden curriculum, and Antonio Gramsci's hegemony. The work of Pierre Bourdieu and Jean-Claude Passeron, in their ideas on cultural capital, directly contradicts the functionalists' idea of meritocracy by suggesting that academic achievement relies substantially on cultural resources not having a financial value which are transferred from a student's family especially class dominant culture. Embodied cultural capital is made up of the knowledges, tastes and sensibilities which are acquired from family, home and everyday life. Objectified cultural capital includes material objects (art works, dictionaries, instruments as vehicles of communication (those who have them have access to a particular world)). Institutionalised cultural capital compasses education, knowledge and qualifications. Bourdieu would argue that schools were simply an institution operating by the cultural logic of this dominant class; they reward language, aesthetics, and modes of interaction (embodied capital) than children from well-off, educated families already "owned." For these students, as a result,

the “academic” is something they experience as a boardroom or business suite; their success can seem to have been issued from innate “talent” or hard work and the structural advantage of background goes unseen. The educational system therefore is instrumental to symbolic violence, by converting social and hereditary privileges into institutional titles that seem justified by merit; we have thus legitimized class in terms of aptitudes.

A corollary to this emphasis on cultural transmission is Ivan Illich’s notion of the hidden curriculum and that there are also non-academic, but unintended, lessons students learn just as a consequence of being in the structured environment of schooling. Illich, radical that he was, saw the institution of school as inherently flawed, labelling its primary product as not knowledge but ‘the lifetime synchronization of people with the official version’. The hidden curriculum includes what is learned about being on time, sitting still, obeying the teacher without questioning, striving for artificial rewards (grades), and understanding knowledge as a separate entity that has been split into disciplines. These unwritten rules and norms, learned not in reading or writing but implicitly through the organized flow of the day, are those most compatible with the behavioral requirements of a capitalist, bureaucratic workplace – training them to be obedient workers, and pliable citizens. The hidden curriculum, in contrast to the overt or explicit curriculum (the second lesson), refers to what is un-taught and the values that are learned “on the playing fields of schools”, where students learn how to conform and accept authority when being told what is right and wrong.

Finally, the concept of hegemon, theorized by Antonio Gramsci offers an overarching ideological explanation for both the secret and open power that is exercised through society in order to have the ruling class dominate without having to use constant direct force. Hegemony is the process by which the ruling class is able to lead other classes in society (the subordinate, oppressed and exploited) to accept and adopt its values, beliefs and moral stances. In Gramsci’s analysis, education is one of the most important sites for this production of consent. The school system transmits an “official knowledge” and historical

narrative which naturalize the current economic and political structures, presenting capitalist society as the only legitimate division of social space. Teachers, curricula and textbooks serve as the “organic intellectuals” of the ruling elite transmitting an ideology that makes it appear to be just common sense for the working class to accept their subordinate status, and personal failure rather than systemic exploitation. “If Springate’s triplet of ideological weapons occurs through the power structures and control relations that occupy the superstructure”¹² then Conflict Theory, by way of cultural capital, concealed curriculum and ideological hegemony constructs, a searing oppositional counter-narrative to functionalism: school is not set up (and does not function) in order to disassemble social hierarchy but rather reinforce it instead.

1.5.5 Correspondence principle (Bowles & Gintis) and resistance theory (Willis)

The insights of Conflict Theory were systematically elaborated and critiqued by two landmark books, the Correspondence Principle formulated by Samuel Bowles and Herbert Gintis, and the Resistance Theory developed by Paul Willis. In their wellknown 1976 work, *Schooling in Capitalist America*, Bowles and Gintis formulated the correspondence principle which implies a systematic structural isomorphism (read direct parallel) - between capitalist social relations of production at the workplace on the one hand and those of education in school system. Their post-feminist argument extended beyond ideological transmission to consider the organizational and structural similarities that prepare students for their future roles in the (gendered) labor force. At bottom, the argument is that schools prepare us not for their lesson plans in particular abstract virtues and theory but with personalities, skill sets and habits of behavior well adapted to our likely professional futures. The school environment, for those of students tracked into working-class streams, is a rough facsimile of blue-collar labor: it concerns itself with following commands, punctuality, extrinsic rewards (grades/wages), hierarchy—and powerlessness in the work process. Like the factory worker, who carries out an alienated and fragmented task on command by a supervisor, or the student in low track classrooms finishing up fragmented assignments under close

teacher surveillance. On the other hand, the children who will be shaped into members of a ruling class being groomed to manage or professionalize are in a qualitatively different sort of schooling that more closely corresponds to what are ascribed as the needs and requirements of those at its head: that kind rewards internal motivation, creativity, independent problem-solving, some measure of self-direction—in short, reflecting the relative autonomy and complexity expected from labor nearer the top.

Bowles and Gintis offered a rich materialist account of how economic requirements organize education, claiming that the main mission of schooling is to produce a docile, divided, and properly stratified work force. Although their model has been profoundly influential, it has sometimes been accused of being too economically deterministic since they posit an almost mechanical and passive process whereby students were indoctrinated into their class roles thus leaving little attribute to individual conscious behavior or rebellion. It is this criticism that led Paul Willis to write *Learning To Labour* in 1977, which codified Resistance Theory. Willis wrote an extensive material about the working class "lads" in British highschool and concluded that, against the passive indoctrination suggested in the strong version of correspondence principle, lads actively opposed to academic and cultural values of school. They shunned intellectual effort, despised "ear'oles" (the good students), valued male, manual labour identities and made a point of flaunting school rules. This opposition – in the forms of indiscipline, absenteeism and a rebellious counter-culture – was a clear expression of working-class volition, one that wished to keep cultural independence against institutional dominance.

Willis, though, described a terrible irony in his determination to resist. In this way, the lads, precisely by spurning the academically-oriented route on offer at school – a route they dismissed as effeminate and of no practical use to them given their class position – secured effectively their own reproductive placement in those very working-class manual jobs that a capitalist economy itself needed. Their culture of rebellion, created to preserve dignity and autonomy in middle-class schooling turned out to be what prepared them to choose the only jobs open

to them that didn't require a credential. In this more complex perspective, the branches of social hierarchy are not reflected by mere ideological osmosis but are secured through a mixed and contradictory process of cultural battle, wilful rejection and an indirect recruitment into structural marginality. Resistance Theory thus amends the correspondence principle by illustrating how the reproduction of labor power is a mediated and often ragged process, subtle distinctions between the subordinate class's choices on one hand as being oppositional but, on another, serving to fulfill capitalism's structural needs and thus paints a more complex picture of social and cultural reproduction in education.

1.5.6 Summary: neo-functionalism and modern approaches

The enduring and underlying debate between the structural functional emphasis on consensus and the Conflict Theory concentration on power and perpetuation has spurred a variety of synthesized -- and more convoluted -- views in sociology of education, most notably neo-functionalism & post-modern (or downstream) perspectives that add considerations such as globalization, intersectionality, and digital disparities to the mix. Neo-functionalism, as proposed by scholars such as Jeffrey C. Alexander, aims to reclaim some of the insights of classical functionalism — systemic interdependence, institutional needs and the significance of shared culture — while also recognizing that conflict, power and imperfect integration occupy a central place in society. Neo-functionalists repudiate the highly abstract, determinist models of Parsons in favour of a greater appreciation of agency, contingency, and possibilities for social change. They frame society as a differentiated system – one in which sub-systems (for example, education, politics and the economy) interact via complex feedback loops, sometimes (harmoniously), sometimes producing conflict or dysfunction. To the Neo-functionalist, education is a central institution of societal differentiation, but the results – such as inequality - are not simply "functional" for the whole society, but unintended consequences that flow inexorably from group competition and the non-optimum integration of system components. This standpoint makes it

possible to examine the extent of which education tries for meritocracy and integration (the functional ideal) and fails as a result of power, cultural bias and economic exigencies (the conflict reality).

Critical Race Theory (CRT) and Intersectionality, most importantly, have offered indispensable micro- and meso-level correctives to classical Conflict Theory-centric analyses that were largely class-centered. In education, CRT demonstrates how the particular historical and enduringly present experiences of racial oppression—including segregation, stereotype threat, and deficit-thinking—are woven into even the procedures and policies of schools (e.g., zero-tolerance discipline) that might be comprehended wholly through class-based explanation. Informed by the work of Kimberlé Crenshaw, intersectionality foregrounds that educational experiences are influenced not just by a single category of social identity—whether it be race or class or gender or sexuality or disability—but rather through the interplay, simultaneously, of multiple such categories generating compound advantages and disadvantage that magnify each other. For example, the lived experience of a low-income Black female student is qualitatively different than that of a high-income White male student, and at both ends of this spectrum they were to be understood in their educational outcomes through the frame work of this intersecting identity and power. This view allows these contemporary approaches to combine such classical theories' structural consciousness with a strong concern for identity, culture and agency and results in a more dynamic and empirically grounded understanding of how education functions as a contradictory arena of opportunity (and system maintenance) than the mummified imaging that otherwise informs modern perspectives on schools as contested sites. The field currently tends to draw from each historical theory to study specific problems (e.g., curriculum reform, school choice or the digital divide) through understanding for particular instance the "integrated goals of system members and their structural means of reproduction (functionalism)" as well as "the role of agency on the part those subject to those structures, and the multiplicity if strategies available in a given situation(resistance theory/ intersectionality)".

1.6 SELF ASSESSMENT QUESTIONS

Sociological
Bases Of
Education

MULTIPLE CHOICE QUESTIONS (MCQs)

1. **Educational sociology** primarily studies:

- a) Educational psychology
- b) The relationship between education and society
- c) Curriculum design
- d) Classroom management

Answer: b) The relationship between education and society

2. The term **sociology** was first coined by:

- a) Karl Marx
- b) Auguste Comte
- c) Emile Durkheim
- d) Max Weber

Answer: b) Auguste Comte

3. **Emile Durkheim** viewed education as:

- a) A personal growth process
- b) A means of social control and moral development
- c) A form of economic training
- d) An individual achievement only

Answer: b) A means of social control and moral development

4. The **interactionist perspective** in education focuses on:

- a) Economic class conflict
- b) Symbolic meanings and teacher-student interaction
- c) Curriculum evaluation
- d) Social policies

Answer: b) Symbolic meanings and teacher-student interaction

5. According to **Karl Marx**, education serves to:

- a) Promote individual freedom only
- b) Reproduce class structure and maintain inequality
- c) Encourage spiritual growth

d) Eliminate all forms of social division

Answer: b) Reproduce class structure and maintain inequality

6. The **functional theory** in sociology emphasizes:

a) Power and inequality

b) Stability, integration, and value consensus

c) Conflict and revolution

d) Individualism and autonomy

Answer: b) Stability, integration, and value consensus

7. The **founder of modern sociology of education** is considered to be:

a) John Dewey

b) Emile Durkheim

c) Herbert Spencer

d) Talcott Parsons

Answer: b) Emile Durkheim

8. The **conflict theory** views education as:

a) A neutral system for transmitting knowledge

b) An instrument maintaining the dominance of powerful groups

c) A spiritual institution

d) A social equalizer

Answer: b) An instrument maintaining the dominance of powerful groups

9. The **functionalist perspective** sees education's main role as:

a) Creating economic inequality

b) Socializing individuals and maintaining social order

c) Promoting class struggle

d) Encouraging rebellion

Answer: b) Socializing individuals and maintaining social order

10. According to **Max Weber**, education is important because:

a) It transmits culture only

b) It acts as a means of social mobility and credentialing

c) It eliminates bureaucracy

d) It has no link to social status

Answer: b) It acts as a means of social mobility and credentialing

Sociological
Bases Of
Education

SHORT ANSWER TYPE QUESTIONS

1. Define *educational sociology*.
2. What is the relationship between *society* and *education*?
3. State any two contributions of *Emile Durkheim* to educational sociology.
4. Differentiate between *formal* and *informal* education.
5. What are the main tenets of the *functional approach* in sociology?
6. Explain the concept of *socialization* in the context of education.
7. What is the *conflict perspective* on education?
8. State two key features of *symbolic interactionism*.
9. Mention two differences between *functionalism* and *conflict theory*.
10. How does *education act as an agent of social change*?

LONG ANSWER TYPE QUESTIONS

1. Define and explain the **scope and significance of educational sociology**.
How does it differ from sociology of education?
2. Discuss the **contributions of Auguste Comte, Emile Durkheim, and Max Weber** to the development of sociological thought relevant to education.
3. Explain the **major schools of sociological thought** and their implications for educational theory and practice.
4. Evaluate the **relationship between society and education**, focusing on the processes of socialization, social control, and social mobility.
5. Examine the **functional approach** in sociology with special reference to **Talcott Parsons' AGIL model** and its educational relevance.
6. Discuss the **conflict perspective** on education as proposed by Karl Marx and its implications for understanding educational inequality.
7. Compare and contrast the **functionalist and conflict theories** of education, highlighting their assumptions, strengths, and limitations.
8. Explain the **interactionist perspective** in educational sociology. How does it help in understanding classroom behavior and teacher expectations?

9. Analyze the role of **education in social stratification**. How can education both reinforce and reduce inequality?
10. Critically evaluate the **importance of sociological foundations** in shaping educational policies, curriculum, and school practices in contemporary society.

MODULE 2

Social Organization

Social
Organization

STRUCTURE

UNIT: 2.1 Understanding Social Organization

UNIT: 2.2 Social Institutions and Their Functions

UNIT: 2.3 Family as a Social Institution

UNIT: 2.4 School and Society

UNIT: 2.5 Education as a Social Process

2.0 OBJECTIVE

- Define and explain the concept, meaning, and elements of social organization and its influence on education.
- Identify and analyze the major social institutions, their interrelationships, and their role in social control and change.
- Examine the structure, types, and educational implications of family as a primary social institution.
- Understand the interconnection between school and society and evaluate the school as a dynamic social system.
- Analyze education as a social process and assess its role in socialization, progress, and transformation.

Unit 2.1: Understanding Social Organization

2.1.1 Concept and meaning of social organization

Structures of social organization Social organization is a concept first used by social anthropologists to capture the patterned nature of relationships and accommodation in society or subgroups, particularly those defined Enlightenment idea in terms of ‘civilization’ or ‘good living together’, such as sport clubs. It is the web of human relationships, institutions, roles and statuses that are organized in a predictable fashion so as to facilitate the ability of actors to anticipate the

behaviour of others and adjust their own actions accordingly. A social aggregate is not simply a hodgepodge of people, but rather it functions according to more or less consistent and even largely unconscious procedures and expectations that the members have learned through socialization. The primary purpose for this entity is actually two-fold: it serves to satisfy our basic needs like food, shelter, defence and reproduction as well as the second purpose is to regulate human behaviour in order to limit friction and promote cooperation towards mutual goals. All stable societies, from small tribal communities to large modern nation-states, depend to some extent on structures of social organization for their survival over time. This architecture can be imagined through 'key institutions' of social life—the family, the economy, the political system and critically the educational system that are situated bundles of norms and customs grouped around society's fundamental requirements. These institutions govern the acceptable routes for achieving social goals and determine who wields power, how resources are allocated, and who has access to authoritative knowledge. Social organization, then, is the structure within which human society exists—if we think of a society as made up of a web of complex social interactions between individuals—and serves as a template within which both smaller scale activities (such as two people talking to one another) and larger ones (such as worldwide trade networks) operate. Social organization, as stressed throughout this book is by definition an aspect of ORDER and FUNCTION (pattern) so that inherent in its destruction or decay (revolution or massive social change), disorganization, tension and conflict occur—an activity which only ends with the re-establishment of new stable forms of interaction-institutional arrangements. Furthermore, social structure is not some type of rigid blueprint; rather it is a flexible organism that develops and changes as the group encounters both endogenous and exogenous stimuli, reshaping its forms to cope with technological implementation, environmental pollution or demographic transformation as obvious evidence of a process always marked for survival.

2.1.2 Building blocks of social structure: status, role, norms, value

Social
Organization

The complex edifice of social structure is assembled from several interdependent components such as status, role, norms and values all of which contribute in their own particular way to the shape and function of the social context. Status is perhaps the most proximate building block, a socially defined role one occupies in a group or society (e.g., teacher, parent, student, doctor). Ascribed status is distinguished from achieved status, which is a concept often at the center of discussions about meritocratic society — earned through one's effort act, rather than simply assigned by birth or circumstance (for example, being a doctor). Moreover, an individual's master status is the one role that overrides all other roles in order to become the main factor that governs their life; this is used to place the person's social identity and how they may or may not be viewed by others. The second concept, role, relates directly to status and refers to the rights and obligations that are connected to a certain position; as such, a position is a status and role is what you do in that status. For example, the status of “student” has associated with it role expectations about attending class, studying hard, and deferring to school authority, and the set of roles associated with a single status is known as a role set. The strain occurs when an individual is forced to deal with competing role demands of one position (role strain) and/or a person with different positions in society who have opposing expectations between roles (role conflict), e.g., a parent who works full time, but their job conflicts with their duties as a parent.

To regulate these statuses and roles, societies institute norms: rules and expectations about how people ought to behave that issue directly from the larger moral order enjoining a particular form of social organization. Norms are based on cultural standards and serve as guideposts for appropriate behavior in a particular situation, representing the societal standard of acceptable or unacceptable, right or wrong, and they are usually classified into prescriptive (what people should do) and proscriptive (what people ought not to do). Norms

are propagated through sanctions, which can be on the informal side like a disapproving glance to formal ones such as incarceration. Norms are ultimately grounded in values, or the shared, closely held ideals or vision of what is good, desired and appropriate to which one aspires and by which an institution seeks to structure itself. Values are not concrete rules of behavior, but abstract ideals like freedom, equality, hard work or piety that legitimate norms and provide a direction for the group. For instance, a society with “individual achievement” as an ideal will develop norms that promote things such as competition, meritocracy and private property rights while a society which values “collective harmony” will develop norms focusing on cooperation and consensus. This is because social structure cannot persist without the successful articulation and affirmation of these four elements such that each person knows where they belong, what they are supposed to do, obey the rules, and collectively works for the good of all.

2.1.3 Folkways: Informal customs and Everyday practices

Folkways are the more superficial, least essential component of culture while customs comprise the major, normative and most persistent aspects of a specific social order — traditions and rituals institutionalized via laws and rules. They are the standard modes of thought and conduct within a society, each based on what are typically simply matters of taste, practicality or manners rather than anything remotely resembling a profound moral belief. Folkways establish what types of clothes are acceptable for various events, how people should greet one another (with a handshake, a kiss, or both), and what language people use when speaking with others. They are, for all intents and purposes, protocols for the boring, designed to keep social interaction safe and seamless by providing plug-and-play answers to repetitive, low-stakes problems. While folkways are not strictly enforced, approximately constant behavior is expected because they most affect the daily life of people who communicate with each other and engage in common activities. Say for instance wearing non-matching socks or eating soup with a fork; such behaviors may give rise to an odd look or gentle reprimand, they do however not threaten the group’s stability or essential values. The importance of

folkways lies not in their weight but in their number; they are the myriad, minor rules that lubricate the machinery of everyday social life. They are acquired largely through observation, emulation and subconscious osmosis within a cultural environment. While they are often seen as trifling, communication is key to forming a collective identity and demarcating one group from another; the way people in Japan participate in business meetings subtly but powerfully contrasts with the Brazilian national norm of meeting interaction, and these distinctions have much to do with folkways. Because the performance of these informal rules is constant and repetitive, such performances make important contribution to the feeling of being at home, a member in good standing, as it were: they confirm membership and support the shared cultural sense with which more complex social arrangements are built. Without our tacit acceptance of folkways, even the most basic human interactions such as verbal communication and co-habitation would be laborious, requiring near-constant, exhausting negotiation over trivial points of procedure.

2.1.4 Customs: mores; strongly held norms and the enforcement thereof

Unlike folkways, mores are strongly held norms with moral and ethical connotations — that is they are related to our sense of right or wrong (moral), good and bad (ethical). Mores are powerful due to the fact that they are considered a necessary foundation for the stability and continuation of both societies and cultures; anyone who does not form their personality by mores runs the risk of becoming “a societal dropout, or outcast even.” Mores and folkways play an important role in shaping collective conscience and often have a relevant impact on signs, symbols, social institutions etc., since durability inspires reverence. They are the standards of right and wrong in respect to fairness, justice, honesty etc. Actions in violation of mores are not only odd or rude, they are deemed immoral, even evil, and a threat to the moral order on which the society is based. Mores consist of such taboos as those against murder, theft, incest, or treason. They define a group’s perception of right and wrong, and are

regularly considered so common to all groups that they are seen as universal or natural laws rather than products of culture. Due to their seriousness, mores are often embodied in the formal law of the state as official rules and regulations which define sanction and punishment. For instance, the social "more" of not taking someone else's property is in laws against theft. Moral mores have many layered, powerful enforcement mechanisms. Non-formal enforcement includes strong social sanctions such as shaming, scandalizing, ostracism or exclusion from a group—sanctions that are socially and psychologically harmful for the perpetrator. Official enforcement uses “institutions” polices, courts and jails to see that the violator is punished and the relational social order restored in a public way. This enforcement is, then, not just a means of punishing the one who violates but as deterrent and reaffirmation to teach theothersubjectsto take seriously (however they are disposed to regard it) that standard. The stability and efficiency of every social institution depends deeply upon how willing the members are to enforce these mores, as widespread violation would immediately result in a state of societal anarchy, distrust, and ultimately anarchy. Hence the process of internalization of mores, during early socialization, is crucial for transforming a biological organism into a healthy and moral agent.

2.1.5 - Values: On cultural values and their reproduction by education

Values are the most abstract level of social organization and they constitute the broad, often enduring standards a society sees as desirable or worthwhile, and that justify norms (and mores) at the ultimate level. "The general challenge of cultural values" "The collective conceptions of what is good, desirable, and proper—or bad, undesirable, and improper—in a culture."-- Beliefs & ideas What people think about something.. Ideals A principle or standard consider to be inherently worthwhile When individuals may be assigned worthiness based on meeting the ideal. Norms The rules or expectations within involvement with other members in your society..auses will produce specific ideologies that are reflected through peaceful or violent protests.". The values can represent things that one should be individualist, egalitarian, patriotic; should strive to be successful and respectful of

tradition yet are character-dispositions that shape the entire moral ethos or world-view of a cultural group. Such values are abstract and ubiquitous, and the successful transfer of these values from one generation to another is indispensable for cultural continuation and social coherence, primarily through socialization, with education system being the most significant aspect thereof. In contemporary cultures, the school serves not only as a site for transmitting cognitive knowledge, but also as an agency of secondary socialization—i.e., it socializes one to “the basic values necessary to perform economic and civic roles”. This is done openly and secretly. Explicitly, values are inculcated through the formal curriculum taught in history courses discussing national culture and patriotism, civics courses dealing with democratic principles and legal rules, literature which addresses moral dilemmas and behavior. Values also are transmitted covertly and, sometimes, more powerfully through the "hidden curriculum" — the informal unwritten rules of life that are learned from school. The hidden curriculum inculcates children but the importance of being on time (complying with class schedules), respect for authority and obedience (reverence to teachers and principal) competition by placing friends against one another(grading and ranking) as well as conformity and submission to rules/procedures. Monitoring of student conduct and the time/space design of the school shape students into citizens who internalize hegemonic cultural values and function obsequiously in society. Second, as with the issue of religion, values too can be echoed in educational funding and policy: a society that values economic competitiveness may invest more heavily in science and technology education, while a society that places social justice on a pedestal may emphasize inclusion-based curriculum and specialized education services. The never-ending debate about what to teach and how also is, at its heart, a battle over which cultural values the schools should promote and pass along.

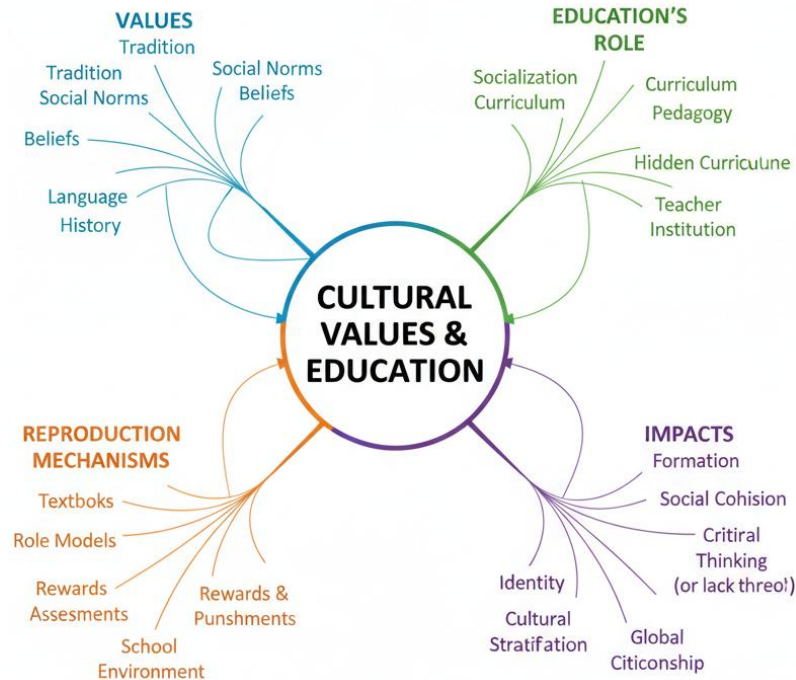


Figure 2.1.1 Values: On cultural values and their reproduction by education

2.1.6 Educational implications of patterns of social structuring

The social structure is reflected and reproduced in the school; it is not a neutral institution, with all of the important implications that has for students, teachers, and curriculum. First, the school functions as a mini-society in which societal values of status and role are instantly replicated within its institutional context. Students are "learners", with formalized roles; teachers, "authorities" with roles outlining their control and guidance, discipline through role status and administrators the "higher-ups," reproducing domination language in society while indoctrinating people into formal organizational role behavior. This absorption of formal statuses and roles helps prepare students for their future statuses in the workforce and politics, reflecting the notion that education is a tool of social reproduction that transmits skills, attitudes and cognitive strategies needed to maintain society. Second, the curriculum and pedagogic methods are mirrors of dominant social norms, mores and values. The historical figures studied, the classic texts that must be read and re-read, as well as having more or

less weight given to some subjects—the privileging of standardized tests and math above others like arts and humanities—all convey in obvious ways which values—meritocracy versus innovation versus democratic participation—are deemed most valuable by those with power. Hence education is not a benign affair, but rather an intensely political one – cementing the cultural fundament of national solidarity and ideological fidelity. The system regulates folkways (such as putting up one’s hand before speaking) and mores (e.g., against cheating or bullying), in the process teaching people the small and large ethical manual of citizenship.

Third, the deeply stratified social patterns of the society along class, race and gender are frequently reproduced—and sometimes intensified— within the context of education which gave rise to organizational dilemmas that are complex. There is a social organization that introduces unequal access to good resources and teachers, as well as challenging curriculum: it depends mostly on the socioeconomic status of a students' community but leads to what is frequently described (most disagreeably) as an "achievement gap." Schools in prosperous areas, with their higher tax bases and more adjacent parents are structured to provide opportunities; schools in impoverished zip codes tend to be structured for remediation and containment, inadvertently entrenching cycles of poverty, inequality. This implies that the educational system is on a regular basis, despite its stated aim of equality under meritocracy, an organizational filter that sorts people into already determined social statuses according to their origins.

Finally, understanding these structures leads to the possibility of understanding educational change. Schools can be either agents of social reproduction, passively preserving the existing order, or forces of social change, consciously undermining established social relations, norms and values. For example, adopting an inclusive curriculum that openly addresses issues of race, class and gender is an organizational decision intended to change both cultural priorities and norms in a manner promoting equity. As a result, the educational lessons of social organization patterns are that schools are fundamental social structures for

internalizing and formalizing the entire web of societal expectations and values, serving as the all-important mediator between students and the structured world to which they will be relegated. Any action intended to change/increase/modify education must first address the fundamental ways in which a society is organized and how it decides what kind of educational apparatus there must exist.

Unit 2.2: Social Institutions and Their Functions

2.2.1 Concept, Meaning, and Characteristics of Social Institutions

The primary agents of socialization are the components of society and, more specifically, the people with whom we interact. They are defined as structured and persistent sets of relationships, norms, and roles that guide human behavior and maintain social order. Social institutions are defined as organized sets of social relationships that embody the society's commonly shared values, beliefs and norms. They are the structures within which human conduct is organized, controlled, and made predictable. Institutions are not purely concrete things but also ideal systems that "manifest societal norms and values in their physical establishment." Thus for example, the family, religion, economy, education and politics are defined as five major social institutitons that regulate societal behavior and maintain societal equilibrium.

The function of social institutions is what gives these colloquial meanings clarity. They are communally generated solutions to human problems of reproduction, socialization, protection and peace. Each of these institutions serves a function—for instance, the family is for production and socialization, education provides knowledge and skills, religion offers moral direction, and government makes laws that are enforced. They work together as so many methods by which society maintains its sameness, persistence and growth. Institutions structure both by formal rules and cultural norms— and circumspect behavior in ways that individuals do not even realize they are being influenced.

Institutions in society have several dimensions. One, they are structured and durable; they last for long periods of time and are sustained by tradition, social convention and legal institutions. First, they are normative systems – that is, they specify what behavior is good and bad. Third, they are related and interdependent - the performance of one institution can influence that of another. Fourth, they are organized around statuses and roles that govern interaction —educators and

students in education, parents and children in families, employers and workers in the economy. Fifth, institutions are not static – they change and adapt to social development, technological progress and cultural transformation. There is also manifest and latent functions of social institutions — some are clearly defined functions and intentional, while others (latent) function unconsciously to support the systems of society. In these features, social institutions are the support systems around which societies form and thrive.

2.2.2 The Social Institution as Type: Primary, Secondary, Formal and Informal

Classes or kinds of social institutions By nature, role-relationship, position-structure and by function Several types of social institutions may be distinguished according to their essential properties and in terms of their purpose. One general categorization can be the distinction between primary and secondary groups and they vary in intimacy, purpose, and size. Basic institutions are those that provide the structure for social life and directly meet human needs. They are the family, of course; religion; kinship. And to the extent that the family is a fundamental institution of society, it offers emotional security, socialization and nurturing as the basis of personal growth. Religion, on the other hand, provides a moral foundation for people's values, promoting social solidarity and purpose. In primary institutions there are close personal, and lasting relationships which are hard to replace.

Lower schools, however, emerge to serve more specialized and complex needs of contemporary societies. This might be the education system, or political organizations, economical forms and juridical systems. The relation among the secondary is more formal, impersonal and purposeful. For example, the system of education is structured around homogeneous curricula and professional identities while the political system focuses on government and legislation. Second, secondary organizations help to communicate and uphold the large-scale social order required for industrial/ post-industrial societies. A second crucial distinction is between formal and informal institutions. Institutionality is formed through

rules, laws and policy placed in a law or as regulation. They are structured and hierarchical: schools, political organizations, or business institutions. Organizations that can fit into this category are consciously designed with specific purposes in mind, and operate based on formal rules and established procedures. In contrast, informal institutions rely on unwritten customs, traditions, and social norms. These include neighborhood networks, friends circles as well as cultural conventions. Even though informal norms are not legally recognized, they serve as a basis of social order and behavior on daily life. They often step in where formal systems fail or do not exist, and they keep moral order and interpersonal trust.

Formal and informal organizations are in a process of constant interaction. For instance in the education system although it has a formal and structure (such as what is to be taught, how this should be tested) there are also informal modes of behaviour (between teachers and students or between students), hidden curricula ("teaching for the exam") which establishes norms and values. Likewise, formal political systems are shaped by informal networks of power and public attitudes. The juxtaposition and interaction of these various forms sees them act as a counterpoint to each other, and thus as domains in which societies can mediate between structure and flexibility, authority and community spirit.

2.2.3 Functions of social institutions: manifest and latent

The operations of social structure are multifarious and complex. They serve the manifest, or positive, functions of an institution (actual consequences that are expected and recognized) as well as latent, or negative, functions (unintended results of a structure). It also sheds light on how institutions generate both stability and change in society.

Manifest functions are the intended goals of any social institution, and they are clear and recognized by the population as well. The education system may illustrate the point: Its manifest function is to educate, i.e., provide knowledge and skills, so citizens can participate in society economically and politically. The

family's manifest function is to procreate, care for and raise children. Manifest function of the political institution is that it exists for the purpose to rule, make laws for maintaining social order. These roles are consistent with the missions of the institutions and they are frequently revisited when defence institutes need to defend their continued operation.

Latent functions, on the other hand, are unintentional and not immediately recognized. They may serve to preserve or erode the manifest functions. Similarly, in education, a latent function of colleges is to build social networks and connections that may be helpful later on. Another unintended function might be that social injustices are strengthened and consolidated through differing access to good education. In religion, though the manifest function is religious instruction, its latent function might be social solidarity or dissent. Likewise the manifest function of the economic system is to produce and distribute goods, but its latent function could be said to be creating class stratification and competition.

These twin roles illustrate the many faces that institutions can present to individuals and society. Title: Manifest and Latent functionsThe manifest functions are important because they help preserve social order – with them, it enables society to be more predictable, while the latent functions show whether there are adaptive or disruptive forces beneath the surface; working towards change. The identification of the latent function also assists policymakers and educators in stressing desired outcomes, rather than engaging in practices that stigmatize or create inequality so that we develop more inclusive systems. Finally, the dynamic relationship between recognizable and hidden structures of institutions allows for institutions to be responsive and flexible to adapt in response to social change.

2.2.4 Institutional Interdependence and Conflict

Social structures do not function in isolation from one another; rather, they are mutually reinforcing, and together make up a structure that supports human life.

Such an interlocking structure among the institutions draws our attention to the fact that one has a function, or dys-function, in terms of other institutions. For example, oikonomia and education are intimately related: the first furnishes resources for schools and the latter supplies trained labor for an economy. In the same way family and religion mold the moral and emotional character of people preparing to participate in a political-economic order. By allowing these connections to remain viable, the three moral virtues prop of, stabilize and secure society into equilibrium – maintaining each institution.

Yet, conflicts among institutions are also common in very same context of interdependence, as they have different interests, struggle for power or values are transformed in society. Conflict between institutions The conflict theory also explains why war and aggression take place as a result of the struggle over the power. When, for example economic demand for labor in society leads to child labor it conflicts with the ideal of universal schooling held by school. Like wise, aggressive commoditization in education could lead to conflict tension between economic and moral values when the institution embarks on making money than focusing on quality teaching/learning. Political institutions can also clash with religion or culture when laws undermine traditional beliefs or customs.

Institutional sources of conflict derive from social change, globalization, and the transition between ideologies. When traditional institutions, such as religion or family, fail to provide solutions for modern problems we may see the emergence of new institutions (when they have not existed before) or rearticulation of existing ones. It can create tensions as conservative and liberal forces in society vie with each other. Conflict is not bad in itself—it may even lead to social change and creativity. Indeed, tensions between educational institutions and political authorities in the past have generated policies of inclusivity, gender equality and secular education. Thus, institutional interdependence and conflict constitute a dynamic equilibrium (dynamic in the sense of change over time) which drives social evolution through an adaptive process that leads to institutions fitting into, and being fitted within, the changing environment.

2.2.5 Schools as Instruments of Social Control and Change

Schools serve two and conflicting purposes in all cultures – they are social control mechanisms as well as agents of change. This dual role demonstrates their importance for the establishment of individual conduct, the transmission of societal values and conditioning of social structure to cope with changing requirements and ideologies. The role of education is not only the preservation of culture but also a vehicle to contest, modify and displace norms and values as and when they are seen to inhibit social change.

As one of the agents of socialization and control, schools have a power to pattern behavior and to preserve social order by teaching accepted norms, values, beliefs, knowledge and patterns of behavior. At all levels of education, curriculum, discipline codes and institutional expectations instruct shall individuals to conform normatively to social standards. Learners internalize the norms of society and their sense of belonging, social responsibility and duty is formed by the process of socialization and moral education. Schools and universities encourage punctuality, cooperation and respect of authority, obedience to rules, and morality based on community values. Here education serves as a social control tool that suppresses deviance. These standards are maintained by ‘moral’ teachers who explicitly and implicitly (i.e. through interaction with the pupils) enforce these norms focusing particularly on rules.

Hidden curriculum also serves social control function. Outside of the formal curriculum, students are absorbing behavioral norms, sex roles, power relations and cultural antennae from classroom behavior, grading systems and institutional customs. For instance, students could assimilate norms of competition, individual achievement and self-control that mirror wider social patterns. Schools are the microcosm of society and their institutional learning experiences mirror social order dominated by uniformity and solidarity. Schools are mechanisms of political control, indoctrinating students to be patriotic citizens who respect civic obligations and accept the legitimacy of political and legal authorities.

But education is the great levelling upper as a force of social transformation. Although it does reflect current cultural trends, at the same time it contradicts historic notions and makes room for progress, change and reform. Education promotes independent thought, creativity and questioning the status quo. Enlightenment ideas of scientific rationality, unyielding meritocracy, or liberal democracy make it possible for schools and universities to arm students with the language to critique unfair systems such as caste prejudice, sexism or capitalist exploitation. This transformative force of education makes this an important lever for social mobility and for helping reduce inequalities.

Through the provision of knowledge, skills and attitudes needed for participation in social and political life, education promotes societal as well as individual empowerment. The civil rights movement, the women's liberation movement and the environmental justice movement have all been fed by educated citizens who refuse to accept oppressive systems. They cultivate a climate of rational enquiry and human rights awareness, serving as vehicles for social change. The global explosion of literacy and higher learning has in recent centuries driven revolutionary changes — from the Industrial Revolution to democratic reform and technological innovation — that reconfigured societies everywhere.

In multi-cultural and transitional societies education plays the role of a bridge between past heritage and new ways. It facilitates the reconciliation of indigenous cultural identities with the obligations of global citizenship. Education instils secularism, tolerance, inclusiveness and nurtures cohesive societies. Education also brings about social transformation through oriented reform of policies that are designed to eradicate structural inequalities—or inclusive education for the marginalized, and gender equality and vocational education for economic development. Still, the transformative power of education is not always achieved. When the systems of education are dominated by hierarchy or outdated curriculum, it actually ends up reproducing class distinctions rather than questioning them. Persistent economic inequality, for example, is a result of unequal access to quality education and restricted upward mobility. It follows

then, that for education to serve as an instrument of social transformation it must continue to be responsive, democratic and inclusive. Teachers, politicians and the social groups we belong to have to come together to make social good not only prevent anti-social behavior but redefine our values in the interest of justice, equality and progress.

It is thus that schools are a productive paradox; they sustain society as is, but also throw it forward toward change. Thus do they help determine not only personal fate, but also the kind of collective future society makes for itself by fighting off stifling convention and pushing constantly toward progress.

2.2.6 Institutionalization Process and Education Reform

Institutionalization Institutionalization refers to how certain practices, norms, and structures develop, standardize, and become legitimated in a society over time. And by way of comparison to the sphere of education, also involves the transformation of informal learning and cultural transmission into a system which is organized, official and regulated within social and political institutions. Educational reform, meanwhile, involves explicit attempts to change or perfect this established system so that it is more just and suitable for adapting to an evolving social, economic and technological world. Taken together, institutionalization and reform show how systems of education become living entities that reflect and transform societies from which they emerge.

institutionalization occur when educational practice becomes structured, going from family or community education to organized establishments (schools, colleges, and universities). In primitive cultures, the primary functions of education were to develop (a) survival skills, and (b) moral training. Social complexity brought about the intense need for practical knowledge and administrative ability, which promoted the creation of schools that were under ecclesiastical, royal or state control. Eventually, education evolved into one size fits most curricula, professional teachers, official certifications and bureaucratic

institutions. Such change is indicative of the establishment of education as a enduring social edifice.

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Institutionalization Establishing routines and predictability, legitimacy of the educational practices. It sets clear positions (teachers, students, administrators) and establishes norms/values for education practice. For instance, the system of laws requiring that children attend school and those establishing federally-mandated curriculums and standards to be met by teachers demonstrate how thoroughly education is tied into our social structure. The inverse is also true: in its institutional form education comes with formal accountability which sees it related to national aims like economic progress, citizenship and social inclusion. For example, this flexibility may lead to bureaucratic structure of the organization rigidity that it is not able to anticipate (or to respond quickly) new social needs.

There are demands for modification of the teaching, learning and educational system as the society changes. This is why we need to reform our education. Reform is taken in this article to be a) planned activity designed to b) contribute to raising, the possible need for increasing, quality, access, relevance and inclusiveness of education. It refers to discrepancies, antiquated content, bad teaching and systemic obstacles. Educational change is at once responsive to societal change and a stimulant of further transformation—it derives from transformations in technology, economy, culture, and ideology.

Its power to transform is well illustrated throughout history as projects of educational reform. Progressive education in the early part of the 20th century was based on such theories, which came to prominence at its inception in the work of John Dewey and are still influential today. In several nations, post-independence education policy changes endeavored to democratize access, inculcate national identity, and harmonize education with development objectives. Modern reforms try to deeply incorporate digital technologies, equal opportunities and environmental education and to raise students' global preparedness for the 21st Century.

The processes of institutionalization and educational reform are closely interrelated. Institutionalization protects, maintains and even visits from forms of education across the generations. Innovation and responsiveness, on the other hand, acts like electrifying jolts of reform so that things never get too stale. Together they form a cyclical process of education, responding to new needs, contingent upon both core purposes of its society and moderating influences that reflect the times. For example, insertion of online learning resources and AI tools in the past few years is a reformative variation within the institutional system of education. These new institutions sap into accessibility and flexibility, yet also call for novel norms, policies and ethical practices — inaugurating a new institutionalization of the digital age.

Education reform has been identified as one means of combating issues related to inequality and exclusion. Systemic and structural arrangements in the institutions may also reinforce privilege for those organizations that continue to benefit powerful cultural, linguistic or economic groups. Efforts to correct these imbalances include reforms such as inclusive education policies, affirmative action programmes and gender-responsive curricula. And they redefine what education is for, making equity, diversity and human rights its top priorities. Rethinking the substance and techniques of education Reform also challenges the traditional content and methods of education by fostering interdisciplinary learning, Critical pedagogy, And skills development to address current social needs.

Furthermore, education reform mirrors changes in academic thinking and the control of schooling. The shift in paradigm – from teacher-centeredness to learner-centeredness, indoctrination to inquiry, command and control management to democratic managerial processes for decision-making are concrete examples of this evolution of values at the institutional level. In democracies, educational change frequently reflects political values of involvement, transparency, and equity. In knowledge-based economies, reform is aimed at innovation, technological competence and lifelong learning.

Unit 2.3: Family as a Social Institution

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2.3.1 Meaning, nature, and functions of family

The family institution - universally acknowledged, as the most crucial unit of human society - is also the main agency for procreating and preserving it; being a child's preeminent source of influence toward developing self-awareness, conduct, perception. Social Abiding by this form of structure enables individuals to understand their place in the domestic and the public sphere, contemplating how they could provide both towards this social identity that has been created and whether its implications were actually positive for anyone involved. It is much more than a collection of individuals, but rather, an intricate web of intricate and mutually dependent relationships including mutual liability, affection and financial co-operation which offers its members a sense of belonging and continuity. The family is a dynamic and complex unit that has changed throughout time, across space among cultures in response to socio-economic, politico legal and technical environmental changes while preserving its essential functions. It has been historically viewed in two main aspects: family of orientation—that is, family one grows up in and family of procreation—the family formed when one marries and bears children. This immanence of form is grounded in its essential role for human existence and becoming by defining the earliest status roles (child, sibling, and parent) and introducing the individual to dominant cultural patterns.

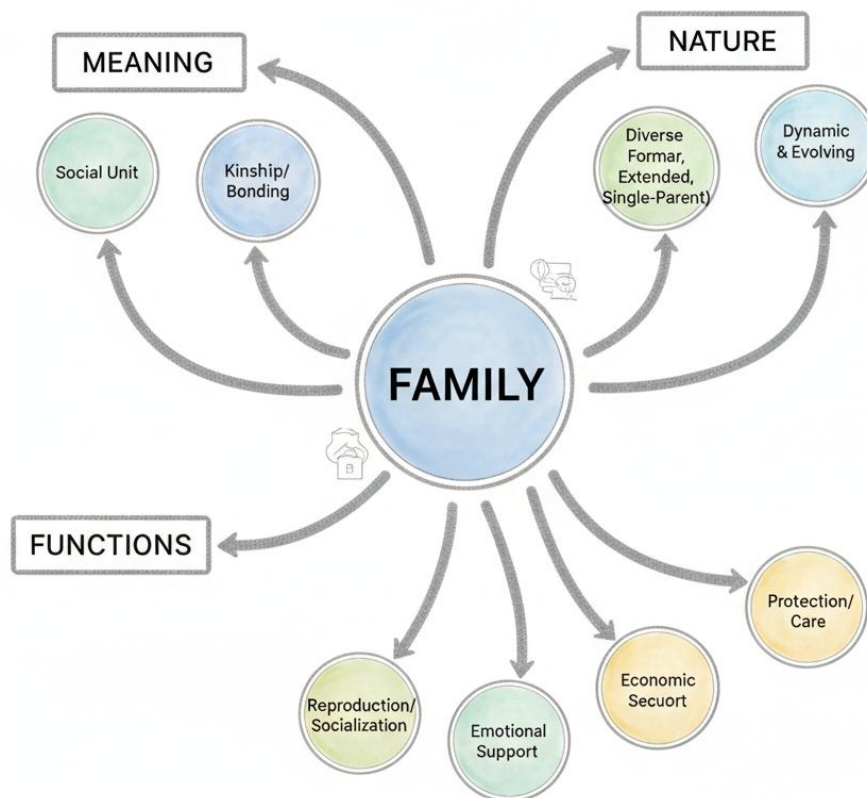


Figure 2.3.1 Meaning, nature, and functions of family

What is being said could be about the very substance of family itself: and it is structural rather than ontological, for roles, versus expectations, are modes of internal functioning. So-called roles such as provider, nurturer, disciplinarian and emotional mooring may be negotiated and transgressed but they also provide the environment with a sense of coherence and predictability. The family is a mini-economy, a wellspring of emotional sustenance, and the central venue for early learning. A body with legal and moral obligations, the building block of the society. More generally, the family serves as an intermediary that interprets and communicates social demands and expectations while also fighting for the interests of its members. What makes the family unique among social groups is that each member's positive and negative emotions—love, conflict, emotional interdependence—have special significance to every other member of the group, an ineffable kind of importance that persists even as members age and spend less time with each other.

Family functions are varied and can be summarised as follows: protection of family members (especially children); regulation of sexual activity; care consists of providing for the basic material needs such as food and clothing; education through instilling cultural values, attitudes toward work, morality, religion etc.; transmission from one generation to another the cultural knowledge known as enculturation; recreation or enjoyment. The first is procreation (and the authentic facilitate species, and thus society). That's a pretty nice structure for childrearing, one both stable and at least somewhat accepted by society with which to maintain our demographic balance, I must say. The second is economic cooperation (traditionally, production like agriculture or handicraft), in modern times involving primarily consumption of goods (as in a market economy)) and the use of resources. The members of the family participate in a pooled income, divide labor among men's and women's work (or for some fractions dependent on generational differences), and make sure not to leave helpless or destitute joining age members such as children young adults or old people. Socialization is the third function, that may be the most important, especially when applied to education. It is the family's duty to imbue children with their language, its patterns (and exceptions), its idiom and other peculiarities, not to mention attitudes, habits of thought, customs and mores—essentially everything one must know in order to grow up as a functional member of our society. This earliest socialization is where rudimentary discipline, manners and moral structures are taught, long before external systems have their say.

The fourth factor is care and protection and emotional support. The family is a haven, a place to escape the dangers of the outside world and find emotional healing, support, and validation in times of trouble. It is the regulator of emotional stress, it builds confidence and provides psychological systems that enable us to deal with the challenges outside our body. Five is social status. In family ones receives the social properties (social class, ethnicity, religion) which largely determine initial chances and life course automatically. Finally, the family homogenizes sexual norms by proscribing and prescribing sexual acts, providing

a context for intimacy. These interfused functions—biological, economic, educational, psychological—are clear evidence that family is not a peripheral entity but the cornerstone institution upon which social order is based; it is the context in which personal identity takes shape and individuals learn how to play their roles in the larger world of work and community. To the extent that these functions are accomplished, the well-being and achievement of family members are greatly enhanced. 5 Hence its irrepressible role in human development is not to be understated.

2.3.2 Types of families: nuclear, extended, single-parent, blended

The core functions of the family have remained remarkably consistent from its inception, but the structural arrangements that have evolved to perform these functions have varied significantly, generating a varied family typology suited to different socio-economic context. The nuclear family, in which a married couple and any dependent children they might have, has been lifted to iconic status in Western societies. It emerged during the industrial revolution when geographical mobility was highly treasured. It is geographically compressed, mobile, and relatively autonomous in relation to the family of origin. The nuclear family structure is highly emotional, largely because of the intense ties between the parents and their children. It is also flexible, allowing members to respond more readily to new economic possibilities. However, its small size makes it quite vulnerable; without the support networks provided by the greater kin group, parents are encumbered with the whole responsibility of delivering childcare, rationalized control, and elder care. Indeed, part of the cause for the emphasis put on the fusing of the unavoidable in-law groups in Families singles is that life begins to feel unbearable when you're forced to do it with someone you resent. The nuclear format advanced with the transformation of societies from agrarian to industrial.

In contrast, the extended family is defined by including parents and children but also other relatives such as grandparents, aunts, uncles and cousins living in the

same house or nearby with shared economic and social functions. This traditional model is widespread in agrarian and non-Western societies, offering a powerful safety net and intense social identity. The extended family is a full-service resource center that divides the labor of childcare, wage earning, and maintenance of emotional health between many adults. This structure gives children an even richer socialization-richum, exposure to multiple adult role-models and initiategenerational society by strengthening traditional values and community/networking. The drawbacks are likely conflicts with respect to authority, slower assimilation toward social change (because of the presence of tradition) and lower geographical mobility which may make access to employment opportunities more difficult in modern societies. Many cultures retain the slashing-family which involves close emotional and financial ties among multiple generations even if they are not living in the same household.

A single parent is a person who lives with a child or children and who does not have a wife, husband or live-in partner. This kind of family is now one of the fastest growing in the world; indicative of larger swings in societal acceptance of diverse living and higher relationship dissolution. Single parent families are challenged to be at increased risk of socio-economic vulnerability since they have to handle financial, logistical and emotional tasks which should normally have been performed by the two adults, therefore potential increase in stress and poverty. Yet this situation is one which has given rise to extraordinary resourcefulness, flexibility, and commitment in both the lone parent and the children seen as neglected. Being forced to grow up too fast many of these children become quite close with the parent who has custody. As to the effect on children, it's apparently not so much the actual architecture as whether or not their mother can keep her job and a roof overhead -- surrounded by reliable friends and family, one presumes -- while raising them alone.

Thirdly the stepfamily, a family where at least one partner has a child or children from a previous relationship who is/are not related to the other (or both) of either partner. This is a reflection of high rates of divorce and remarriage, creating its

own specific integration and boundary setting difficulties. Blended families introduce an array of complicated kin relationships – step-parents, step-siblings, and dual sets of grandparents — that can generate loyalties and discipline battles or the creation of new norms. It takes time, good communication and finesse to successfully blend a stepfamily where children are and remain bonded to both their original parent team as well as participate in creating a new cohesive unit. The process is usually a phased-in approach, and the potential pluses are exposure to yet more money, seeing caring adults at work supporting you, and the continued acquisition of negotiation skills in complicated relationship fields. The variety of these family forms reflect such fluidity, as the institution continues to shape and adjust to cope with the demands of contemporary existence.

2.3.3 Family as the first socializing agency: Pattern of socializing

The unquestioned first and most vital educational institution, the family is responsible for starting the process of socialization—“all education in which the attitudes, values, or beliefs of a particular culture are instilled in students”—and preparing an individual to be a contributing member of society. This first socialization takes place at the most impressionable stages of a child’s life, and serves as the foundation upon which all other formal education is built in terms of cognition, language, and affect. Formal schooling is supplement to the informal education that is provided by the family, involving learning etiquette and moral codes as well the complex range of emotional and communication mechanisms. The quality of this first educational setting – the amount of parental communication, and the provision of intellectually stimulating materials/situations, and an attentive sensitivity to a child's needs -- is a better predictor of later academic achievement than any structural factor. The basic ones learned are acquisition of language, impulse inhibition, apperception of reciprocity in social affairs and development of conscience.

The most proximal form of family-shared environment is the parenting style that establishes a household's emotional undercurrent and behavioral norms.

Sociologist Diana Baumrind discovered three main styles that have a significant impact on schooling. The authoritative parenting style is typically linked to the most favorable academic results. These parents are high in warmth (responsiveness) and control (demandingness). They establish explicit rules and expectations but explain their reason, discuss the issues openly and encourage autonomy within constraints. This, of course, results in kids who have the right social skills for life and love that intermingle curiosity with intrinsic motivation to excel in school because they've adopted those joyful values holding effort and critical thinking dear. They're used to feedback, they know that actions have consequences, and these are important skills for the classroom.

The authoritarian pattern of parenting is also a high control and low warmth style. They must obey, showing complete submission to those in authority and often supported by punitive measure; little persuasion is used and few conversations or explanations occur. The children from these homes may be well-behaved and compliant on structured tasks, but suffer in terms of self-initiative, creativity and problem-solving ability, and they may have more anxiety. Their motivation to learn may be extrinsically orientated (being afraid that mom and dad will get angry) and not intrinsic, this type of learning is hardly beneficial for the depth they need in conceptual understanding at post-secondary level. The third variant, the permissive style, is in the opposite corner with high warmth and low control. They respond to their children a lot, but they very seldom impose restrictions and rarely expect the kind of maturity that should be normal in kids. Children from permissive homes generally are not self-disciplined, have difficulty respecting boundaries and may lack appropriate academic engagement because they lack the necessary structure that sets expectations.

A fourth pattern, neglectful parenting, characterized by both low warmth and control, is the most detrimental for educational development and is associated with extreme emotional and behavioral problems that undermine the child's readiness to learn in formal school. In addition to the above-mentioned patterns, the family's contribution as first educational agency also involves transmitting

cultural capital. This is the body of non-financial assets valued by the schools: your language and comportment and personal knowledge. Even families with high cultural capital, regardless of economic resources, unthinkingly convey norms that align with what schools want—like a pleasure in reading, sophisticated conversation and intellectual curiosity. It is this alignment that gives the edge to their children, and enables a better start on formal learning and closer relationships with teachers. So the family's education agency is not just about helping with homework; at core it's in-service to a mindset, self-disciplining practice, and familiar way of life that unlocks power within formal pedagogical institutions.

2.3.4 J Socio-economic status and educational attainment

One of the most consistently powerful predictors of educational attainment is socio-economic status (SES), which combines factors such as an individual's income, educational level and occupational prestige. The relationship has been replicated, buttressed and extended: affluent students have higher average test scores, less problem behavior, lower dropout rates and graduate from college at a greater rate. There are multiple interconnected reasons why this might be the case rather than some single causal factor, shaped by patterns of advantage and disadvantage which arise from an uneven division of resources, often framed in terms of three types of capital seen as key: financial, human and cultural. TREK Volume 27, Number 5 Low SES has an impact well before the child enters school and includes such things as inadequate prenatal nutrition, poor access to quality early childhood care, minimal exposure to cognitive stimulation, all of which affects developmental readiness for learning.

Monetary capital is the most direct connection between SES and attainment. Families with more money to spare can invest in their children's education in numerous ways — high-quality child care and preschool; private tutoring; exposure to enriching extracurricular activities (music, travel); and residence in neighborhoods with better-funded public schools. And perhaps most importantly,

financial stability means that older children don't have to work or help out full time at home — and can spend more of their time and energy in the classroom instead. By contrast, children living in poverty are hungry, have unstable housing and lack necessary resources, including quiet places to study, reliable Internet access and appropriate health care. These stressors impose additional demands on children's cognitive resources, distracting from learning and resulting in chronic stress that undermines executive function and memory.

Human capital consists of knowledge, skills, and intellectual resources that the parents are able to transfer to their children through the family. More highly educated parents are more likely to understand school expectations, negotiate with schools and advocate effectively for their children, provide direct academic support. They are also more likely to have high expectations for their children and to teach behaviors valuable in academic settings — reading, researching and thinking critically. They're carrying complex patterns of language, a rich vocabulary, through daily conversation and they're driving up the child's verbal skills -- which are absolutely essential for every area of academic success. Low education level of the parents means one is not knowledgeable with lessons and doesn't have a courage to speak up in front of teachers and as such, there is an absence/ lack of appropriate educational support at home.

The third crucial factor is cultural capital, defined by sociologists such as Pierre Bourdieu. This notion incorporates an elite-backed regime of knowledge, enactments and credentials that confer worth and are held in high regard by the ruling class, thus determining the rules of the game in education. High SES families pass on a particular habitus—the collection of deeply internalized habits, skills and dispositions—that meshes neatly with the school's ethos. These aspects include knowing the unstated conventions, easy familiarity with authority figures (teachers as well as administrators), a developed liking for “educative” activities. The cultural capital of low SES students may be in opposition to the culture of school such that there is a misunderstanding, rejection and absence of feeling value from which emerges disengagement and underachieving. Social capital, the

family's social network and connections, is also a factor. High SES families have more social capital to pull strings as far as internships, mentorships, and elite colleges that poorer youth will not be able to matriculate through from which they will inevitably benefit (which further reinforces intergenerational perpetuation of achievement). The cumulative effect of these capital shortfalls is a performance gap that most schools are unable to overcome unless they have comprehensive outside assistance.

2.3.5 Shifts in family forms and their consequences for child development

There is a deep diversification of family forms in Western societies today, associated with economic transformations and cultural changes, gender differences and law reforms. The legally married, first-time couple with children is now just one family type amongst many, and requires an analysis of how different forms impact child development. Pivotal shifts are the growth of divorce, cohabitation and postmarital childbearing; delayed marriage and childbearing; higher rates of single-parenting families; as well as the rise of complex stepfamilies. Structural differences do not determine outcomes per se, but the factors involved with these changes (e.g., conflict, transitions, economic stress) are what frequently mediate their impact on children's emotional, social and educational adjustment. The problem for children is that they have to try and reconcile the stability and continuity in mostly, but not always, good things; these are “the best interests-duty of care factors which everyone knows are so vital to a healthy environment”.

One of the biggest structural changes explain is the trend towards divorce and living apart, which results in intense transitions for children. CUT AND PASTE The impact of divorce on children is not so much the result of parental separation per se, as it is the consequence of isolated from the parental conflict that precedes moving apart, economic decline following so because 9 out of 10 times it's mom and cause they lost contact or the involvement with dad post-divorce. Available evidence indicates that children may go through an adjustment process

characterized by emotional distress, learning difficulties and school adaptation problems. Yet the future prospects rely very much on minimizing parental conflict, maintaining an amicable relationship with both parents and supporting their child through the transition. If the home was one of high conflict before a divorce, it may very well be that the decoupling is indeed permissible and can allow for a more settled, less toxic home environment.

The increasing approval for cohabitation and later marriage similarly reshapes the family formation. Cohabiting affairs are not as secure as marriages, and therefore it is good to say that the breakup rate in relation to the marriage breakup rates” This instability can result in children moving more frequently between caregivers and homes, a known stressor that is deleterious to academic attention, emotional security. Moreover, children are being born to older parents and this is linked with some developmental strengths (more financial resources from the parent’s greater age, higher levels of education, more planned and reflected parenting that may lead to a richer learning environment and -if desired- stimulation in his or her early years). But at the same time, age of being a parent is also negatively associated with amount and duration of lifetime parental energy.

As blended families are formed, this added complexity is around the how to establish new norms for discipline and blend family cultures. Children have to adjust within a step-parent/step-sibling relationship and frequently encounter loyalty struggles and identity conflicts. Successful adoption involves step-parent taking a supportive, consistent role and giving time to form bonds as well as respect for the child’s relationship with their non-residential biological parent. The greatest developmental hazard of shifting structures lies in disrupted attachment and loss of social capital. “The instability I keyed in on has real implications for children,” Shellevolt explained, noting that a child’s sense of security — essential to exploratory learning and taking risks, both necessary for cognitive development — gets eroded away by constantly changing caregivers or homes. By and large research suggests that the quality of parenting, the stability

of the environment, and adequate material resources matter more for children than does the number or configuration of parents in a household. The outcomes in a peaceful, caring and resource-rich single-parent home could be much better than in a conflictive, turbulent two-parent household.

2.3.6 Home school partnership and parental involvement

The notion of home-school partnership describes the dynamic and long-term collaboration between family and school to promote success for a student's learning and development. This partnership is founded on the reality that the family and the school are united in a common sense of purpose – the healthy development and education of your child. “For two people to effectively partner means respect for each other as individuals, communicating openly (and listening consciously), sharing equal responsibility for the progress of their child, and taking on issues together. It is much deeper than parent involvement, often reduced to baking cookies or volunteering at school. The partnership is richer, with parents as co-educators and co-deciders in the path their child will take. It is important to build up this strong connection for consistent, reinforcing learning beyond the four classroom walls.

Joyce Epstein's model defines six categories of involvement which are associated with successful home-school partnerships, for schools and families to follow. Type 1 is Parenting for parenting skills, family support, learning about child and young person development. Type 2: Communicating Two-way communication along the route providing teachers and parents with timely and appropriate information concerning school programs and student progress around The School Board has long understood that student transportation is a crucial consideration in the plan for academic success. 3: Volunteering Signing up and coordinating parent help & support for school activities, events, fundraisers and classrooms. Learning Together at Home - Type 4 provides additional type communication of learning resources and content to families in an effort to assist students with homework - also curriculum-related decisions and activities. Type 5: Decision-

making Involves parents in decision making at the school level, through participation in parent/teacher organizations, school councils or staff action teams. Lastly, Type 6: Collaborating with the Community, organizes school and community resources and services to meet the needs of families, students and the school. A model for a truly successful partnership should include all six types, knowing that if parents can't participate in any one ways: time constraints, language differences or work responsibilities are limiting factors to consider.

The advantages of a strong home-school connection are far-reaching and are felt by both students, their families and schools. For children, higher parent involvement has again proven to have a positive effect on student academic achievement as well as influence indicators of attendance, motivation and self-esteem, behavior, and social adjustment; students are also more likely to graduate from high school and continue onto post-secondary education with involved parents. When there is a common set of expectations and values between parents and teachers, the child gets comforting messages about the value of education. For parents, engagement frequently results in improved knowledge of school curricula and operations, enhanced confidence related to parenting and related supportive skills, and a deeper feeling of belonging within the community. They are better able to rear children in a beneficial home-learning environment. For schools, partnering will generate higher morale among teachers, a greater understanding of students' home lives, and a stronger community commitment to educational goals and funding requests. It also enables schools to tap into the varied skills and cultural knowledge of their families.

Despite these advantages, home-school partnership is faced with a lot of issues particularly where we have differences in SES and cultural background. Time and money are still obstacles for the low-income or single-parent families who have to work two jobs. There may be cultural and language barriers that could lead to the mistrust or intimidation, particularly when all communications from schools occur only in the dominant language. A number of parents moreover have negative memories from their own school years, and do not feel comfortable or at

ease in a learning environment. Teachers and administrators share a good part of the blame; they need to work from an asset-based approach that recognizes parents as being vital partners in their own children's learning, not the cause of educational issues. To overcome these barriers, schools must provide outreach strategies that are inviting, culturally responsive and adaptable (e.g., conducting home visits; providing parenting workshops at convenient times and locations; establishing clear two-way non-judgmental communication to sustain authentic trust-based partnerships).

2.3.7 Family influence in values, attitudes and aspirations

Family plays a pervasive and enduring role in shaping a child's values, attitudes towards life and learning, and development of personal and career aspiration. And this influence is done not only by direct teaching of course, but more so by modeling and the atmosphere in which children are raised. Values are deep-seated tired themes that motivate your unique social demeanor or the judgment of how essential life is. See also Ben Kertzer, "Family and the New Right," 1983) Families implant morality: they inculcate moral precepts through explicit instruction in scriptural codes of conduct, by telling stories that celebrate virtuous acts (and denigrate unscrupulous ones), and by daily routing those principles in everyday interactions. It's important that the message lies not just in words, but in attitudes and behavior too. Hypocrisy will be one of the fastest destroyers of a value system for a child who is desperately trying to make sense of things." It is these enseamed values, which become the spectacles through which our offspring view public deeds and administer courses of life, that act as an internal navigational system from childhood to old age.

[Attitudes Perhaps the most direct connection between family influence and academic success is attitudes. A family, which does not compromise with the child's education – by getting excited about school performances of their children, allocating special time and place for homework, or holding conversations about learning activity, respect teachers — creates a positive

student attitude to school. Such optimistic attitude results in effort, perseverance when in front of academic difficulties and better levels of engagement. On the other hand, a family that maintains a healthy degree of skepticism towards schooling, does not worship at the altar of academic success or doesn't speak favorably about teachers or schooling can have the effect of sabotaging their child's motivation and turning it against them – they may 'passively resist' schoolwork for example, with low level grunts and groans; or even disengage entirely. The attitude of family also plays a role in effort v. child as well, with those students whose parents support a growth mindset, believe that mistakes are opportunities for learning, and value hard work over inherent ability to demonstrate greater resilience but also academic self-efficacy's.

The constitution of aspirations- what we hope and plan for the future - is inherited, heavily scaffolded by the parents' expectations, desires and lived experiences. Parents' educational and occupational aspirations are a robust predictor of children's educational and occupational intentions. When parents establish high – but realistic – expectations, children develop the message that they can strive and achieve even challenging aims. This phenomenon, sometimes referred to as the Pygmalion effect, operates in the home: kids live up or down to the expectations of success and confidence that their first teachers have set for them. This may sometimes be influenced by parental efficacy (the belief a parent has that they can have some impact on the child's outcomes) and lead them to actively direct a child towards outcome goals. For children from the lower SES groups, aspirations of some may be restricted by perception of limited opportunity and/or through a strategy by parents to set lower expectations for their child – a way to safeguard them against any disappointment that they themselves might have endured because 'the system is unfair'.

In addition, the occupational and economic background of family largely influences aspirations through role models. A child whose parents are professionals, for instance, is repeatedly introduced in a direct and consistent way to the kind of language, habits and understanding that goes along with higher-

status occupations, so those aims feel really possible – and actually quite similar. In contrast, a child growing up in the kind of family that has known only intergenerational unemployment may not have this exposure, and so never dares to dream beyond what they know to be possible within their socio-economic context. The family, then, is not just a locus of nurturance; it's also an incredibly effective lab where values are formed in the crucible of daily life—the place where attitudes about the world take shape through parental commentary and guidance and where the range of future possibility—the height of yearning—is frequently shaped by those first and most important teachers quietly at work.

Unit 2.4: School and Society

2.4.1 School as a Social Institution: Structure, Culture, and Climate

School as a social institution School, as one of the major social institutions, plays an important role in development and growth of human beings affecting their intellectual, moral, and social development. It serves as a formal and controlled mechanism for transfer of values, expectation, norms and information. The composition of a school is characterized by formal hierarchies of administrators, teachers and students with which carry out certain functions that keep order in the community. The formal structure of the school--outward and visible, how the school is set up or its physical/demographic qualities--most frequently replicates in miniature the overall social order as it exists in society at large; thus one thinks immediately of bureaucratic efficiency: division of labor, specialization of function, a hierarchical chain of command that mirrors the administrative hierarchy in society at large. Such structure guarantees stability, discipline and predictability by the institution in its efforts to educate.

In addition to structural organization, the school culture embodies the common beliefs, traditions, ceremonies and behavior expectations that characterize teacher-to-teacher along with teacher-to-student along with student-to-student and administrator interactions. The culture of the school typically evolves over time and is shaped by history, leadership, community expectations, and the values that it seeks to uphold. Other components of institutional branding include the morning assembly, school motto, uniform and reward system. Positive culture supports collaboration, respect, and inclusiveness whereas negative culture leads to competition, discrimination and/or isolation between both students and teachers. Accordingly, the culture of the school operates as an invisible strain that links everyone to a broader institutional metier and moral economy.

The structure and culture are complemented by the school climate, which is the general atmosphere with emotional tone and interpersonal qualities of a school.

The school climate records how students and teachers experience their day — whether they feel safe, respected and valued there. A positive school climate promotes academic success, motivation and personal growth by fostering psychological safety, emotional warmth⁰⁸and intellectual stimulation. In contrast, when the climate becomes toxic and reflects rigidity, fear or equality challenged this can stifle creative energy and shore up patterns of social exclusion. The school's effectiveness in achieving both its instructional and socialization purposes is influenced by the interaction between organizational structure, culture, and climate. Schools, then, are more than just places of instruction; they are living organisms that mirror the social texture, emotional climate and moral priorities of the microculture in which they sit.

2.4.2 The Relation Between School and Society: Microcosm and Reflection Theories

The relationship between school and society is a symbiotic, ever-evolving one, premised upon the understanding that schools are facts and functions of social life. School system sociologically School systems operate as a smaller version of society as they provide opportunities to experience and learn about socialization at an early age. The microcosm hypothesis is that schools are reproductions of the political organization, social patterns, and inequalities in a society while preparing people for adult roles with reference to assembly requirements. Students also encounter inside-of-classroom hegemonies, rivalries, teamwork and power relationships which are congruent to those in the world outside. It is in the process of these that they absorb both the ethos and obligations inherent in citizenship, and it is this which ensures cultural tradition remains a milieu through which citizens will act, as well as guaranteeing institutional permanence.

In contrast, the reflection theory sees schools as mere reflections or copies of society. From this viewpoint, curriculum, pedagogy and discipline often represent the dominant ideologies of their fore-periods by instantiating current power relations and class orders. In capitalist societies, schools reflect values such as meritocracy, individualism, and competition—all of which mesh neatly with the

economic and political organization that is capitalism. Likewise, expectations of gender roles, cultural norms, and language hierarchies in the larger society are replicated in schools. And, depending on how schooling is conducted and its receptivity to the process of social transformation, this mirror can reverberate either with aging patterns of human subordination or as echoes pointing to new possibilities for change.

But the link between school and society does not flow one way. Schools are a mirror of society, yet they have the ability to create change. Progressive educators and reform movements have frequently deployed schools as vehicles of social reform, calling into question discriminatory policies and advancing notions of equity, democracy, and social justice. The relationship is dialectical, then: society influences schools through cultural, political and economic forces and schools alter our society by forming/thinking-making new citizens who have the capacity to reimagine what is/ought-to-be normal. This relationship, it is argued, can be understood in the school as mirror and agent: a manifestation of external societal relations and yet also a site for possible reconstructed social relations.

2.4.3 Formal and Informal Organization of the Schools

Two levels of social organization assume operation, one formal and the other informal, within schools. The organization refers to the formal and legally defined system of planning, implementing, and evaluating educational processes. What makes it hierarchical is that there are more or less subordinated rules, procedures and students than others which lead to superior authorities such as the principal, teachers, administration staff etc. 2 The formal organization serves planned activities to fulfill specified educational objectives as in the delivery/curriculum, assessment and discipline mechanisms. It focuses on order, accountability, and predictability so everyone knows their rights and responsibilities. The formal pattern is bureaucratically ordered, so information tends to travel up and down the hierarchy with some lateral discussion. On the other hand, the informal organization is formed by spontaneous social relations, a

effective bonds between people and networks which spontaneously arise among members of school. That includes student-to-student friendships, teacher-to-teacher camaraderie and staff-to-student conversations. The informal network functions outside of the formal rules, and influences morale, motivation, and the general climate in an institution. An example is a teacher's engagement with students or the principal's casual interaction with staff, which would be having vast implications in relation to how the school functions although not necessarily recorded on official paper.

This juxtaposition of formality and informality is a state of dynamic balance. The formal organization contributes stability and predictability, the informal organization provides malleability, creativity and emotional energy within a school system. In the right proportion each is a healthy element in educational system. Conflicts can occur, however, when informal norms conflict with formal rules—such as “klicks” of teachers undercutting administrative authority or peer sanctions against academic effort. Sociologically, knowing those two sets is important because education is not just formal teaching but also social interaction, emotional give and take, the formation of character. The divided nature of schooling shows that schools are both rational systems and human communities, animated by structure and relationships together.

2.4.4 Peer Groups and Student Sub Cultures

Peer groups are a critical aspect of school environment which shapes student socialization and development. A peer group is a group of people of approximately the same age, status, and interests interacting within a larger society where things like age, status, and interests can be divided into smaller groups. Peer groups play a considerable role in students' academic achievement, discipline, self-concept and their value orientation, within the school. It's the peers who become, in many ways as or more influential than the parents or teachers — particularly when it comes to tastes, aspirations and moral choices. Through peer interaction, students are taught cooperation, conflict resolution, empathy and

leadership skills – a process by which the group of students functions as one of the most important agencies of informal education.

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Besides peer clusters, the school is also associated with student subcultures – unique systems of norms, values and behaviors that distinguishes certain grouping(s) of students from the overall school culture. Subcultures can respect academic performance (‘nerds’ and ‘underachievers’), social identity (affiliations to class, caste, ethnicity, gender) or shared interests as well as hobbies and sport. Student subcultures are frequently used as sites of discontent with hegemonic institutional ideals, where young people can resist and carve out new spaces of belonging (Collins 2016). For example, defiant subcultures might contest teacher's authority, academic competition or uniform regulations while complementary subcultures would conform to the given values of a school through achieving things together.

Sociologically viewed, peer groups and student subcultures have both integrative and disintegrative functions. They are also sources of emotional support, social identity and membership, which help students navigate the treacherous waters of the school social world. Or, more nefariously, they can promote exclusion or uniformity and/or the breaking of rules--leading to cliques or bullying or disengagement with school. Knowledge of these dynamics is crucial for educators working to foster good peer relations within schools and inclusive school climates. More generally, peer groups mirror social stratification of society; hierarchies of privilege and marginalization and resistance to this become visible within the school environment that corresponds to social inequalities embedded in the broader culture.

2.4.5 Teacher Community and Professional Adult Socialization

There can be a clerking community among teachers in the school, characterized by common standards, morals and mission towards student growth. The community of teachers also operates as a professional body but likewise as a

moral and intellectual group that perpetuates social values and perceptions. In this community, teachers work together, mentor each other and learn from one another which reinforces professional identity and institutional coherence. Professional collegiality (the belief in professionals' solidarity and mutual responsibility) would also promote innovation, motivation, and job satisfaction, providing the soil for the growth of a culture that prides itself on being goal-oriented.

The professional socialization process is essential for understanding how teachers develop the value system and receive orientations and patterns of behavior characteristic of their occupation. This is a process that starts in teacher training and continues throughout one's career, with experiences, communication and institutional involvement. Teachers, through the process of professional socialization, are trained to negotiate and navigate these roles as both educators and morals officer in response to curriculum demands, assessment requirements, and school culture. This relationship between new and experienced educators is a primary mechanism of professional development in which informal mentoring complements formal practice.

But teacher societies are not homogeneous; they differ from school to school and culture to culture based on leadership, climate, and wider context around them. Collegial communities offer teachers the chance to form professional relationships that promote further development within a supportive environment for both staff and students. On the other hand, in "bureaucratic and/or hierarchical" structures, teachers may feel isolated, burned out as well as disengaged which undermines their sense of purpose. In sociological perspective, teachers become the intermediaries between society and student, carrying the moral- intellectual force of socialization on their shoulders. (and) their professional traditions structure the life of the school and form a critical part in maintaining institutional health. Enhancing teacher communities through professional development, autonomy and recognition hence is important for better educational as well as social outcomes.

2.4.6 Sociological Approaches to School Effectiveness and Improvements

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School effectiveness from a sociological point of view can be understood as the ability of schools to meet their objectives, mainly children's learning, equity and comprehensive development. Effectiveness goes beyond academic performance to include the capacity of a school to foster social inclusion, moral development and democratic values. Sociologists stress that school effectiveness cannot be fully comprehended in a social vacuum. A variety of factors, such as a student's socioeconomic status, community culture, parental involvement and school resources are critical components in determining Educational Achievement.

Concepts of school effectiveness frequently differentiate between input, process and output levels. Input refers to resources, teacher quality and learning opportunities; process includes classroom discussion, management, leadership and school climate; output is redictive of tangible outcomes such as test scores, change in behavior and civic literacy. The process dimension is sociological in orientation and we consider it particularly important because processes represent how learning is mediated by social relations within the school. A school that has a positive climate, teachers who work together to support each other toward common goals and strong teacher-child relationships can overcome material poverty.

The idea of school improvement takes this further with the focus on making conscious efforts to improve the overall performance at an institution level through reflective practice and staff collaboration. Sociological perspectives on improvement emphasize democratic governance, teacher collaboration, and community involvement. Not coincidentally, school buildings that behave like a learning organization – in which teachers and administrators thoughtfully examine how things are done; share knowledge to improve practice; and modify practice based on changing contexts— show sustainable improvement.

And, indeed, sociological theories such as cultural capital (Bourdieu) and social reproduction (Bowles & Gintis) warn that effectiveness is not something to be taken lightly in the equational world, because under the patina of mere meritocracy schools can reproduce social inequalities. An effective schooling must not only strive for academic success, but also equity, inclusion and empowerment of the marginalized. For schools to improve, the deep rooted barriers of class, gender and race need to be addressed alongside encouraging participatory decision making and community involvement.

Scanlon, 1999 In other words, a sociological approach to school effectiveness and improvement goes beyond considerations of efficiency to include issues of moral purpose and social justice. Good schools, in my view, are those that promote cognitive, social-emotional, and civic development and contribute to the realization of a more just society. They combine structural efficiency with human sensitivity, bureaucratic order with democratic spirit, and academic rigor Divithhanam ethical vision. Mirror-reading is, in this regard, the transformation of school improvement from an administrative task into a shared moral project focused on the relational ends of education more broadly.

Conclusion

In short, school as a social institution is a complex web of structure, culture and human interactions that shape people and cultures in turn. Its structures—formal and informal—mirror the wider society, while its internal relations (peer groups, teacher communities and leadership) shape its identity and productivity. A microcosm of society, the school both reflects and has the power to transform, the world through fair and critical practices. In terms of school sociologies, schools as living social organisms are then realized and appreciated, not just as sites of instruction, but also as representations we make to reform the human condition itself. The persistent search for effective schools, done in sociology's light, keeps education a potent force not only for personal development, but also for social solidarity and human fulfillment.

Unit 2.5: Education as a Social Process

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2.5.1 Education as a Social System: Input-Process-Output Model

Education may be viewed as a dynamic social system, operating as an integrated and planned process of interaction for the attainment of specific societal goals. From this perspective, the input-process-output model becomes a useful lens through which to understand the educational endeavor. Educational inputs span a variety of resources and dimensions, such as students with disparate characteristics and abilities, teachers at different levels of quality, the content of curricular materials, the infrastructure for delivery of education (e.g. buildings etc.), and monetary expenditures on educational matters. These inputs are not passive material but active forces that guide the quality and productivity of educational results. The level of process, on the other hand refers to the means and methods whereby these inputs are transformed through education. Methods of instruction, classroom transactions and co-curricular activities, administrative procedures and assessment procedures are all part of the process. During this period, learners are enrolled, knowledge is imparted and skills acquired, social values inculcated. The result of this systemic change is represented at the output stage that could be seen from students' academic performance, social skills, critical thinking ability and moral development. Outputs go beyond narrow individual outcomes and extend to larger societal impacts, for example, the development of a trained workforce, promotion of civic engagement or retention and transmission of cultural values. Applying this model to education reveals the needs for increasing coherence and efficiency at all levels in order to realize outputs that are of high quality, suggesting imbalances or problems in either input or process could result in poor quality outputs. Furthermore, this systems view emphasizes the relationship between educational components and the importance of feedback processes for adjusting and improving system functioning according to societal requirements.

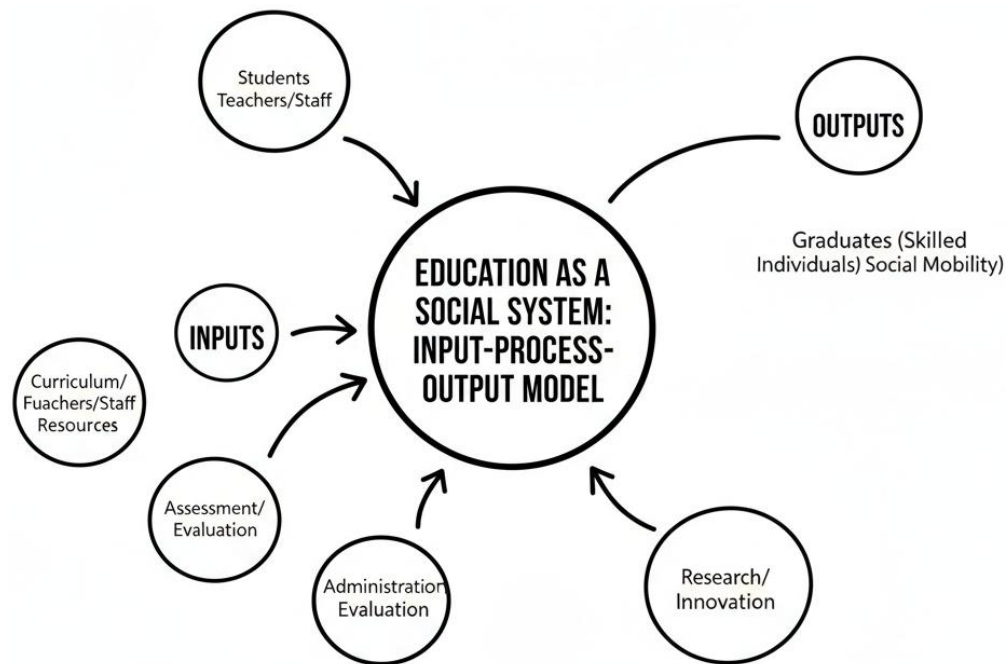


Figure 2.5.1 Education as a Social System: Input-Process-Output Model

2.5.2 Systems Theory Applied to Education: Parsons' AGIL Framework

Despite its limitations, however, the systems perspective offered by Talcott Parsons is a useful analytical tool to account for schooling in the institutionalized context. Parsons argued that every social system must meet four functional demands which he called the AGIL scheme for: (1) Adaptation, (2) Goal attainment, (3) Integration (3), and (4) Latency. Translated into education, the adaptation function consists in adapting the system to outside demands (of the economy, technology or demographic), so that students learn things useful for being a part of society. The achievement of this is by setting specific educational objectives for literacy, numeracy, citizenship and moral uprightness and resource mobilisation to attain the set goals effectively. "Integration" refers to education's role in fostering social cohesion, sharing values and minimizing conflict by reinforcing societal norms and the sense of belonging together. One last concept - latency (also pattern-maintenance) refers to the long-run preservation of cultural values, social roles and institutional processes that are necessary for stability in society. Parsons's structuring draws attention to the fact that learning is not an

activity separate from other activities; rather it is inextricably linked to economic, political and cultural systems. Education assures the fulfillment of functional prerequisites, being in this way conditioning and evolving society. This perspective also emphasizes that there may be reflections of possible oppositions embedded in the educational system, where innovation is combined with tradition and individual diversity should be acknowledged as long as social integration is preserved. Consequently, applying the AGIL model to education enables a much more subtle analysis of how education is both reflective and constitutive of the general social structure.

2.5.3 Education as Socialization: Anticipatory, Primary and Secondary

Education, as a primary tool for socialization takes an individual through stages of integration into what is considered the society's norms and standards. Socialization by means of education operates in three closely related modes: anticipatory, primary, and secondary. Anticipatory socialization is a process where individuals prepare for the roles they will assume in the future by learning the norms, values and skills associated with that position (e.g., children who take on puzzles as practice would be engaging in an anticipatory form of socialization). For instance, young people in vocational programmes or career-related education and work are also socialised to the behaviours, attitudes and competences required by particular occupations as a way of easing their entry into adult social roles. This is primarily concerned with primary socialisation, which most people associate with the early years of school where you learn some basic factual knowledge, some simple social skills and how to express yourself in language - as well as a bit about morality of course. Schools, like families, are key vehicles for imparting habits, routines and normative behaviour that are essential building blocks in the practice of lifelong learning social participation. Secondary socialization occurs at later stages of educational process, when young people face with more complex social reality in high secondary school and higher schools, colleges and universities, where they come into contact with more

diverse groups and specialized knowledge. This is a key period for the learning of social values, professional norms and civic duties, which are necessary to function in institutional and occupational contexts. Together, these sources of socialization emphasize the function education plays in identity formation, behaviours regulation and creating a sense of belonging to society as well as equipping individuals with the tools to deal with life in modernity.

2.5.4 Staff Wheel of Socialization: Family, School, Peers, and Media

Education comes hand in hand with other socializing agencies of which they all uniquely contribute to the birth of present-day individual and collective identities. The family is the initial source of social knowledge and moral values, in terms of discipline, teamwork, cultural standard. In education teachers and schools are formal socializing agents that pass on learning, guide cognitive growth, as well as delivering societal norms for conduct, citizenship and gender roles. Another important socialization force is peer groups, which are particularly influential during adolescence as students negotiate relationships, deal with conflicts and internalize peer norms that shape attitudes, preferences and behaviours (Bandura & Walters, 1963). Peer interactions frequently supplement, and contrast with, formal learning opportunities, serving as informal sites for socialization and exploration. Media, which includes TV, social media and the Internet is a powerful agent of influence at multiple layers: it shapes how people see themselves and others; what they aspire for in terms of looks, career choices or lifestyle; or cultural stories/ narrative around them. Together, these agents work in synergy to shape individual growth, and education constitutes an intersection where the effects of a variety of factors intermingle. The dynamics between these agents may support or even question the lessons and values provided by schools, suggesting that socialization is a negotiated process in today's society.

2.5.5 Education and Social Progress: Modernization and Development Theories

Education has historically been seen as an instrument of social change (Levine) - a view held by "modernization" and "development" theories. One of the primary tenets of modernization theory is that education is a key element in the process by which traditional societies become modern, industrial and democratic ones. Education encourages mobility, promotes the adoption of technology and creates a culture of innovation and productivity by inculcating literacy, scientific temper, rational thinking and civic consciousness. Development theories add another dimension, and stress how the tactics of education play into economic growth, social equity and human capital formations. Education empowers people with the skills and competences that are needed in the labor market, raises productivity while making the community better equipped to deal with social problems. In practical as well as economic terms, education leads to political consciousness, gender equity and public health progress, all of which result in fairer and stronger societies.” Education and social progress are not causally related in a linear fashion; they need carefully planned public policy, just resource distribution for increasing scale of education that talks to pedagogies taking cognizance of the context within which education is delivered, in other words organic theories seem appropriate for how education can lead to strategic transformation. Unless otherwise indicated, education that enables people to learn and internalize knowledge, skills, values and attitudes 13 is not only a catalyst for modernization but also allows communities to take control of their own destiny in a social and economic sense.

2.5.6 Education for Reconstructing and Transforming Society

Education is potentially world making as an identity cannot be every time effaceable in the ideal of education. Social Reconstructionist state that education should promote critical consciousness, participatory citizenship, and counteract structural inequalities. By raising awareness of social injustices and past inequities, by making students aware of environmental issues, education prepares individuals to pursue reform-minded activities and collective problem solving.

Critical orientations to content that focus on critical thinking, social responsibility and ethical reasoning inform this transformative agenda in which students are enabled to imagine other societal arrangements, however but not limited to engaging in democratic decision making. Education can resist oppressive social norms, reduce discrimination and empower marginalized groups by giving them equal access to opportunity to learn. Education is a mechanism of stability and innovation in rapidly changing societies, fostering dialogue, tolerance and civic participation. As a result social reconstruction becomes an educational aim and schools sites not only of understanding the world but of changing it, to create a more socially just, inclusive and sustainable society.

2.5.7 Tensions between Social Control and Individual Development

Yet education, even as it is capable of advancing social good, is fraught and riven by the contradiction between control and development. Schools are machines for order, discipline and the training of docile subjects; in other words, they were mechanisms of social control necessary for a functional society. At the same time, it is education's function to develop individuality, creativity, critical thinking" and "personal growth," which often entail questioning established norms and authority. This double function can lead to some tension, as demand for a single standard of conformity might deny opportunities of innovation and freedom of self-expression, while excessive accentuation on individual autonomy is likely to erode social order. Teachers and policymakers thus face the difficult job of walking a tight rope, in order to develop curricula, teaching methodologies and institutional cultures that stand their ground when it comes to responsible citizens while at the same time reinforcing students' personal development. Understanding and mediating these tensions are of pivotal importance for creating educational settings that are at once socially relevant and individually fulfilling spaces that enable individuals to develop as competent, moral, autonomous persons. More generally, the balance between these two imperatives reflects education's character as not just (as are individual learners) an ambitious agent of action engaged in responsive attempts to build the future and respond to it.

2.6 SELF ASSEMENT QUESTIONS

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MULTIPLE CHOICE QUESTIONS (MCQs)

1. Which of the following is **not** an element of social organization?

- a) Status
- b) Role
- c) Attitude
- d) Norms

Answer: c) Attitude

2. **Folkways** refer to:

- a) Formal laws of society
- b) Informal everyday customs and practices
- c) Religious commandments
- d) Legal norms

Answer: b) Informal everyday customs and practices

3. The **AGIL framework** of Parsons stands for:

- a) Adaptation, Goal attainment, Integration, Latency
- b) Action, Growth, Innovation, Learning
- c) Adaptation, Growth, Integration, Leadership
- d) Authority, Government, Individual, Law

Answer: a) Adaptation, Goal attainment, Integration, Latency

4. **Mores** differ from folkways in that they:

- a) Are less significant in social control
- b) Carry strong moral significance
- c) Are only related to fashion and habits
- d) Are enforced by law

Answer: b) Carry strong moral significance

5. The **nuclear family** consists of:

- a) Parents, children, and extended relatives
- b) Only husband and wife
- c) Parents and their unmarried children

d) Multiple generations in one household

Answer: c) Parents and their unmarried children

6. The **manifest function** of an educational institution refers to:

a) Hidden or unintended outcomes

b) Officially intended and recognized purposes

c) Informal learning processes

d) Emotional bonding among peers

Answer: b) Officially intended and recognized purposes

7. **Institutional interdependence** refers to:

a) Conflict between institutions

b) Cooperative functioning and mutual support among institutions

c) The isolation of institutions

d) The collapse of social order

Answer: b) Cooperative functioning and mutual support among institutions

8. Schools act as agents of **social control and change** by:

a) Ignoring societal norms

b) Promoting cultural continuity and reform

c) Focusing only on literacy

d) Restricting diversity

Answer: b) Promoting cultural continuity and reform

9. **Socialization** in education refers to:

a) The process of acquiring social skills and cultural values

b) The economic role of schools

c) The division of labor

d) The management of institutions

Answer: a) The process of acquiring social skills and cultural values

10. **Educational reconstruction** aims at:

a) Preserving traditional systems only

b) Rebuilding society through transformative education

c) Reducing access to education

d) Promoting elite education

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Answer: b) Rebuilding society through transformative education

SHORT ANSWER TYPE QUESTIONS

1. Define social organization.
2. What are the major elements of social organization?
3. Distinguish between folkways and mores.
4. What role do values play in social organization?
5. Explain the meaning of social institution.
6. Differentiate between primary and secondary social institutions.
7. Mention two functions of the family as a social institution.
8. How does the school reflect society?
9. What are agents of socialization?
10. Briefly explain education as a process of social reconstruction.

LONG ANSWER TYPE QUESTIONS

1. Explain the *concept and meaning of social organization* and discuss its major elements — status, role, norms, and values — with suitable examples.
2. Discuss the *educational implications* of social organization patterns in shaping school culture and student behavior.
3. Analyze the *functions of social institutions* and explain the distinction between manifest and latent functions with examples from education.
4. Evaluate the *family as a primary social institution*, highlighting its role in child socialization and educational development.
5. Describe the *changing family structures* in modern society and discuss their impact on children's education and personality development.
6. Examine the *relationship between school and society* and explain how schools act as both agents of social reproduction and transformation.
7. Discuss the *formal and informal organization of schools* and how each contributes to the overall social climate of educational institutions.

8. Explain the *systems theory approach to education* with reference to Parsons' AGIL framework and its relevance in analyzing the school as a social system.
9. Analyze *education as a social process*, highlighting its role in socialization, modernization, and development.
10. Critically discuss the *tensions between social control and individual development* in education and propose ways to balance both in contemporary schooling.

MODULE 3

Social Structure and Education

Social
Structure And
Education

STRUCTURE

- UNIT: 3.1** Social Groups and Education
- UNIT: 3.2** Group Dynamics in Educational Settings
- UNIT: 3.3** Social Mobility and Education
- UNIT: 3.4** Social Movements and Education - Part I
- UNIT: 3.5** Theories of Social Movements

3.0 OBJECTIVE

- Define and classify various forms of social groups and explain their influence on educational settings.
- Analyze the principles and processes of group dynamics and apply them to classroom and institutional contexts.
- Understand the concept and types of social mobility and examine education's role as a determinant of upward mobility.
- Examine the nature, stages, and impact of social movements on education and vice versa.
- Evaluate major theories of social movements and assess their educational significance and applications.

Unit 3.1: Social Groups and Education

3.1.1 Concept and Meaning of Social Groups

Social groups are basic building blocks of society and fundamental social units in the life of individuals. They are two or more people who have contact with one another, share a sense of identity as "us" or "we" and above all possess to some extent common norms. What is characteristic of a social group, and in this sense constitutes its essential structure, is nothing but the mutual recognition by each of its members that they are one another's immediate others-identity or being-

together. Sociologists point out that social groups are not simply collections of people but organized units in which behavior patterns, expectations, and norms (recall devoted roles) develop. These associations offer participants an avenue for socialization, support, and a channel through which they learn about guidelines and values in the society. It is through membership in a group that people gain how to communicate effectively, learn social and cultural norms, and just feel good - it is the emotional bonds created from being part of something which creates a sense of belonging and attachment. Social groups can be groups of friends, or associations such as clubs, professional organizations, and educational institutions. Put differently, social groups are the mold of individual behavior, are determinant for attitudes and stand as a core context for social life.

Investigation into groups is essential for the understanding of social processes as it is their function to transmit culture, values and norms from one generation to the next. They are also instrumental to the control of behavior through the establishment of expectations and social pressure by e.g. approval or disapproval, sanctioning etc. By belong in a social group, status and acknowledgement can be attained which contribute to one's perception of their self-concept or identity. The relations between members within groups can be symmetrical (i.e. all are of the same status and share some roles) or asymmetrical (e.g. dominance hierarchies weak or strong). In addition, a group's impact also reaches beyond its members, influencing broader social structures through collective struggle, social movements and institutional associations. [15-19] Thus in order to study both the micro-interaction level and macro-level social processes, it is imperative to understand patterns of social groups.

3.1.2 Types of Groups: Primary and Secondary, Formal and Informal

Social groups can be divided by the quality and strength of interpersonal ties among its members. One classic division is between primary and secondary groups. Primary groups involve intimate, personal and enduring relationships. They have a physical element to them, with emotional connection and loyalty,

Pursuit of intimacy. Primary groups include families, intimate friendship groups, and small peer groups. They tend to have a deep and lasting effect on individual personalities, values, and social attitudes as the first groups in which people are socialized. Secondary groups are larger, more impersonal and goal-focused. Interactions in these groups are usually of temporary duration, task-oriented, and less personal. These may include professional associations, work teams, study groups and also civic organizations. Where secondary groups are less personal than primary groups but provide an instrumental function and enable joint activity in more formalized social contexts.

Another distinction is formal and informal groups. Formal groups are organized with established roles, rules and purposes. The membership is generally formalized or acknowledged by the group. Formal groups are like school committees, offices or professional societies. Informal organisation, on the contrary, is a creature of spontaneous social contact or common interests without official approval. They are flexible, self-organizing groups based on mutual affinity, shared history or common interests. Informal organizations can set the social tone for more formal ones and they may reinforce or compete with them. The profound intermingling of primary and secondary, formal and informal groups is indicative of the range and intricacy of social structure; it reveals how in human behavior emotional, social, and working demands can be attended to at one time.

3.1.3 In-Groups, Out-Groups and Reference Groups

Identity in social life is often constructed as a self-identification with discrete types of groups. In-groups are those to which an individual belongs, feels loyalty toward, and identifies with. Individuals who belong to in-group are expected to have the same or similar values and norms, and even behaviors as it is. The in-group serves as an anchor for self-evaluation and comparison. In contrast, out-groups are groups to which a person does not belong and may consider as different, opposing or rival. The in-group/out-group difference can promote group

solidarity, but it also increases prejudices, conflicts and social stress. It is recognized by sociologists that in-group favouritism and out-group prejudice stem from the psychology of group identification, shaping attitudes as well as the behaviours and social relationships between groups.

Reference groups are those groups individuals compare themselves to evaluate their behavior, attitudes, and values. Reference groups, in contrast to the concept of an in-group, do not necessarily refer to a group that the client is related to, but rather which offer comparison or normative standards. For instance, their own classmates with high academic achievement or role models within the professional world could serve as what students consider when working academically and socially towards something. People are influenced by those around them in their decision making, goal setting and identity formation that can push behaviors in discreet but wide-ranging directions. The idea of in-groups, out-groups, reference groups (Hogg, 2001) captures the social nature of identity as people fit into categories and take on norms and values; they develop identifications with ways of doing things.

3.1.4 Characteristics of the Group: Size, Cohesion, Norms and Leadership

There are a few key properties of social groups: size, cohesion, norms, and leadership, which influence the capacity and impact of their actions. Group size influences interaction quality, communication tendencies and groupmember involvement. Smaller groups create close, face-to-face conversation, more interpersonal bonds and more people participate. More established groups, even though they should in theory be more resourceful and diverse, also face greater coordination difficulty and keeping the group together to make sure everyone is participating. As groups become larger and more complex, it is often necessary to formalize roles and delegate tasks in order for group functioning to be maintained. Cohesion is the adhesive force that binds members together and degree to which individual members are committed to this group. Further cohesive groups tend to share a high degree of loyalty, mutual support and

cooperation compared to the low-cohesive, which may experience problem with conflict disengagement and reduced performance. Cohesion Interest group cohesion is affected by shared interests, identification with the group, attraction to other members of the group and norms governing behavior in the group. Norms create predictability and social order; they are shared expectations and rules for behavior of the members. Norms could be formal, for example rules in a formal group or informal like behavioral regulations existing among peers. They are instruments of social control that encourage obedience and suppress discord.

The leadership is significant in directing group tasks, solving disputes as well as encouraging members. Effective leaders translate communicate, moderate conflicts, and guide the group into alignment with its purpose. Leadership may be formal or informal, and it can also be task-oriented or relationship-oriented; all these types of leadership affect group performance and morale. Taken together, these attributes modulate group dynamics, relationship stability and the ability of a group to reach its objectives. The focus on these aspects has allowed us to understand how social groups work, adapt, and shape the behaviors of their constituents.

3.1.5 Influence of Peer Groups in Academic Environment (on Learning and Behavior)

In schools, peer groups are one of the most important influences on students' learning, behaviours and socialization. Peer group Peer groups involve individuals of similar ages or status with whom people regularly engage and interact (e.g., academically, leisurely, socially). They function as micro-cosmos of socialization in which students can acquire communication skills and problem-solving and cooperative strategies. Peer groups also offer emotional support which builds self-esteem and develops the need for rudimentary belongingness that motivates attendance to school activities. Peers may also have a positive influence, promoting academic success, prosocial behavior, and involvement in organized activities. On the other hand, peer pressure can also result in harmful

behaviors such as underachievement, submission to deviant norms and participating in risky activities.

Research suggests that children learn from their peers through discussion, disputation and co-operation. We know, for a fact that students tend to mirror attitudes, study behaviors and also value systems reflected in their peer group. How one is perceived in comparison to peers affects self-perception, aspirations and performance. Educators recognize the value of peer relations, and sometimes design classroom curriculum around peer influence. Peer programs that nurture positive peer mentoring, collaborative activities and peer-mediated learning develop the social and cognitive functions of peers facilitating overall educational experience. 9 An evaluation reported on two forms of which project behavioral outcomes were significant. The processes of peer influence emphasize how social relationships are interlinked with academic development and the extent to which teachers have a role in enabling supportive and inclusive networks among peers.

3.1.5 Cooperative learning and collaborative group work

Both cooperative learning and collaborative group work are instructional models that utilize the influence of social groups to increase student achievement. Cooperative learning is an organized form of group work in which students work toward a common goal with individual accountability and interdependence. This model is based on positive interrelations, mutual aid and collective problem-solving. In cooperative learning everyone is expected to contribute their ideas and skills, with the success of the group at stake in working together to get things done. Skills, such as peer teaching, jigsaw and group discussion that requires higher order thinking and knowledge build up are encouraged. This has been demonstrated to enhance academic performance, develop social skills and create a sense of community in the classroom.

Collaborative group work (a model closely related to cooperative learning) is sometimes less structured and more facilitative, with an emphasis on discussion, decision-making, creativity and the co-construction of knowledge. Students

discuss, debate roles they will take and come up with solutions together, promoting higher level thinking skills as well as metacognition. Interactive learning fosters an environment of acceptance to diversity, tolerance of multiple perspectives, and promotes social skills required for working in a team. Both the cooperative and the collaborative approach aim to change traditional teacher led classrooms into a dynamic student centered learning environment. During this physical distancing period, educators may draw from group-based teaching strategies to harvest the benefits of social interaction, peer assistance and joint accountability that contribute positively to engagement, motivation and overall quality of learning.

Finally, social norms are critical in guiding human behaviors, attitudes and learning. At the very beginning, knowing the idea of group and its types, characteristics, functions will enable to better interpret the regularities related social life and education. Playgroups and cooperative learning models show in their classroom how organized social interaction positively affects cognitive, emotional, and social development while serving as a powerful model of the effect of group membership on individual and societal behavior. Identifying and actively managing group effects in teaching environments promote learning through social interaction, while training students in skills that are necessary for future societal and professional life.

Unit 3.2: Group Dynamics in Educational Settings

3.2.1 Meaning and nature of group dynamics

Group Dynamics An academic and applied field of inquiry devoted to the interactions, forces, processes, and changes among group members and whole groups in particular. The expression had been first used in the 1940s by a social psychologist named Kurt Lewin to denote both "the way we and other people act and react when things change," as Gray described it, as well as "how we study this aspect of human affairs." The heart of the mind group dynamics is based on the premise that a group becomes more than just each person added up; instead, it is interconnected whole in which change in one part affects all others. A group has a certain character, traceable to its multiple aspects, primarily toco-existence and interaction with common purpose. Interdependency implies that the members 'need each other' to work towards the interests of the group, so if one member succeeds or fails everyone else is affected. This shared destiny sets up a structure of forces—psychosocial as well as social—that determines which rules, games and (other) forms of communication are going to prevail. The quality of these exchanges decides whether the group is healthy or not; healthy ones carry on positive interdependence where all members becomes champions for each others' success, unhealthy groups may come across competitive or negative interdependence.

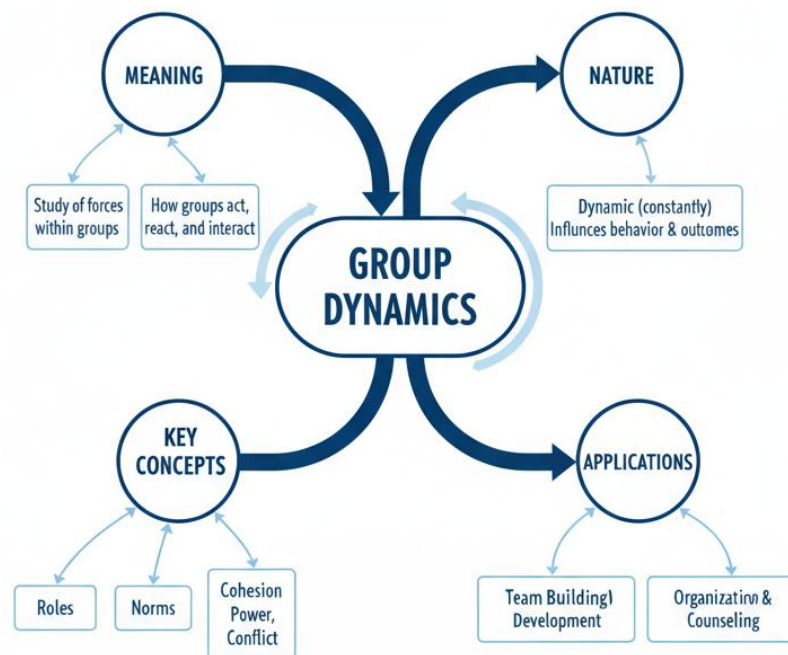


Figure 3.2.1 Meaning and nature of group dynamics

The dynamics of groups also involves the creation and maintenance of roles and norms. Roles are what is expected of a person in front of the group—leader, note-taker, task master—organization and predictability. Norms, on the other hand, are informal rules about behavior and attitude that everyone in the group follows or heeds without having to be told (guiding everything from on-time arrival at meetings to approved methods of hashing out a conflict). Rather, they are the boundaries of behavior; certainly an affirming guide for any group as their formation and embodiment is at the very core of what defines them collectively. Moreover, because the dynamics of groups are always in flux they must be continuously monitored and assessed, not only for communication patterns (how people communicate), but also decision-making processes, power allocation and conflict-management. It is crucial to understand the mechanisms of these processes, especially in educational context - successful learning depends upon students' capacity for effective and respectful interaction. Group size is also a significant factor, directly impacting on dynamics: with smaller groups participation and communication are generally more open and direct leading to

greater cohesiveness and individual accountability; in the case of larger groups, there is often more formality needed in procedures which may result in formation of sub-groups and diffusion of responsibility. Most importantly, though, group dynamics are something of a “chicken-and-egg” scenario, where individual psychology shapes social structure even as the latter shape the former while all operating within a moving target environment.

3.2.2 Grouping and group development: Tuckman progression of phases

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The path of group portrayal is far from being immediate or smooth, but moves towards a known sequence of stages, most well-known articulated in the literature by Bruce Tuckman in 1965 with his four stage model (later modified to five when the final ‘Adjourning’ was added). First Stage: Forming Leaders are highly depended on for direction and guidance; members are anxious, confused, and polite. People concentrate on what the group should do, setting out some fundamental ground rules and thinking about how to tackle the task. Attitudes are cautious and conversation is often superficial, as members feel each other out and search for acceptance. The second stage is Storming, people's characters are generally revealed as some members try to fight for individual roles while others resist task and authority. This is mandatory in order for the group to develop from acquaintances into true working relationships. The leader will be tested, the goals and methods challenged and the structure resisted through a storming phase. The positive management of storming is achieved by tolerance, patience and resolution of conflicts in a constructive way, which consolidates confidence and determines the internal hierarchy.

Norming is the third step, and it's a major one, as for once, a group puts aside its differences and howls in unison. Members overcome their differences, establish roles and procedures, and a strong sense of group cohesion and identity develops. Feelings deepen and an atmosphere of solidarity develops within the sevas. Key to this storming stage is the existence of group norms, which both moderate behavior by imposing regulation but also generate homeostasis that leads to a

temporary period of avoiding conflict in order for the peace to reign supreme. After norming comes the fourth stage Performing, little time and energy are wasted as this stage represents prime performance. The team's structure is sound, and conducive toward task completion. The power moves from relation back to task, members are highly inter-dependent, motivated and possess in-depth knowledge regarding their tasks and can self-manage, deal with complex tasks or co-operate creatively. The only thing that seems to matter is "results," ie the target, and performance measures are through the roof.

The final stage, Adjourning (added later by Tuckman and Jensen), doesn't really apply to other types of groups like task forces, project teams, or educational committees with an end-date (e.g., a student project team at the end of a semester). At this stage the task is over and the group structure disbands. It can be experienced with a sense of fulfillment, satisfaction and pride about the achievement, but also sadness, loss or anxiety (especially among tightly-knit groups). Stages of Group Development (Adjourning) Good closure also requires that the group as such is formally recognized and handled with a structured way for people to part organizationally, so that knowledge gained is passed on to other groups for future work. The significance of knowledge about these stages is its potential for enabling educators to predict behavioural changes in learner groups, to anticipate the storming stage and actively support progress out of this into norming and performing; thereby ensuring learning is maximized.

3.2.3 Cohesion, conformity and groupthink

The concepts of cohesion, conformity and groupthink greatly impact the dynamics of groups. Cohesion, Group: The extent to which a group of individuals has the shared object of feeling attracted to the group and being motivated to remain in the group. It is that which glues them together, ratcheting up the "stickiness" as their bonds gain power by reason of shared attraction to the group's mission or aims, the desire to be a member in good standing (so-and-soan), feelings toward one another and past experience. Members of highly

cohesive groups are usually more productive when group goals coincide with the larger organization's or school's goals, whereas, if a group is highly cohesive around goals that aren't aligned with overtly anti-social purposes, then high group cohesion can be disadvantageous. Cohesion influences communication (it becomes more often regular and open - up), morale (higher), and practitioner retention, as staff sees a greater sense of fit in. But too much cohesion at times can lead to pressure for homogeneity.

Conformity is the process of mannerism with your attitudes, beliefs and behaviors to group norms. It is a strong social mechanism that derives primarily from two interrelated needs: informational influence (the need to be right, and using the group as a source of valid information) and normative influence (the need to be accepted or liked, thereby avoiding punishments or rejection). Conformity is also a good thing at school when it leads to academics, ethics or teamwork. But when they silence valid questions and novel solutions for fear of sticking out and failing to meet a peer-imposed standard of effort, that's where it's problematic. The most archetypal and hyper dysfunctional version of conformity is groupthink: a mode of thinking that people in small groups engage in when confronted with a crowded, isolating, cohesive in-group to which they are strongly dedicated; where the members' strivings to achieve unanimity override the motivation to realistically appraise alternative courses of action.

Groupthink is identified by a number of symptoms – an illusion of invulnerability, collective rationalization, belief in the group's inherent morality – as well as several behavioral responses – stereotyping out -groups, applying direct pressure to dissenters, adopting self-censorship *, fostering an illusion of unanimity and finally developing mind guards who carefully protect the groups' decision-making. Groupthink is damaging in educational and professional endeavors, as it stifles critical analysis, produces bad decisions, and inhibits innovation. To guard against groupthink, leaders and educators can also actively support dissent, appoint a “devil's advocate,” bring in outside experts to

challenge the group or hold a second-chance meeting that allows members to express any remaining

doubts anonymously. Balancing cohesion (essential for group performance) and conformity (a threat to critical thinking) is perhaps one of the most delicate challenges in applied group dynamics.

3.2.4 Leadership styles and influence on group performance

The style of leadership practiced by the nominated or emergent leader in a group is a powerful influence on many dimensions of group processes, including productivity and member satisfaction. Traditional research has indicated three basic styles: autocratic, democratic and laissez-faire. Authoritative leader decisions alone, and generally dictates work methods, limits of authority, etc., have tight control over the group processes; leader uses their own power. Although this approach is very effective during times of crisis or where quick, clear direction is required, in general it reduces morale, creates high dependency on the leader and restricts creativity and ownership from followers, particularly in educational groups for whom developing critical thinking skills is essential. Since such control is exercised in the short-term quality of output is necessarily high, but performance slacks with the absence of control-leader.

In contrast, the democratic (or participative) leader includes group members in both decision making and also way of thinking but still maintains final say and veto power. This style generates an environment of mutual accountable, high morale, innovation and dedication to the ultimate decision. Democratic leadership in educational contexts facilitates student empowerment, when a group decide their norms and how it is to work together. Though the decision process is slower than in autocracy, the commitment and validity of the solution are typically higher and more enduring. The laissez-faire (or delegative) leader generally avoids getting directly involved in the group process. This style is perhaps most relevant when members of the group are experts in their own right, and they take pride in their work. This style may work well with highly skilled, self-motivated

and experienced people that thrive on initiative and innovation. In groups without maturity, focus and identity (which are all rare in student groups), it usually equals role ambiguity, formlessness leading to low productivity, frustration.

Contemporary thought in group leadership has focused on situational leadership, which suggests that an optimal style of effective leadership is not static, but fluidly adjusted to the maturity level of the group and the demands of a given task. For example, a high maturity group (high competence, high commitment) could fare very well under a laissez-faire style but low maturity group (low competence, low commitment) would need more of a directive/autocratic approach to move them forward in the forming and storming stages. So the leader's input is ultimately shaped not by their natural style, but by their capacity to deliberately change that style—coaching or mentoring to delegating—to satisfy the group's changing dynamics stage-by-stage and task-wise along these stages.

3.2.5 Communication and group decision-making

Communication among members is the lifeblood of group dynamics, and the structure of communication patterns plays a critical role in group's effectiveness, accuracy and the satisfaction level to its members. Communication networks are generally classified between centralized and decentralized. Central networks, such as the Wheel or Y-network place an individual (usually who is perceived as the leader) at the centre of information flow. This is a very efficient and fast pattern when solving simple questions covering the base functions as the center figure can gather and spread out information quickly, without overlapping. But it leads to low morale and dissatisfaction among those who fill the periphery, prone at overload and to error when working on not-well-understood situations that are complex and non-routine when they get thrown back into lakes as the central figure becomes a bottleneck.

General decentralized Network, e.g. All-Channel network or Circle network for communication between user are possible when no node acts as a center for

controlling the whole network. The All-Channel (or star) network, where there is direct access between every node and every other node in the system, of course can be the most satisfying organization by fostering high morale, creativity and fullest information flow. This is slower at the basic works because of volume of communication, but far superior to task shifting in solving complex problems as it will pool more varied perspectives and sift through against options thereby reducing huge errors drastically. Now, in an educational environment one typically loses the advantage of a centralized network due to as much participation (from learners) and cognitive involvement during a game.

Decision-making is also part of communication systems. Teams use a wide range of different tactics with unique dynamics. Autocracy Quick decision making but lacks commitment, creativity. Average-based decision (such as voting on individual preferences or taking average) can often result in a lousy "lowest common denominator" solution. Majority-rule decision-making is democratic and faster than consensus, but a dissatisfied minority may foster sub-group formation and future contention. Consensus is the best but it's hardest – requiring roughly that everyone in the group would put their hand up for the decision even if it wasn't exactly what they wanted. Consensus depends on there being a great deal of open and constructive communication—typically done via some kind of decentralized network—and is time-consuming, but will generally lead to best-quality solutions, maximum buy-in, and best ensure that your members also feel satisfied. By understanding the relationship between choice of communication structure and decision-making method, instructors can intentionally create groups to get specific outcomes between speed, quality and group morale.

3.2.6 Implications for education Being part of the group: classroom level applications

The importance of group processes in education goes far beyond mere classroom control, it is the crux of advanced social and cognitive learning. Learning is a social activity, especially in modern pedagogy styles, and the use of effective group dynamics make a set of individuals turn into an efficient learning

community. 1 Firstly, group work when organized in a dynamic manner promotes moving from passive to active learning. Approaches such as Project-Based Learning (PBL), collaborative problem-solving and Reciprocal Teaching naturally demand that students work with material, argue interpretations and explain something to a peer amongst other activities, leading to a deeper learning than individual study alone. This is the peer-to-peer lesson -- also known as the "Elaborative Interrogation Effect" -- that cements in the explainer's mind and illuminates onto the listener.

Secondly, social and emotional skill development largely proceeds through the experimental dynamism of group behaviour. For students to be effective members of a live group they need practice in deploying essential life skills such as empathy, active listening, conflict resolution, negotiation and constructive critique. The group setting is a low-stakes lab for learning to be good citizens and professionals.” Additionally, well-managed groups create the basis for differentiated instruction and inclusive education. In any case, an heterogeneous group is composed of different cognitive skills levels, prior knowledge and learning styles. There is a constant pressure students to use their strengths (e.g., a visual learner will assist language-learner, or detail-oriented student fills in gaps for big-picture one), which scaffolds learning across the spectrum. This also addresses the students’ skill to work with diverse individuals and be able to work among people from varying cultures in the current global workforce.

Classroom applications are many and intentional: the Jigsaw method intentionally arranges positive interdependence by supplying every student with different, crucial information; this design creates a dispersed network of communication between learners to fulfill the task at hand. Think-Pair-Share is a micro-dynamic intervention, which can assist students in transitioning from individual thought (forming) to small-group discussion (storming/norming) and then sharing with the whole class (performing). When group work is intentionally structured, roles (i.e., facilitator, reporter, timekeeper) are delineated and explicit conflict resolution skills are taught, educators can help redirect group norms from passive

conformity to productive critical collaboration making complex content more accessible while constructing valuable interpersonal competencies.

3.2.7 Handling conflict and promoting cooperation in educational communities

Group dynamics always involve conflict. Harmony isn't the absence of conflict, it's knowing how to handle conflict decently. According to an alternative, or method of classification, typology, conflict may be classified as functional (i.e., positive) or dysfunctional (negative). Functional conflict, such as when a task related issue is the focus of discussion or disagreement (like how best to address a problem or how to interpret an historical event), promotes critical thinking skills, innovation and improved quality of decision making. Dysfunctional conflict, most often interpersonal (such as personality conflicts or power struggles), lowers morale, reduces cohesion, wastes time and energy on nonspecific goals - even to the point of destroying a group. To improve the management of conflicts, students need to be taught how to distinguish between disputes about ideas and those about persons.

There are a number of strategies for managing conflicts: avoid (withdrawal), appropriate for trivial issues; accommodate (smoothing), in which one party capitulates, hard when it is the relationship that is more important than the issue; compete (forcing), non-cooperative and appropriate in emergency, compromise, half-win but also half-lose; or collaborate (confronting/integrating) most effective on long-term. Collaboration is facing the issue with your cards on the table, acknowledging what all players involved require and jointly finding a win-win that wholly incorporates everyone's reality. This creates trust, and better relationships.

Educators need to take a proactive role in creating particular group dynamic guidelines so that efficient communication can occur and excess conflict is minimized. First, have a legitimate need for interdependence; the goal should be impossible unless everyone is at least pulling in the same direction. Secondly,

you must also define individual and collective accountability; A defined role is necessary for each & every member in the team to be performed so as to make the group impact possible. Third, teach procedural justice by enlisting groups in setting their own conflict resolution norms (e.g., "when we disagree, we try to listen all the way for one minute before responding"). Finally, create psychological safety — a climate where students feel comfortable taking social or intellectual risks and aren't belittled for saying the wrong thing. By designing tasks for positive interdependence and by offering tools for collaborative conflict resolution, the learning context can exploit group dynamics to positive effect while suppressing their potential negative consequences.

3.2.8 Group dynamics in Teacher Professional Learning Communities (PLCs)

Group process is also important in adult learning settings, especially within Professional Learning Communities (PLCs), collaborative groups of educators who work interdependently and strive to meet mutual goals as practitioners who share a common vision regarding what students should learn. The PLC stands or falls by its own internal relations. A PLC, so defined, seeks to move teacher practice from a lone activity performed in isolation behind closed doors into a collective work pursued by all teachers; such shift cannot occur without a strong trust and psychological safety. Without trust, teachers will refuse to dare when it requires sharing failure, confessing confusion or laying bare a lesson plan that bombed - and isn't everyone else grateful for the lesson learned in the process? The nucleation of the PLC needs to create a culture of vulnerability and non-evaluative feedback in order to move through professional conflict from "storming" and actually begin true "performing."

One of the most important and dynamic variables in achieving practices common to successful PLCs is developing collective efficacy, which is described as the shared perception among team members that they can collectively organize and execute those courses of action required to have a positive impact on student accomplishment at certain levels. This sense of common purpose is a strong

indicator of student success and is formed as the faculty members analyze data together, celebrate collaborative achievements, and move toward interpreting failure in systemic terms rather than personal ones. Shared practice is an emphasis in the group process, where teachers visit each other's classes, plan lessons together and 'de-privatization of practice'. Such exposure naturally results in conformity (emulating what has been established and is high-leverage), as well as productive conflict (arguing about the actual merits of different instructional approaches) which need to be negotiated through democratic, positive styles of leadership that help groups stay focused and respectful.

For organizations and individuals, the PLCs are also a moving target. The pressure to conform can be dangerous if the group norms low-level compliance (e.g. just talking about practical logistics but not questioning pedagogy) or is hijacked by a dominant personality who sets the agenda and discourages creative challenge. The inherent lack of interdependence is another struggle; if teachers are sitting in a room together without working toward a common goal that necessitates collaboration (common assessments, shared student data analysis) the PLC is nothing more than individuals, not an operational group. Strong facilitation is required in order for PLCs to work effectively, as well as well-defined norms for how the group will conduct itself, detailed self-analysis of the process, and a relentless focus on measurable student results that keeps the group's collective energy aimed at improving instruction with a common purpose on achieving for students.

Unit 3.3: Social Mobility and Education

3.3.1 Concept and Meaning of Social Mobility

Social mobility is the ability of individual or groups to move in a social hierarchy and change status. A change in occupation, income and/or education is used as indicators of social mobility. It intrinsically means the ability for persons to change their position in society, whether for better or worse, according to personal efforts, chances and structural constraints. The notion of social mobility is important in societies with stratification systems, where individuals are not fated to the caste they were born but can move between castes. Sociologists stress that social mobility is not limited to an increase in income or wealth, but also encompasses social recognition, prestige, power and access to resources. In contemporary societies, social mobility is typically associated with the notion of equality of opportunity; that is to say, it reflects a belief in a fair competition in which people's life prospects are determined according to their skills and abilities. The indicators of social mobility are both economic (statistics of income and occupation) and cultural: life chances, social networks, and access to cultural resources. Social mobility is important because it allows us to comprehend the bigger picture of inequality, privilege and social justice within a society. It also yields information on the role of institutions, like education and labor markets, in facilitating or impeding upward mobility. To use another phrase, social mobility is essentially a means by which to judge whether or not a society provides its members the possibility of success based on merit and hard work – or instead holds one class entrapped below while keeping the other lording it over.

3.3.2 Types: horizontal, vertical, intergenerational, intergenerational

Social mobility exists in various forms depending on the direction, character, and duration of the movement. Horizontal mobility is the movement of an individual from one position within a social stratum to another position in that same social strata. For example, a class teacher who joins another school may work in a different professional setting but continue to be of the same profession-as well as

social status-to his previous position. What is vertical mobility? Aside transference upward or downward the hierarchy, it can transfer up with Upward Mobility which refers to gain of status and lower with Downward Mobility which means production in the rank. Vertical mobility is usually seen as more significant of a chance in life chances because it changes availability to resources, opportunities, and social esteem. IGM refers to social status changes between the two intergenerations within a family and together reflects how parents' resource (social status) investments may have payoffs for their children. High intergenerational mobility suggests a more meritocratic or opportunity society, in which children's prospects do not depend as heavily on their parents' race-ethnic or immigrant status. Intragenerational mobility, on the other hand, calls for changes in social status during a person's own life while analyzing how personal successes and choices or failures can affect upward or downward mobility. Both IGM and MGM are important for understanding how far individuals can break free from the suction of disadvantage that they inherit. These patterns of mobility are intertwined, and together they comprise the mechanisms which dictate social stratification, acting as a framework for understanding the possibilities and constraints associated with climbing the ladder.

3.3.3 Open and Closed Stratification Systems

Different societies possess open and closed social stratification systems. Caste systems or open systems of stratification that are highly mobile would exhibit far more mobility and where one can move up (or down) with education, qualifications, skills or a lot of effort. In this way, the social preparations for life are more important for a person's career prospects than is family background, so that the possibility of moving up in society becomes much greater and the value of ascribed status much less. Contemporary democratic societies, especially those with open education and professions are taken in relation to the extent open/non-open systems, but rarely they are going so far as to reach terminal openness. In another hand, a closed system of stratification leave hardly any room for the persons to move and limits their social status due to ascribed factors, like

caste, ethnicity, family connections. In these societies, it's all the more tough to move up and (almost) impossible to striate down. Examples include castes as in caste systems or rigid aristocratic collectives wherein social, roles or/and restrictions are fixed and continued to be enforced by normal regulations (and possibly laws). By doing so, the open versus closed systems perspective analyzes the dynamic interaction between structure and agency, demonstrating how social norms, cultural values and institutional settings enable (or constrain) mobility. This understanding of these systems is critical not only for the analysis of the social mechanisms which create inequality but for developing policies intended to promote equality of opportunity.

3.3.4 Social mobility: Factors influencing Education, Occupation, Income, Caste and Gender

Social mobility is influenced to varying degree by a number of factors that operate at both the individual and structural levels. > Education is commonly acknowledged as the foremost agent of mobility, since it offers knowledge, skills and titles/grades that enhance employability and social position. Higher level of education is generally associated with greater occupational opportunities, income levels and social status.it allows movement from one social class to another. Occupation and income are also key, because jobs provide not just financial means but also social status and networks. Professional careers in medicine, law, or engineering, for example can both increase household income and offer social prestige while low paying work or informal employment may constrain upward mobility. Inherited social characteristics such as caste and ethnicity play a large role in mobility in societies with entrenched hierarchies, wherein personal access to education, professional positions, and social capital is restricted for disadvantaged sections of the population. Sex continues to be a recurring one, as a wealthy and influential woman is simply not the norm in many societies due to social mores and discrimination that restrict their movement, which limits career opportunities, earning potential, and social influence. But over and above these, as some of the literature we've looked at suggests, geography is a major

determinant; it's also family and cultural background, social capital (connections), which all determine sort of mobilities. The joint impact of these factors represents what individuals can achieve that is well above their initial social position, and illustrates the structural inequalities that remain deep even among meritocratic societies.

3.3.5 Education as an instrument of social mobility: meritocracy debate

Education is frequently celebrated as the primary medium for social mobility, a mechanism by which people can climb up the social ladder. Through learning, training, and certification processes education prepares people to enter the labour market and to achieve better social conditions. The idea of meritocracy seizes upon the view that educational qualifications should be the predominant factor in social success, and that this rewards effort and skill rather than social background. But the meritocracy debate keeps pecking at the tension between aspiration and reality. Literacy critics say that educational systems, despite the veneer of mobility, in fact produce and reproduce social inequalities. Even in a country with some of the finest schools and colleges anywhere, access to great education continues to be uneven, as the children of wealthier or more connected parents benefit from attending better schools, courses and extracurricular programs. On the other hand, people from less advantaged backgrounds are confronted with systemic obstacles such as underfunded schools, lack of mentorship, and social stigmas. Education, therefore, in principle can open paths for upward mobility, but not in an abstract vacuum; rather the incremental mores and unequal opportunities stymie its life-changing potential. For all these limits, education remains paramount in policies focused on increasing mobility, with reforms aimed at equity, inclusion and meritocratic opportunities as a means of ameliorating intergenerational inequalities and increasing life chances.

3.3.6 Education and Social Reproduction: Bourdieuan theory of Cultural Capital

Cultural capital Pierre Bourdieu's concept of cultural capital offers a trenchant view of education and social mobility, one in which schools more often serve as agents of social reproduction than they do equalisation. Cultural capital refers to the cultural knowledge, skills, habits and dispositions that individuals possess due to their family and socialization (Bourdieu) that impact their success in educational settings. Families rich in cultural capital can more easily maneuver through schools and bestow on children fluency, study habits, and social skills to which the system responds positively. As a result, children from advantaged families are more likely to be high-achieving scholars, hold prestigious degrees and occupy high-prestige jobs – reinforcing existing social hierarchies. Bourdieu separates cultural capital into three forms: embodied (defined as long lasting dispositions and skills), objectified (cultural goods, material things) and institutionalized (the official acknowledgment of one's competence). Schools are not neutral meritocratic playing fields; they reward instead the cultural capital of the dominant groups while bankrupting marginalised students & whether from working-class and/or minority backgrounds. This interpretation complicates reductive understandings of education as a mere form of mobility and reveals the subtle ways social structures condition educational dynamics and perpetuate inequality. And it emphasizes the importance of educational policies that acknowledge and address those structural biases so that mobility can be more truly equitable.

3.3.7 Limitations on Mobility: Glass Ceiling, Sticky Floor, Educational Inequality

There are theoretical avenues to mobility, but multiple structural deterrents block that possibility. The “glass ceiling” indicates invisible barriers, which prevent women and members of minority groups from reaching upper managed levels even when they are equally qualified and have similar levels of performance. These barriers can be discriminatory hiring policies, unidimensional

assessment rubrics, and well embedded organisational cultures that privilege the majority. The “sticky floor” phenomenon extends this notion, characterizing situations that hold disadvantaged people in low paying, low status or unstable employment so they cannot move up no matter how hard they try or what their abilities are. Another significant barrier is educational inequality, since inequalities in school quality, resource deficiencies and teacher effectiveness minimised the chances of success for students from disadvantaged backgrounds. These barriers interact with each other to produce a compounding disadvantage that, in turn, makes it difficult for individuals from particular backgrounds to climb the social ladder and ensures inequality continues from one generation to the next. Meeting these challenges will require specific interventions that remove structural barriers, develop inclusive practice and ensure access for all to training and professional development. A better understanding and more honest engagement with them is critical to moving toward a fairer one.

3.3.8 Policies for Equity of Education and Social Mobility

A variety of policies have been devised by governments and institutions around the world in an effort to promote equity within education and to increase social mobility. “Positive discrimination” or “reservation” politics aim to make more affirmative opportunities available for the historically underprivileged communities in institutions of higher learning and jobs. Scholarship, need-based grants, and free tuition programs lower the economic barrier to entry by paving way for students with lots of potential coming from low-income families. Early childhood education strategies, as well as inclusive curricula and remedial interventions, are intended to address some of the disadvantages that accrue before children begin formal schooling. Training of this kind channels a joint of alternative way of mobility in the education, namely for people not located on academic track. Moreover, labour market and workplace level interventions as well as measures aimed at promoting diversity complement educational interventions overcoming female barriers to career advancement, such as the glass ceiling and occupational segregation. Integrated efforts focused on

education, social welfare and economic opportunity have been most successful in promoting upward mobility, underscoring the need for comprehensive public policy. Through relaxing structural barriers, and through improving access to high-quality education as well as creating inclusive labour markets, these policies seek to translate the idea of meritocracy into reality in terms of improvements in life chances for disadvantaged groups. The ultimate objective is to prompt a society in which anyone can get ahead on merit rather than being hogtied by the accidents of birth, thereby enhancing both social justice and efficiency.

Unit 3.4: Social Movements and Education - Part I

Social
Structure And
Education

3.4.1 Concept, Meaning, and Characteristics of Social Movements

Social movements are joint attempts by individuals or groups of people to either advocate for, or to fight against social change. They arise when individuals perceive something in their society as an injustice, inequality or situation that needs reform and they marshal resources to do something about it. In contrast to single or isolated instances of protest, social movements run for long periods — and often include some form of organization and sometimes a shared agenda. Social movements, at their core deal with issues of structure and agency, drawing attention to the extent in which groups have agency thus enabling them the capacity to change social policies and institutions. In social theory, a social movement is a loose organisational structure that can be regarded as 'a collective anywhere from two people up to the local and national level' or more? of organisations in which people are motivated in some degree to take action on an issue. It is not activism, but the dreams, anger and identity of a piece of society yearning for change.

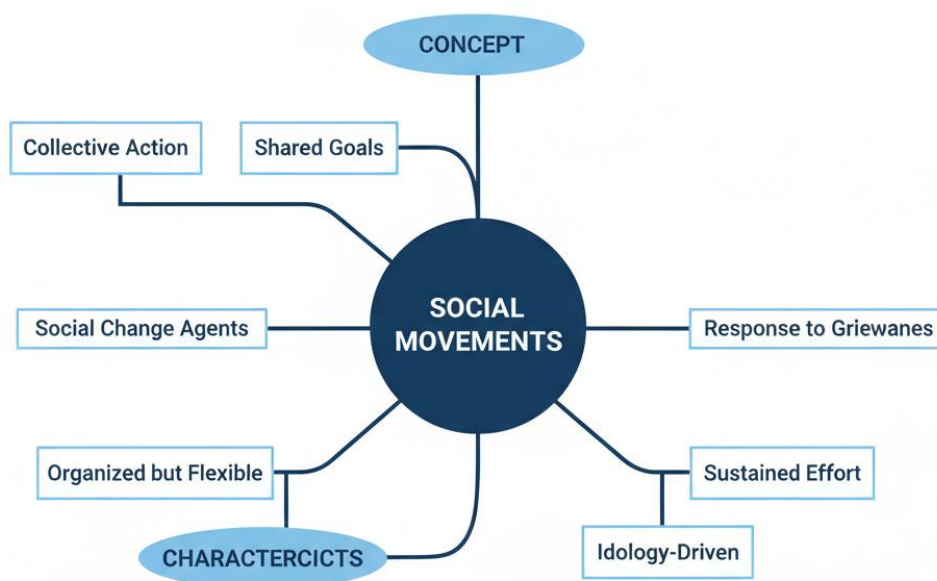


Figure 3.4.1 Concept, Meaning, and Characteristics of Social Movements

Social movements are defined by collective action, common identity, a sense of continuity and networking. Collective action means people unite around a common goal, and in many cases they develop a sense of solidarity that builds the movement. Shared identity Sociology shared ideology gives the movement legitimacy, goals and reduces ambiguity for participants. Continuity is what separates social movements from one-time or ad hoc events, which don't necessarily imply meaningful social change. Organisations Social movements are generally organisations that have the capacity to be flexible and can change tactics depending on the opportunities and constraints coming from society or a specific political context. Social movements in themselves also emerge to address societal grievances, economic inequality, and political repression which demonstrates the dynamic between society and social mobilization.

3.4.2 Kinds: Reformist, Revolutionary, Resistance, Alternative Movements

Social movements vary in work, aims, and function, and they have been given various names such as reform, collective behavior, methodological movement. Reform movements work toward partial changes in the existing system and its norms, striving for improvements rather than fundamental alterations. They play a role in public affairs according to formal and informal systems of social responsibility advocating for better laws, institution institutions and the system combination or adjustment. These might range from campaigns for women's suffrage and reform of labor laws to environmental controls. Such reformative movements are generally involved in lobbying, advocacy campaigns and sensitization programs to solicit support of authorities and masses.

Revolutionary means, on the other hand, aspire for a thorough overhaul of any given social, political or economic system. Such movements threaten the underpinning of society and often dare to conceive an entirely new order replacing that which is. Revolutions may be violent or peaceful, depending on circumstances, and they demand mass mobilization to achieve their ends. Historical illustrations are Bolshevism in Russia and anti-colonial movements

which have achieved national independence. Why revolutions are threatening Collapse Revolutionary movements are born of violence, when historical institutions become hostage to someone who seeks to alter them, rather than treating the institutions as a means by which change is slowly schematized.

Situations of perceived oppression, discrimination or exploitation have been specific triggers for resistance. They are efforts to protect established rights, cultural identities or social practices from disparagement or deterioration. Such movements are mostly generated among the marginalized people, indigenous groups or minority populations suffering from systemic prejudices. Movements can resist in the form of protests, civil disobedience, strikes for legal protections or for social, political or economic rights.

Counter-movements emphasize individual or personal transformation, rather than changing society as a whole. They may induce reform to lifestyle, politics, religion, or anything else highly esteemed but not yielding expected rewards, such as attempts to make the rich get richer and poor to become poorer. Among the examples are environmental lifestyle movements, wellness movements, or communities advocating sustainable forms of living. Alternative movements emphasize the power of social activism to shape individual awareness and, through long-term accumulation, lead to broader societal change.

3.4.3 Phases of Social Movements: Emerging, Coalescing, Bureaucratizing, Declining

In the typical development of a social movement, identifiable stages can be discerned which express its history and growth – or at least show what ought to develop. The first is emergence, which is when a social problem or grievance is initially recognized. This phase, awareness among affected people is raised who often conduct small scale or informal form of protest to express their disgruntlement. Chapter 1) In this sense, EFPs have few resources available, little formal organization and a small number of attendances at its events but lays the seeds for more structured activism.

Cohesion This is the period in which the movement begins to grow and gain strength, resources, and focus. Strategists make plans, demand things, and build following by outreach programs, promotional activities, and coalitions. Attention from the media, popular support, and endorsement of important figures can help to raise the profile and credibility of a movement. This stage is important as it reinforces the collective identity of the movement, increases group solidarity among participants and helps to position a movement for impact on social norms and policies.

This process of bureaucratization arises when social movements institutionalize their practices as a way to ensure longevity. Relations of command, administrative activities and resources management mechanisms are created to facilitate. Although bureaucratization introduces more stability into an organization, it may foster contradictory resolutions or create hierarchical resentment and sap the initiative of rank-and-file local members. Organizations must consider the scale and nature of their structures to maintain focus and openness to shifts in local contexts.

The third stage is that of decline, evidence of the waning of a social movement, which may be occasioned for a number of reasons. Deterioration can follow the success of a movement or policing by legal authorities, internal splintering, or loss of public support. Movements can also transition out of mass mobilizations and into social institutions, advocacy organizations or political parties that retain some pull. Decline does not mean failure; it means that social activism is dynamic and there are changes in what people do when the opportunities available for action and the actions taken together generate change.

3.4.4 Social movements and educational change: historical examples

In the history of education, social movements have been a fundamental factor in influencing both structure and policy. The call for equitable access to education, changes in the curriculum and inclusiveness in learning environment have been based on collective agitations in many societies. The U.S. civil rights movement

of the mid-twentieth century is a case in point. Activists and students organized to protest racial segregation in schools, resulting in landmark court decisions including *Brown v. Board of Education*, which ruled that segregation was unconstitutional. What is more, this movement altered legal structures and the way equality and education are perceived in society.

Likewise, feminist advocacy has had a profound effect on education through the fight for gender equality, exposure and challenging of discrimination and culturally specific curriculum design. Coeducation, access for women to higher education and changes in the curricula have been variously achieved by continued activity of feminists. Outside formal education, social movements supporting literacy campaigns, adult education and learning programs for community development appeared to deepen this democratization.

Vocational education and technical training have been historically impacted by labor movements, which demand skill development to be directed toward rights and economic participation among workers. In the post-colonial situation, nationalist movements generally included educational change as a vehicle for creating civic identity and national consciousness and for promoting social integration: it was, in other words, an aspect of nation-building. These examples serve to demonstrate how schools respond to and resist inequity and contribute toward change, as well as the role of social movements in catalysing this change through inclusions/s-based policy agendas and progressive educational environments.

3.4.5 Education and Mobilizing for Social movements

Education in itself acts as a great mobilizer of social movements, being used as an arena for consciousness-raising and subsequently collective action. Schools, colleges and universities are sites for interaction with ideas, the formation of critical thinking habits and for learning about social, political and economic realities. People with more education are in general more likely to perceive social injustice, oppose authority and organize themselves politically. Historic evidence

seems to suggest that a high literacy rate and the availability of good educational facilities lead to more lively social movements, as knowledge enables citizens make demands that improves livelihoods, devise strategies and mobilize resources effectively.

The campus as hotbed of activism Educational institutions also functioned as incubators for movements. Content and pedagogy and school culture can either confirm old hierarchies or challenge people to think critically about social issues. Circulating progressive sensibilities, civic knowledge and opening up the world's perspectives help produce a generation of intelligent citizens who can launch and maintain movements. What's more, education allows networking, communication and organization- the basics of effective group action. Therefore, education and social movements have a symbiotic relationship in that while movements demand change from the educational system, education empowers people with tools to critiquing injustice and agitating for social transformation.

3.4.6 Student Protest Movements And The Impacts Upon Educational Policy

Student activism falls in the category of social movements that concern individuals – whether they are students, academic staff or other participants. The history of student mobilization has demonstrated its power in transforming reforms, in democratizing the governance of schools and universities and to promote wider social change. The 1968 French student protests are an example of how students can drive changes both in academic programs and in national political debates. While chanting the slogan Call for reform of education and received a decision, More participation in deciding Such as social life etc., students had effect on normalization with asserting freedom of speech.

In the U.S., anti-war and civil rights movements certainly drew significant student participation: campus networks were used to organize protests, sit-ins, and education work. These actions resulted in changes in policy regarding racial integration, academic freedom and campus governance. And in India too, it is the

youth that has led student movements for affordable education, reservation policies and better infrastructure exposing how the potential of their young citizens to shape public policy and institutional culture.

Student-led campaigns frequently blend grass-roots activism with traditional advocacy, engaging in petitioning, protesting and offering policy recommendations to get their demands met. Effects on educational policy The influence on prevailing policy may be immediate (fee structures, exam systems, admission criteria) or long-term (student unions, democratic management of schools and participatory learning). In addition to advancing institution-level reform, student activism also helps to promote the awareness of more general social problems such as gender equality, environmental protection and social justice, which further extends the impact of educational activism beyond education into society at large.

Finally, social movements are seen as an important force driving both society and education. They develop as a result of shared grievances, act through institutionalised phases, stretch across diverse types such as reformist, revolutionary, resistance or alternative. In the past, social movements have been used to shape educational policies and practices that expand equal access and highlight diversity within the curriculum (particularly for minority learners), while education also serves populations with knowledge bases, skills, and capacity for developing critical consciousness for activism. School movements in particular discloses organized youth participation as a force that moves educational establishments and social values. With consistent mobilization, advocacy and ingenuity, social movements are remaking educational dynasties and serving to transform the entire society.

Unit 3.5: Theories of Social Movements

3.5.1 Relative Deprivation Theory: Gurr, Ranchman, and Collective Grievances

Relative deprivation theory is a basic assumption that serves as linchpin for the sociological analysis of social movements and collective behavior. The argument is based on the belief that social unrest and mobilization are driven not by absolute deprivation but rather by a relative one; i.e. a feeling of being deprived compared to others or in terms of your expectations. Ted Gurr, co-author of the theory, has said that political violence and social rebellion result from real or perceived imbalance in what people think they deserve and what their government (or other leading bodies) actually give them. Gurr stressed the psychological components to deprivation, discussing frustration and anger when people or groups feel deprived unjustly. Likewise, Runciman brought subtlety by differentiating “egoistic” and “fraternal” relative deprivation. Personal deprivation is the subjective disadvantage at individual level; fraternal deprivation is when one feels the group as a whole be deprived in comparison to other groups. This distinction can provide an understanding why some complaints result in individual frustration at things never changing, while others lead to protest. Relative deprivation theory also stresses the subjective and comparative character of dissatisfaction, pointing out that knowledge of a disparity with others or indignation at an injustice is often one of the factors spurring mobilization. As Cvetkovik and Brown (2017: 4) articulate, “grievances become most salient when they are seen as unfair, illegitimate and avoidable” which fosters psychological predisposition towards group activity. Within this perspective, social movements are seen as an expression of accumulated frustration on the basis of discrepancies between expected and actual versions of reality that mobilize organized resistance. The theory has been influential in accounting for why oppressed groups, students and other subpopulations participate in protest activities by stressing how the emotive reaction to inequality is frequently critical to collective mobilization (Jost et al., 2004).

3.5.2 Applied to Educational Discontent and Reform Movement

Relative Deprivation Theory has been widely used in the study of educational discontent and protest movements. Schools, by definition, are inherently unfair in how resources and opportunities are allocated and that fairness for students, teachers, and communities is an issue. For example, stunted/underprivileged students from poor or disadvantaged areas may have a low opinion of themselves compared to privileged ones from better educational set-ups. This sense of standing-down can engender frustration, resentment and a cry for reform. A historical case, the demand of students to access paid high quality higher education, change of curricula and elimination for discriminatory practices demonstrates the role of relative deprivation for mobilization. Teachers and school personnel, as well, might even organize around concerns of insufficient compensation, absence of professional growth opportunities or unfair administrative practices thus proving the mobility of the theory to workplace and institutionally-based settings. Educational relative deprivation is not only a matter of material resources, but also relates to non-material issues such as status recognition, respect and participation in decisions. The theory therefore accounts for the tendency of groups in educational contexts when they see themselves as unfairly treated to organise into movements with a structural-diminishing aim. Such movements range from demands for inclusive policies and affirmative action to access to information technology, pedagogical changes - forms of action-building generated by a sense of relative deprivation that encourages and legitimizes collective behavior (Levi-Minzi 2002:85-86).

3.5.3 Resource Mobilization Theory (McCarthy, Zald, and Organizational Resources)

Relative Deprivation Theory explores the psychological basis for collective action, while Resource Mobilization Theory provides a complementary emphasis on structural and organizational aspects of social movements. Made popular by John McCarthy and Mayer Zald, this theory claims that the effectiveness of social

movements rests upon successful mobilization (i.e. acquisition), deployment, and organization of resources[iii]. These resources that are drawn on by civil society actors can be physical and monetary – for example infrastructure, funds or communication technologies – as well as immaterial such as leadership, knowledge, networks and legitimacy. Under this view, grievances alone do not lead to a social movement that lasts; resources and use of them are necessary. The theory emphasizes the function of formal organizations—advocacy groups, unions, and non-governmental organizations—in organizing collective action, working out logistics, and maintaining constancy over time. Furthermore, resource mobilization highlights the value of professionalized leadership, strategic organization and making alliances with like-minded individuals within political and social institutions. In the world of education, this theory helps explain what separates successful school reform measures from those that bomb. Throughout the world student movements, teacher unions, education advocacy networks - depend on material resources, institutional power and forums of discussion to motivate constituents, protest and sway policy. By emphasizing the practice of organization, Resource Mobilization Theory highlights that social movements are more than just random outbursts of grievance – they are deliberate actions which make use of pre-existing organizations and networks in order to achieve their goals.

3.5.4 Political Process: Political Opportunities and Social Movements

PPT extends the analysis by including the wider political context in which mobilisation takes place. This theory contends that social movements are not only a reaction to grievances or availability of resources; they must adapt strategically to the political opportunity structure if they hope to be successful. Central to this position is the notion of political opportunity structures -the degree of openness, stability and responsiveness among political institutions to demands from social groups. Movements are also more likely to arise and gain traction when the political process shows openings, like internal divisions within a governing regime, changes in policy priorities or moments of elite instability. Political

Process Theory also focuses on the role of mobilizing structures, framing processes, and collective identity in the structure of social movements. For education, this theory explains why certain reform movements resonate in particular political contexts and others do not. For instance, an inclusive education policy or increase in access to higher education is often implemented at a time of political openness, the encouragement of powerful interest groups, and harmony with social values. The theory emphasizes the strategic engagement with policy makers, mobilization of public opinion and making use of institutional spaces which are crucial to successful educational movements. Through locating social movements in a changing political environment, Political Process Theory combines analyses that recognize structural, psychological and strategic aspects in collective action to provide a broad range of perspectives on why and how educational reforms appear.

3.5.5 New Social Movement Theory, Identity, Culture and Post-Materialis Values

NSM theory indicates a shift pertaining to the sociological understanding of collective action compared to previous theories on social movements which focused primarily or only on economic and material grievances. Developed in the late 20th century, this theory stresses the importance of identity, culture, and post-materialist values in explaining new social movements. According to academics, contemporary movements are less focused on economic redistribution or political power, and more with issues such as personal identity, the environment, gender definition and national pride. Identity construction is central, as people mobilize to form around common experiences, social groups and collective cultural narratives. In educational settings, these types of movements have included those that campaign for inclusivity in education (such as one that promotes multicultural curricula with an emphasis on LGBTQ+ rights) and the incorporation of global and environmental awareness into pedagogy, policy making, or administration by using the insights brought to them via discourse. They are frequently linked to the undermining of established norms, the

recognition of marginal identities and to the enunciation of values beyond material sharing. The culture and post-materialist focus turns on the changing character of education activism in which symbolic-symbolic or expressive concerns — e.g., representation, dignity, epistemic justice — is as significant as more traditional policy/resource oriented outcomes. This view also emphasizes how educational movements are deeply embedded in wider social discourses and demonstrates that constructions of cultural consciousness, identity politics, and morality inflect mobilization tactics and outcomes in the present era.

3.5.6 Educational Trends in Modern Society: Case Studies and Examination

Recent society offers an abundant method of how the social movement theories can be applied to educational changes. The nexus between relative deprivation, resource mobilization and political process theories endures as the global campaign for inclusive education, student protest movements against high tuition fees, and actions on equitable access to digital learning resources illustrate. For example, free and low-cost college student mobilization in the United States can be understood as a demand for economic justice and relative deprivation; rights claims by teachers are often based on resource mobilization through professional networks and union organizing. New Social Movement Theory is evident in movements advocating diversity, equity, and inclusion in schools that are motivated by identity, culture, and post-materialist values. This account leads to several conclusions about movements: grievances are actionable upon their collective perception, strategic mobilization and resources management bring actors to continue the struggle, and political and institutional context position them as transformative or accommodative. Additionally, in an era of globalization and connectivity via social media, present-day educational movements are “transnationally networked” (Calvani et al., p. 382), with potential policy effects operating at multiple levels internationally—from local school boards to national ministries of education. These movements not only respond to specific material

or structural issues, but also promote wider cultural and social change, denoting the multiple dimensions of educational activism in contemporary times.

Social
Structure And
Education

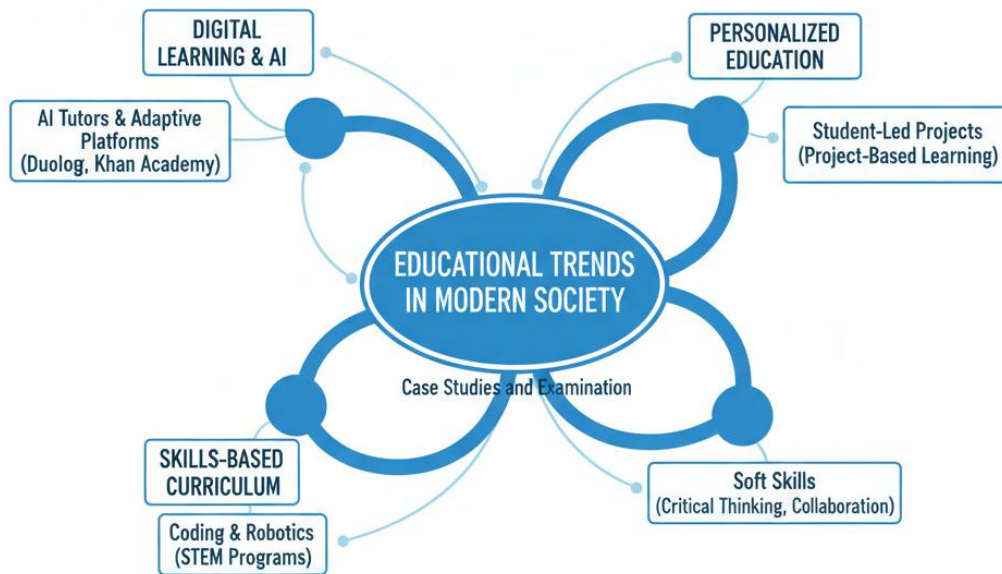


Figure 3.5.1 Educational Trends in Modern Society: Case Studies and Examination

3.5.7 Comparing Social Movement Theories

Through a comparison of models of social movements, this paper also illuminates the relative virtues and shortcomings of each model. RD Theory is a useful tool for understanding the psychological causes of discontent, and why perceptions of inequality and injustice lead to mobilization. But it is not so strong when it comes to explaining the structural and organizational aspects that keep long-term movements ticking over. Resource Mobilization Theory attempts to remedy this shortcoming by highlighting the importance of material, human and organizational resources, but it may underestimate the impact of grievances and identity as sources of motivation. Political Process Theory reconciles these dimensions by locating movements in fluid political contexts, a synthesis of structure and strategy, however it may overemphasize external dimensions at the expense of organizational resources and dynamics, or cultural factors. New Social Movement Theory supplements these by emphasising identity, culture, and post-

materialist values and helping to understand movements motivated primarily by symbolic and expressive aims rather than strictly economic or political grievances. When brought to bear on educational movements, this synthetic view opens up the possibility of reading successful efforts at reform as structured scenarios that are grounded in a combination of injustice, resource mobilization, careful exploitation of political process and solidarity across cultural resonant and identity based rhetorics. Taken as a whole, these theories offer an expansive analytical architecture of the origins, growth and consequences of social movements in education — efforts that compress the complexity and contingency of collective endeavors but rather are embedded within a constellation of intersecting elements that enable significant social and institutional transformation.

3.6 SELF ASSESSMENT QUESTIONS

Social
Structure And
Education

MULTIPLE CHOICE QUESTIONS (MCQs)

1. Which of the following best defines a **primary group**?

- a) A large, impersonal association
- b) A small, intimate, face-to-face group
- c) A temporary business group
- d) A formal organization

Answer: b) A small, intimate, face-to-face group

2. The concept of **reference group** refers to:

- a) A group to which one belongs
- b) A group one aspires to belong to or compares oneself with
- c) A hostile group
- d) A group of leaders

Answer: b) A group one aspires to belong to or compares oneself with

3. According to **Tuckman's stages of group development**, the final stage is:

- a) Forming
- b) Storming
- c) Performing
- d) Adjourning

Answer: d) Adjourning

4. **Groupthink** occurs when:

- a) Group members freely express dissenting views
- b) Group members conform to maintain harmony, suppressing critical thinking
- c) Leadership is absent
- d) There is competition among subgroups

Answer: b) Group members conform to maintain harmony, suppressing critical thinking

5. **Vertical social mobility** refers to:

- a) Change of residence without status change

- b) Movement up or down the social hierarchy
- c) Change between peer groups
- d) Generational differences in occupation

Answer: b) Movement up or down the social hierarchy

6. **Bourdieu's concept of cultural capital** explains:

- a) The financial capital of educational institutions
- b) The inherited cultural assets that influence educational success
- c) The economic inequality between nations
- d) The physical resources of schools

Answer: b) The inherited cultural assets that influence educational success

7. The **Relative Deprivation Theory** is primarily concerned with:

- a) Availability of resources
- b) Perceived gap between expectations and achievements
- c) Class conflict
- d) Political power

Answer: b) Perceived gap between expectations and achievements

8. **Resource Mobilization Theory** focuses on:

- a) Individual frustration
- b) Availability and organization of resources for social movements
- c) Class-based revolution
- d) Political corruption

Answer: b) Availability and organization of resources for social movements

9. **New Social Movements** are distinct because they:

- a) Focus mainly on economic redistribution
- b) Emphasize identity, culture, and values
- c) Are always violent
- d) Lack leadership

Answer: b) Emphasize identity, culture, and values

10. The **glass ceiling** refers to:

- a) Physical barrier in classrooms

- b) Invisible barrier preventing women from reaching top positions
- c) Class-based housing division
- d) Educational hierarchy in schools

Answer: b) Invisible barrier preventing women from reaching top positions

SHORT ANSWER TYPE QUESTIONS

1. Define *social group* and mention two of its main characteristics.
2. Differentiate between *primary* and *secondary* groups with examples.
3. What is meant by an *in-group* and an *out-group*?
4. Explain the educational significance of *peer groups* in schools.
5. What are the stages of group development according to *Tuckman*?
6. Define *social mobility* and list its main types.
7. What is *cultural capital* according to Pierre Bourdieu?
8. Distinguish between *reformative* and *revolutionary* social movements.
9. What does the *Resource Mobilization Theory* emphasize?
10. Explain the relevance of *education in promoting social mobility*.

LONG ANSWER TYPE QUESTIONS

1. Explain the **concept and classification of social groups**. Discuss how group membership influences student learning and classroom behavior.
2. Discuss the **role of peer groups** and **collaborative learning** in educational environments. How do these groups shape academic achievement and social development?
3. Examine **group dynamics** in educational settings. How can teachers apply group dynamics principles to foster cooperation and manage classroom interactions?
4. Analyze **Tuckman's stages of group development** and their educational implications for student teamwork and project-based learning.
5. Define **social mobility** and discuss its major types. Illustrate how education functions as a key instrument of upward mobility in modern societies.

6. Critically examine the **relationship between education and social reproduction**, referring to Bourdieu's *cultural capital theory*.
7. Discuss **barriers to social mobility**, including gender bias, caste, and economic inequality, and suggest educational strategies to overcome them.
8. Explain the **concept, types, and stages of social movements** with examples of movements that have influenced education in India or globally.
9. Compare and contrast **Relative Deprivation, Resource Mobilization, and Political Process theories** of social movements. Highlight their relevance to educational reform.
10. Analyze the features of **New Social Movements** and discuss their implications for education as an instrument of identity formation and social transformation.

MODULE 4

Socio-Cultural Change and Education

Socio-
Cultural
Change And
Education

STRUCTURE

UNIT: 4.1 Understanding Culture

UNIT: 4.2 Cultural Processes and Education

UNIT: 4.3 Social Change and Cultural Change

UNIT: 4.4 Cultural Intelligence

UNIT: 4.5 Recent Trends in Cultural Studies and Education

4.0 OBJECTIVE

- Define **culture**, identify its components, and analyze its relationship with education.
- Examine **cultural processes** such as diffusion, assimilation, and acculturation, and evaluate their educational implications.
- Understand **social and cultural change**, their causes, factors, and theories, including the concept of cultural lag.
- Explore the concept and components of **cultural intelligence (CQ)** and apply it to multicultural and inclusive educational settings.
- Analyze **recent trends in cultural studies**—including globalization, digital culture, and postcolonial perspectives—and their influence on education.

Unit 4.1: Understanding Culture

4.1.1 Concept, Meaning, and Definitions of Culture

Culture is one of the most significant and intricate ideas in the social sciences, constituting one of the “unsolved problems” (Brown & Fraser [1979] 2002:14) and being at the center of anthropological and sociological study. The concept of ‘culture’ is itself rooted in the Latin word “culture,” meaning tilth, or that which is cultivated in the soil, and has expanded to include cultivation of the human

mind and society. More broadly, culture is the full range of "unlearned" human behavior: our thoughts, beliefs, values, patterns of communication and practices that are shared among members of a community or group.

Culture was defined as early as 1871 by the classical anthropologist E.B. Tylor: "culture is that complex whole which includes knowledge, belief art, morals law custom and any other capabilities and habits acquired by man as member of society". This definition also made culture a learned behavior, not an inherited one, which focused on the social rather than the biological. Tylor's formal definition of culture is still widely recommended because it serves as a useful category for the study of religion and, more generally, as Tylor himself has said, it was the first part of anthropology that could be treated quantitatively.

In the wake of Tylor, many interpreters have given their version of culture and these together contribute to a complex understanding of this term. odal human responses and activities that distinguish the members of any given cultural group from those of other groups (Boas in Gluckman, 1961:278). His method emphasized the need to study each culture on its own terms, free from evolutionist views that placed one culture above another. For example, except for himself all culture is an instrumental to satisfy the wants of human beings: (Library-bibliographical) W.E Ogburn Castle says "culture is an instrumental". According to him all the problems relating with people generally. reflects a purpose.

Another influential view of culture was introduced by Clifford Geertz, who said that (culture is) a system of inherited conceptions expressed in symbolic forms by means of which men communicate, perpetuate, and develop their knowledge about and attitudes toward life. The semiotic perspective of Geertz underscored culture as a pattern of meaning that people generate and follow in interpreting their experiences. Rather, this interpretative stance reoriented anthropological attention to the meanings people give their activity and the symbols through which these meanings are articulated.

“(For the purposes of contemporary definitions) Culture is a dynamic system of symbolic resources, including action-forming institutions, actualized in social practice and passed on through procedures of socialization and enculturation that guide perceptions about the meaning and conduct of life. Culture has a material aspect (tools, clothing, buildings) as well as a non-material one (beliefs, values, norms language). It ranges from everyday quotidian acts to the most sacred or esoteric ritual and cosmological beliefs. Culture forms the way we perceive reality, keep social order, problem-solve and seek meaning in ourselves.

To know culture is to understand that it functions on different levels concurrently. In the cognitive domain, culture provides templates of thought and belief that guide interpretation of the world. On the behavioral level, culture is visible in patterns of action and interaction that are rendered normative in a society. At the material level, culture is manifested in physical objects and technology that people make and use. These levels are profoundly interconnected, and one influences and is influenced by the other levels in ways that defy simplification yet characterise what it is to experience human society as a whole.

4.1.2 Material and Non-Material Culture

The separation of material and non-material culture is a key analytical device in discerning the multi-faceted structure of human societies. However, this dichotomy can assist scholars and filmmakers in breaking down the multiple elements that appears as a culture; knowledge that while these distinctions are conceptually different they cannot be separated according to their organic unity and continue to affect the other in complex ways.

What is Material Culture? 1 "Material culture" refers to physical objects, resources, and spaces that people use to define their culture. These material formations particularly encompass instruments, weapons, structures, dress and ornaments, artistic objects, apparatuses and vehicles as well as those universally reproduced by society in the form of things serving it purposefully. Material culture is composed of the objects, actions and techniques produced or employed

by a culture that illustrate its technological mastery, aesthetic values, economic systems and way of life. But when archaeologists excavate ancient sites, what they find — material culture ranging from pottery shards and stone tools to architectural ruins and decorative objects — offer at best a sense of how people in the past lived, worked and organized their societies.

Material culture is more than just practical, however. Object holds symbolic values and societal meanings which mirror cultural logics and power relations. A mundane or plain object, such as a piece of clothing for instance, performs the function of providing protection and comfort while also expressing information relating to the wearers' social status, gender identity, religious affiliation, professional role and aesthetic taste. In the case of architecture, we can see structures that serve for protection as well as a reflection of innumerable concerns about our social organization (from family's structure to social hierarchy, passing through religious beliefs and the relationship with nature). The space-planning logic of a classic Japanese house grew out of fundamentally different cultural values—flexibility, minimalism and closeness to nature—than those that animated any Victorian-era European mansion, with its accent on permanence, ornamentation and clear division between public social space and private personal precincts.

Non-material culture and its resistance to change By contrast, non-material culture refers to the abstract content of a collective meaning system like belief and value, which has symbolic meaning expressed in norms, customs, language systems, knowledge system(s) and ideology. They form the psychological and social background through which individuals give meaning to their experiences and structure their relationships. Values are invested in deep feelings regarding what is good, right, desirable or important in a society. For instance, individualism, collectivism, honor, piety, progress or tradition can be regarded as general social values that lead action and judgment. Norms refer to rules and expectations by which a society guides the behavior of its members, which can be

helpful guidance for conducting ourselves but at times are broken or mocked as other aren't around.

Language is arguably the most important component of non-material culture, and serves as a means by which culture can be shared and spread. By means of language people name and distinguish their experiences, articulate complex ideas, transmit knowledge through the ages, and devise symbolic systems that are the essence of human culture. The Sapir-Whorf hypothesis holds that language shapes thought itself, such that the specific language spoken affects how one experiences and even interprets reality. If the stronger formulation of it is still much debated, few scholars would disagree that language has a deep impact on cultural experience and expression.

Religious and none religious belief systems are another integral part of the non-material culture. These frameworks generate answers to the basic questions of human existence, reality, morality, the cause of the universe and what happens after we die. Religious systems usually include complex cosmologies, doctrines of morality and behavior, creation myths, ethical codes and rituals as well as a range of other forms of organization and practices. Likewise, secular creeds like nationalism, socialism, feminism, environmentalism carry in themselves totalizing theories about society and politics.

The material and non-material culture are dialectical and mutually constructive. Physical artifacts are concurrent with intangible culture. For example, technology is produced from cultural knowledge and values but its adoption can then influence social practices, beliefs and relationships in sometimes unpredictable ways. The creation of the press exemplifies how it first articulated preexisting values about knowledge and literacy but eventually to some extent also transformed ways in which information could be communicated, with far-reaching effects on religious, political, and intellectual life. At the same time, the rise of digital technologies has not only mirrored prevailing cultural tendencies toward globalization and instantaneous communication, but it has also

transformed irrevocably the way we make connections, learn what there is to know, reinvent ourselves and mobilize for change.

Cultural lag is a term coined by sociologist William F. Ogburn to describe conditions under which change in one part of culture occurs more rapidly than in another part, resulting in tensions and contradictions. For instance, reproductive medicine technologies like in vitro fertilization developed more quickly than social norms and ethical principles and legal systems to regulate their use, creating ongoing controversies about parentage rights, genetic engineering, and the scope of medical involvement. Taking into account this reciprocal bond between material and non-material culture is crucial for understanding how societies transform and how aspects of culture impact each other to create the multifaceted quilt of human social living.

4.1.3 Culture's Fabric: Learned, Shared, Symbolic, Integrated, Adaptive

Culture, which has several key features that distinguish it from phenomenon at the purely biological or personal level and allow it to play such a central role within human social existence. Knowing these features gives us an insight into how culture works, is passed down through generations and influences human behavior and way of life. There are five main elements in a culture: learned, shared, symbols, integrated and adaptive.

The acquired character of culture constitutes its most essential feature and sets cultural traits apart from instinctual patterns or other hereditary behaviors. " The human baby as he is born,' wrote the anthropologist Zing-Yang Kuo,² 'has come with certain capacities and trends but their very appearance depends upon cultural influence. Children come to know their culture through a variety of processes— observing, imitating, being told or shown, repetition. This is a process called enculturation that starts with birth and will continue until death it refers to the learning of the language, values, rules about how work is done (norms), stages later on abilities that an individual needs to be able to actively participate in their culture. An array of individuals, including parents, siblings, peers, teachers,

religious leaders, media figures and others act as conduits of socialization supplying both overt and covert aspects of culture to succeeding generations.

Because culture is acquired rather than inherited, it provides a way of life that allows human populations to strategically and culturally adapt. Were it genetic there would be a much narrower range across the human species, and change would be at a less glacial pace. Instead, we see dramatic diversity in cultural phenomena across societies and rapid cultural change within lifetimes of single individuals. A Japanese child adopted and brought up in Brazil will grow up to be as much Brazilian as a natural-born child of native parents showing how culture is transmitted through social learning rather than genetic inheritance. This {learned character} is a way of indicating also that culture can be transformed, can augment itself--as in times of crisis (war, disaster) or from the discovery of new ideas and practices by one group from another.

In general, culture is collectively held by different groups of people creates shared perceptions and expectations in social life. It is this shared characteristic that makes culture different from individual habits and peculiarities. Though there may be differences from one person to the next in such beliefs and behaviors, as members of a culture they share enough common cultural information and understandings that they will generally be able to communicate effectively with each other, predict each other's behavior and coordinate their own. Culture is what generates the intersubjectivity that enables social life by getting people to see symbols in a similar way, pick up on social signals and know how to engage in collective activities.

But Geiste weights cultural interchange as a good in itself without recognizing that it's not always such an unmitigated boon. (d) Indeed, within any society the same culture may be given different emphasis by distinct groups, may use cultural symbols differently or have unique subcultural practices yet remain part of an encompassing cultural system. There can be variation as to the degree of how culture is shared. Core values and most basic practices are shared throughout

the culture, however local variations in beliefs and practices may exist; still other cultural traits may exist which can be ascribed to one geographical region or even a single group such as soldiers. This processual or "combined" quality of culture is, accordingly, a matter of degree in that culture is sufficiently common for social coordination yet encompasses internal diversity and variation.

Culture is, by nature, symbolic and works via networks of meaning, not so much direct biological programming. A symbol is an object that means more than what it is, harboring values that are cultural and shared. Symbols A "flag" for regulation The Olympics or parades Some examples: Alpha + Beta product The most familiar and sophisticated symbolic system is language, which consists of words that serve as arbitrary symbols that are accepted by a social group as representing specific ideas, things or experiences. The word 'tree' has nothing to do with the tree itself and it is an arbitrary symbol, whose value can only be acquired by learning in a particular culture. In addition to language, culture generates extensive sets of other symbolic systems: gestures, artifacts, colours, numbers, images and rituals which have given meanings within cultural context.

The cultural order is symbolic, and this symbolic nature means that humans can be uniquely flexible and creative in the ways they structure their lives and experiences of their world. In contrast to animal communication systems, which are both relatively rigid and confined, human symbolic concepts have a dynamic quality: They can change with as little as one new bit of information. On the other hand human language differs in being able to express hypothetical ideas and discuss "what is not here". Also without human realization there are many meanings or multiple meanings that stem from such abstract detail. Signs can remain open to multiple interpretations, can be combined and rearranged in order to form new expressions, and signs are constructed into more complex systems of information, knowledge; beliefs, aesthetic experience. Religious symbols such as crosses, crescents or lotus flowers; those of nationality, like flags or anthems; and everyday symbols, like traffic lights or handshakes all highlight the symbolic

nature of culture itself to communicate information, form identity and regulate behavior.

Culture is an organic whole, as its parts are related to one another in a systemic manner and develop patterns that are not simply "gatherings" of traits. The other elements of culture are functionally or logically related; when one is altered, others tend to change also. "To integrate" means that in order to comprehend any single cultural practice, it is necessary to take into account the relationship with other cultural phenomena and the system of which it forms a part. Ruth Benedict made much of this feature in her analysis of cultural patterns: Any culture is a total configuration, the different elements working into it combining to give it its unique configuration or style.'

The economic system of a society is, for instance, bound in complex ways to its kinship patterns, religious beliefs, political organisation and technical procedures. Mobility, fidelity to relatives and to patronymic groups, honor codes, and relatively egalitarian social types are all cultural values frequently found in pastoral society (and typically contrasted with the very different baggage that accompanies agricultural settlement. Other aspects of culture tend to change along with the economic base. This is not to say that cultures are perfectly consistent and free of contradictions but instead that elements in a culture tend to be organized in systematic relations rather than being arbitrarily organized alongside one another.

Culture itself is adaptive, constituting the fundamental channel through which humans adapt to environmental challenges and solve problems of survival and reproduction. Unlike other species, which change biologically via genetic evolution, humans adapt to their surroundings through cultural changes "that they can learn, modify and teach one another much faster than genes are modified. Because of culture, people have thrived in every conceivable terrestrial environment on our planet—from the arctic tundra to tropical rainforests to the dry

deserts—not through evolving specific biological traits, but by creating suitable technologies, social arrangements, and bodies of knowledge.

Cultural adaptation has many levels and timescales. And others are practical applications - how to hunt, farm or build shelter suited to the region. Other adaptations involve higher-level social institutions for organizing cooperation, settling disputes, and coordinating group action. Cultural adaptations can disseminate quickly and widely through the mechanism of diffusion, so the more useful innovations a society can adopt from other societies instead of inventing them anew, the better. This ability for cultural learning and transmission provides humans with an enormous degree of adaptive flexibility relative to species that only rely on biological evolution.

But all cultural institutions are not strictly adaptive in terms of biological survival. Some cultural practices may have more social, psychological, or symbolic value rather than a simple fitness enhancing (survival and reproduction). Moreover, cultural activities that were previously adaptive might become maladaptive in the face of changing conditions but can persist on account of cultural inertia or vested interests. Modern industrial cultures, as another example, are bearing a lot of eating and energy habits that when resources were taken to be inexhaustible made good practical sense -- though now in times of planetary heat and resource exhaustion make less and less sense. So appreciating the adaptive character of culture means acknowledging the extraordinary flexibility and problem-solving prowess of culture; but also its inertia and capacity to produce new problems even as it solves old ones.”

4.1.4 Cultural Universality and Culture Specificity

Analysis of culture entails tension of universality and variation in human societies. Cultural universals are elements, patterns, traits, or institutions that are common to all human cultures worldwide there is an anthropological structure that exists in every culture.²⁴ Cultural particulars include the varying sets of norms, values and traditions that shape the way people express themselves and

understand others within their own society; bring coherence to social life; support culture's infrastructure (its resistances); differentiate one societal organization from another; make a potlatch distinct from a Thanksgiving celebration; as well as lend each individual society its idiosyncratic characteristics. To have a full anthropological vision that understands both universals and particulars is to take account of human commonality and cultural difference.

Cultural universals are in fact the result of all human societies confronting the same problems and possessing certain biological, psychological, and social characteristics. The basic requirements for all humans: they are to eat, to have sex and have children, to care for their offspring, talk with one another be involved in social relations, resolve conflicts that arise among them speculate of what is on earth and above earth from where they came, and lastly that everyone shall die. These shared human requirements and experiences are "ultimate realities" for the structure of culture. George Peter Murdock conducted a cross-cultural survey of 291 societies and determined that there are cultural universals including language, cooking, burial rites, courtship procedures, family forms (nuclear family), horticulture, medicine, music and work in the varied cultures he surveyed across the world. Known social systems include these universals, though they are expressed in countless very different ways.

Language is possibly the most important cultural universal. All human societies have elaborate systems of speech that permit abstract thought, symbolic communication and culture transfer across generations. Although they differ radically in terms of the words, grammar and sounds used, all languages are alike in a number of ways: for example, they all enable people to produce an infinite number of sentences from a finite set of elements (words), use symbols to convey meanings, and allow us talk about things not present. So widespread is language that it must stem from a biological potential for complex communication in humans and from the centrality of language to organizing social life and transmitting culture.

All societies include some sort of family structure, although the specific patterns differ across cultures. The nuclear family performs general functions, such as reproduction, socialization of the young, economic cooperation among family members and emotional support. All societies, regardless of whether they value nuclear or extended families, matrilineages or patrilineages, monogamy or polygyny for that matter arrange family life and kinship relations in some manner. This widespread family structure is in agreement with the common biological realities of human reproduction and development, which necessitates prolonged care of dependent offspring, as well as with social requirements for cooperative economic activity and social reproduction.

another wouldn't be the belief and worship in something mystical and religion based. All known cultures have had some form of supernatural beliefs if only in the form of a belief in spirits; this does not make these beliefs "good," but it suggests that something very basic psychological and/or social is at work here. These may be organized religions with elaborate theology and ritual, such as Catholicism or Wicca, animistic beliefs that various objects contain spirits, ancestor worship, or broad-based ideas of spirituality or the nature of existence. The iniquitousness of religious or supernatural belief, suggests core human preoccupations with meaning, death, morality and the mysterious. These systems of beliefs fulfill important tasks by making sense of what would otherwise appear to be arbitrary events or entities, providing solace in the face of loss and deception, legitimating social rules and authority structures, and building social solidarity around shared rituals and ideals.

All peoples also have art, music and aesthetic expression. From Visual arts such as painting, sculpture and decoration, to performing arts such as musical instruments (and all types of sound) and dance through to literary arts - be that the written word or oral tradition - every society has a developed appreciation for aesthetic experience. This pervasive manifestation of art supports basic human abilities and requirements for creativity, emotional communication, (non-practical) communication as well as the generation of meaning and beauty. Art in

various forms has several functions among cultures, and can be used for purposes of entertainment, commemoration, ritual, religious performance or even representations in society.

The cultural particulars, however, show the astonishing range and variety of human cultural expression. The particular forms in which universal needs and capacities get expressed range wildly from one culture to another, due to variations in ecological opportunities, past contingencies of life history, technological affordances, social institutions, and meaning systems. Food is a great example: Although we all eat, and (almost) every culture has a cuisine system, the food deemed edible or palatable, cooking styles, restrictions regarding who can consume what and when they can consume it, significations given to different types of foodstuffs — not to mention normal social etiquettes classifying with whom we should share our meals — differ greatly. What is a delicacy to one culture can be the stuff of disgust, or even abomination, to another.

Family organization, however, is nearly everywhere present in the world and here its details vary considerably. Some cultures focus on the family consisting of a mother, father, and children; other societies also include grandparents or extended families. Their marital system vary from monogamy to polygyny, polyandry and group marriage. Some cultures follow traditional interpreted unions, while others are romantics at heart. Relationships can be traced through a mother line, a father line, or for both. Power structure, residential patterns, succession pattern and emotional expectation of the households differ vastly. These differences are not random but shaped by deeper culture, economy and society.

Religion, though pan-human in its presence, appears in an astounding variety of guises. Some are monotheistic, others polytheistic and some don't have the concept of separate gods at all. Beliefs in the afterlife, gods and goddesses, codes of behaviour or morality, ritual obligations and the relationship between humanity and supernatural beings differ radically. Even within closely related religious traditions, practices and interpretations vary widely. These changes do, however,

obey different historical processes, cultural contacts and environmental factors and social issues, as well as to the creative power of human societies in the production of its multiple systems of representation and meaning.

The relationship of cultural universals and particulars may be a way to see past two opposite mistakes in representing culture. ‘Book-Learning’ Can Also Be the Enemy Extreme universalism may have us overlook or downplay actual, and significant, cultural differences — it’s not unusual that a particular society’s customs and values are forced on others as if they were self-evidently ‘universal’. At the other extreme, particularism can exaggerate difference and ignore commonalities of human abilities, requirements or experiences; to the point where these cultures should be considered so different as to make them incomprehensible or beyond comparison gomingach. A balanced view of the world, then, would account for a certain shared human nature and common issues we all have to deal with – combined with the extraordinary diversity of cultural invention and adaptation. Such recognition is the foundation for inter-cultural comprehension and respect of cultural pluralism.

4.1.5 Ethnocentrism and Cultural Relativism

Ethnocentrism and cultural relativism are two contrasting terms that are displayed by different people all over the world. Simply put, ethnocentrism is defined as “judging other groups from the perspective of one’s own group.” Cultural relativism, on the other hand, means to view a culture from within its own spectacles. These ideas have challenged us to think about how we might define and evaluate other ways of making culture, difference for our own or as alternatives that challenge the givenness of such meanings within anthropology itself with ongoing debates.

Ethnocentrism is the belief in the inherent superiority of one’s own culture and way of life, which is usually equated with racism as it judges other cultures by the standards of the subject. The word is formed from the combination of "ethno," meaning a people or culture, and "centrism," which connotes a centered world

view. Where ethnocentric reactions occur someone, or larger culture with which an individual is associated (or feels loyal to), judges their own way as normal, natural, right and a higher standard, viewing others practices as strange inferior or wrong. Under this view, one's own culture is at the center of the universe of cultures and is employed as a standard by which all other ones are measured.

Ethnocentrism can be more or less subtle, from irrational likes and dislikes to pure hatred. On the mild side, this could mean that you find new foods unappetizing, foreign accents hard to understand or other social customs weird or embarrassing. At its more-hand, it can transform into stereotyping, discrimination, cultural imperialism and deadly conflicts. Examples of negative ethnocentrism in history includes the colonialism and racism perpetuated by Western (Europe, US), demonstrations of cultural imperialism (the military, political, economic hegemony) were justified on the grounds that "inferior" or uncivilized nations should be placed under guardianship till they would learn to behave like Europeans.

Extremely ethnocentric people cause problems, but there's likely some level of ethnocentrism that's nearly universal and serves some purposes. Nevertheless, identification with one's culture is a source of belongingness, identity and stability. It fosters group cohesion and group loyalty that can underpin collaboration and mutual support among communities. A sentimental attachment to one's own cultural traditions, symbols and practices isn't necessarily a bad thing, as it can also lead to cultural survival and longevity. The point is not that people don't identify with their own culture but do instead marginalize and/or undermine other cultures or perceive a lack of value, worth or legitimacy in the ways others approach culture.

Cultural relativism developed as a critique to ethnocentrism by highlighting that cultures ought to be studied and evaluated in terms of their own values rather than those of another. This was an approach led in America by Franz Boas, breaking with evolutionism and explaining the existence of each culture as a specific

historic development that is influenced in particular ways by environmental factors. The standpoint of cultural relativism is the belief that there are no absolute principles of right and wrong, rather ideas about values and morals have meaning only in relationship to a specific culture.

Cultural relativism works on multiple planes. At the methodological level, it constitutes a research stance that posits “the observer’s bracketing of one’s ethnocentric assumptions and judgments while exploring the practices of another culture so as to apprehend them in their own terms or from within” (idem). This methodological relativism has been highly productive in facilitating a nuanced, more correct insight into other cultures and their practices by avoiding a hasty analyzation or misinterpretation of a phenomenon that is alien to the observers' culture. It fosters empathy, close observation and an earnest effort to understand how and why people in other societies think and feel the way they do.

At an epistemological level, cultural relativism challenges universal claims to objectivity in judging cultures. According to this view, there are no objective moral or evaluative standards but only culture-bound beliefs about what is right or wrong, good or evil, beautiful and ugly, natural and unnatural with no way to determine whose views on these matters count as "true." It's this strong version of cultural relativism that has caused a lot of stir and discussion, because it seems to say that we can never condemn any practice on cultural grounds, no matter how barbaric.

Sewell, Fast Times at Menlo A leading reasoning used to deny the wrongness of such practices is founded on cultural relativism [29]; that is saying that each rule represents a different standard for determining what counts as right or wrong for a culture; here I use female circumcision n (in certain African and Middle Eastern cultures) to illustrate tensions between external views of right/wrong and differing internal views. From a narrow relativist point of view, treating such practices normatively means that they should be evaluated on the basis of their cultural meanings and justifications: are these apparently odd, even repellant,

practices tied to religious cults unproblematic once explained as part of adolescent girls' coming of age in a cultural tradition? And to evaluate that through Western first world lenses of bodily autonomy, women rights and the like might be considered endocentric imposition of a culture values on another. Critics of such strong relativism, however, say that it does not respect the idea of universal human rights and women in those societies who resist. They argue that there are some norms, concerning human dignity, bodily integrity and the avoidance of harm that should be anticipated irrespective of culture.

This conundrum has led to more distinctions. This is in part because many modern anthropologists subscribe to a “critical relativism” that respects cultural context while refusing to dispense with all moral judgment. This approach acknowledges that knowledge about a practice within its cultural context is distinct from endorsing it. One can make efforts to comprehend why female cutting persists in some societies by looking at the tangled web of religious beliefs, gender ideologies, economic pressures and social structures that prop it up while still arguing vehemently that the practice breaches basic human rights and should be altered. From this perspective, culture shifts as a result of internal factors alongside – or in response to – external forces; and informed cultural critique is not the same as ethnocentric scolding.

Critical relativism also acknowledges that societies are not homogenous, and there is much disagreement within them on cultural practices. Cultural Relativism sometimes is used as a way to silence vocal critics from within culture- those people of lesser power such as minorities, women and the young. Any really relativist approach will therefore also have to ask whose idea of culture we are looking at here, and whose interests are being served in particular accounts of cultural authenticity. It should know that culture is contested rather than a coherent, uniform body of beliefs and practices.

A third point worth considering is that there is such a thing as responsible cross-cultural judgment, being non-automatic when you pass judgments and aware of

where specifically you are speaking from within one's culture. People judge the morality of others all the time, within and across cultures. The issue isn't whether to judge, but how we all judge responsibly. This includes acknowledging one's own biases and cultural assumptions, looking for true comprehension before coming to judgments, listening to diverse voices within other cultures, weighing up the effect of practices on different groups, and remaining appropriately modest about the limitations of one's own viewpoint. It also means being open to self-examination and self-critique even when it comes to one's own culture.

The dichotomy of ethnocentrism and cultural relativism is not entirely a dualistic one. There is truth and error in both views. This balanced approach builds on cultural relativism's priority of understanding and context without succumbing to the paralysis or moral abdication that extreme forms of relativism can produce. It holds that some level of cross-cultural comparison is inevitable and potentially useful, but adds that comparisons need to be made carefully, in light of cultural context and personal biases. Such a position would enable us to value cultural diversity and at the same time, hold that certain values (e.g., human dignity, justice, freedom) have cross-cultural validity even though our understanding of those values and how they are implemented may change according to culture.

4.1.6 Subcultures, Counterculture and Dominant Culture

The feature of modern complex societies is internal cultural heterogeneity, with different groups that have their own specific cultural behavior patterns but are connected in a larger network at the same time. "Getting inside" subcultures, countercultures and dominant cultures also provides insight into the social processes at work in societies--in particular, how cultural differences and social distinctions are perpetuated across groups within society) and how groups relate to mainstream culture (and to one another).

Dominant culture (also known as mainstream culture), is a term used to describe the cultural practices that are dominant in a given society. The culture of power tends to be that of a leading or dominant class, often linked to the elites(or in the

case of certain minorities and women- dominated group/victimized groups) and as such, is not transformative in its social values. The culture of power is reflected in major institutions-such as the educational system, legal system, governmental structures, political-military complex, governmental bureaucracy, and mass media networks. In the United States, for example, the mainstream culture in history was white, English-speaking Christian and middle-class values and perspectives. Another proposition is that this too has been contested with increasing diversity in society. The dominant culture defines what is "normal" or "suitable" or "standard" in a society, be it with linguistic forms of expression, dress expectations, social manners and customs, and aesthetic choices.

But the idea of dominant behaviours and language should not be taken to suggest cohesion, pure homogeneity or an absence of internal differentiation within these cultures. Even more hegemonic culture is internally diverse and in conflict about values and practices. Furthermore the monopoly of some cultural repertoires is dependent on specific historical circumstances and can change through movements, demographic-technological-cultural control points (cultural contact). The position of the dominant culture is held in part by virtue of institutional power or control over resources, and in part through control/influence over various forms of communication (interpersonal, interpretive, etc.); the acceptance/submission of those who are members of subordinate cultures to the authority of the dominant culture; and the internalization by people subordinate to that inherent superiority/domination.

Subcultures A subculture is a group whose members share values and common beliefs, norms, customs, or practices that differentiate the group from the mainstream culture yet also participate in its dominant institutions. Subcultures are not societies in themselves—they are subgroups of a society with particular elements or confluences of elements that distinguish them from the larger culture. They could revolve around any number of axes such as ethnicity, region, profession, age, religion, interests and social class. Ethnic groups such as Italian Americans or Chinese Americans, occupational categories such as physicians or

musicians, regional subcultures (e.g., the American South), and generations can be considered subcultures.

Subcultures share their own vocabularies, styles and values, which is crucial to group identity and inclusiveness. Youth subcultural styles offer some of the most visible examples: skaters, hip-hop heads, punks or gamers generate aesthetics in clothing, speech, sound or social habits that visually register membership and demonstrate kind redness. Occupational subcultures also have their own unique features, as the members of professions such as law, construction, art or technology adopt specific jargons, values and cultural practices that are influenced by their work contexts and professional communities.

The dynamics between subculture and dominant culture are nuanced. Subcultures usually have more in common with the full culture than they have differences; they often form within the wider culture an appreciation of their own kind of values and taste, despite some shared things such as language and basic legal structures, beliefs, etc., there are also those aspects that subcultures make their own. They are not distinct or completely alternate cultures, but rather variations of cultural repertoires. But, subcultures can also stress different values and reject some of the dominant societal norms while generating new meanings to common and shared cultural features. Subcultural innovations may trickle up to mainstream s and then trickle across other subcultures. Genres like jazz, rock and roll, and hip-hop were originally subcultural modes of expression among marginalized communities but went on to shape mainstream culture in profound ways.

Countercultures are even stronger deviations from the dominant culture and trouble specific beliefs, values and practices of the main culture (Laungani, 2007). Whereas subcultures can peacefully exist with non-subcultural members of society, countercultures are in opposition to the mainstream. Subcultures counteract the essential elements of their own society, to create different ways of life contrary to mainstream beige and grey.

The American counterculture of the 1960s-70s is a great example, as it was against standard materialism, consumer culture, war, prudery and authority. This culture advocated values in opposition to mainstream values, such as peace, egalitarianism (social equality), sexual liberation, humanitarianism, dissociation and communality (sharing) over the interest in material rewards. While members of the subculture typically do not become culturally dominant, they propound or maintain an alternative culture, often elaborated through a characteristic style and lifestyle, and tend to carry a sense of identity based on difference, positionality, or social challenges. Although some features of this counterculture, such as race relations, free love and the anti-war movement certainly seeped into mainstream culture; at the time it was essentially a direct assault against American values and institutions.

Other countercultures are terrorist or rebel groups, religious sects that reject mainstream society (and return the favor by being rejected), anarchists groups, and a dozen of contemporary opposition movements. Environmental radicals who support radical changes to industrial capitalism, or anarchists opposed to globalization, or back-to-the-land movements are all models of countercultural stances: Systems having little propensity for resisting that reject key elements of the main society (Darlington et al., 2004).

Subcultures and countercultures don't always consist of separate groups with distinct members; a subculture may engulf one or more others, an individual or group's subcultural membership may shift over time between the two categories, or it may continue to remain in both camps. Punk subculture, for example, combined elements of a counterculture in its opposition to mainstream society with other aspects that were mainstream and thus no longer counter: punk rejected the remnants of the 1960s hippie subculture's peace and love philosophy as well as mainstream, consumer-oriented American culture. Likewise, movements that initially constitute countercultural challenges to the mainstream may eventually be integrated into elements of the dominant culture or evolve into more accepted subcultural modes.

The dynamics between these multiple levels of cultures are complex processes of negotiation, resistance, assimilation and change. Reactions of a dominant culture to subcultures may include (a) supporting what it sees as beneficial or enriching, (b) attempting to reform or eradicate what it sees as undesirable or radically deviant,(73)(74) (c) assimilating different groups that pose such a threat, (d) isolating itself from different ideas, norms and practices of the other group. Subcultural and countercultural groups face the task of negotiating relationships with dominant institutions while simultaneously constructing group-based identities. 9 Affordable and cultural change is multidirectional, with subcultural creativity contributing to mainstream culture while dominant culture shapes subcultural expression through commercial markets and media representation even as countercultures generate alternative spaces and practices that can rebound on these very same subcultures or on the larger society.

To understand these dynamics, the point is that culture is not homogenous but contested and negotiated among different social groups with different levels of power and resources. It also demonstrates that shifts in culture happen as groups with disparate values, interests and visions collide with one another. Subcultures and countercultures are evidence of the diversity that characterizes complex societies, but also of the dynamic processes by which cultural meanings, practices and power relations are created, contested and changed.

4.1.7 Culture and Personality: Configuration Theory

The relationship of culture and personality has intrigued anthropologists, psychologists, and sociologists for some time, resulting in significant theories as well as much research. Theories of configuration, which have been most completely elaborated within the particular sub-school of Culture and Personality anthropology that dominated mid-twentieth century American ethnography, focus attention on how cultural forms directly influence individual development (on the ground) and argue that an account of culture cannot escape engagement with psychological aspects of human experience.

The movement was an outgrowth of earlier strands of psychoanalytic thought as developed by Franz Boas and his followers, particularly in the context of emphasis on cultural relativism. Academicians in this line of thought refuted biological determinism and held that personality is largely the product of cultural learning and social experiences. They wanted to know how the cultural whole comes to mold individual minds and personalities; in other words, how what are known as special character types or patterns of a given culture develop, and, vice versa, how personality growth transmits cultural traditions from generation to generation.

Ruth Benedict is one of the leading figures in this approach, and 'Patterns of Culture', 1934). Requirement. 84 Benedict claimed cultures themselves were not merely random assemblages of cultural elements, but configured wholes or "patterns of culture", in the same way an individual personality might be characterized by a pattern. She suggested that what each culture tends to identify and value in the nearly infinite range of human potentialities is a selected constellation of characteristics that orient, accentuate, or define specifically conceived cultural patterns to which individuals in that culture must form themselves, both affectively and for behavior orientation.

Benedict used the term "cultural ethos" to refer to the fundamental emotional and aesthetic values which give a culture its unity and sense of identity. She proposed that patterns in culture could be conceptualized using the equivalent of psychological concepts, borrowing from Nietzsche the terms "Apollonian" and "Dionysian" patterns. Apollonian civil souls, like the Pueblo of the American Southwest stress moderate attitudes to life and a constant striving for harmony, as well as abstinence from excess. They want balance, teamwork and control over emotions, and their rituals and customs reflect that. In these cultures, people expressing extreme behaviors or emotion are perceived as deviant or aberrant and are subjected to pressure to conform to moderate modes.

Conversely, Dionysian cultures, such as the Kwakiutl of the Pacific Northwest prioritize passion and intensity, competition and large displays of emotional outbursts. These societies' honor strong sensation, personal accomplishment and an eagerness to exceed ordinary limits. Their rites may include ecstatic dancing, self-mutilation, or a competitive giving of gifts (potlatch) to prove wealth and status by extravagant spending. In those cultures, cautious, modest behavior could potentially be interpreted as weakness or lack. Benedict (1946) claimed that these are the basis for two general types of personality patterns: in the Apollonian culture this will lead to a restrained and balanced sense of self in individuals while, among Dionysian cultures, intense bestial expression is their preferred mode.

Benedict's third case was that of the Dobu Islanders in Melanesia, whom she described as suspicious, terror-ridden and aggressive. The culture of Doubt was characterized by witchcraft and revenge, fostering a paranoid constellation which the author thought brought about suspicious and aggressive personalities. She said that what might be a symptom in one culture was likely to be normal, or even desirable, in another showing cultural relativity of the normalization and pathology. Theory of configuration emphasizes that culture is selective, selecting out certain potentials to nurture and others to repress; persons raised in a particular cultural configuration tend oneself to become characters whose personalities fit that pattern. Cultural deviance is also accounted for, in that some people's inherent temperaments or pre-set orientations might simply be a bad match with the prevailing disposition of their culture. These people might feel alienated or anxious about who they are, as their innate desires run counter to societal norms. Personality considered to be abnormal or deviant in one culture may be seen as normal or desirable in another culture that has a different "pattern" of organization. A second prominent figure in the Culture and Personality school was Margaret Mead, whose books explored the relationship between culture and personality development, focusing on such topics as sex roles—especially male and female relations – throughout adolescence. Her work

in Samoa (published as “Coming of Age in Samoa” in 1928) questioned Western attitudes toward the inevitability of adolescent angst, making the case that the relatively seamless shift to adulthood in Samoan society proved adolescent upset was culturally determined, not biologically predetermined. While her work was later criticized on methodological grounds, it represented the Culture and Personality school's interest in how cultural variability results in different types of psychological experiences and patterns of development.

Mead's study of gender in New Guinea also revealed cultural determinants of personality. She examined three societies that had wildly disparate gender roles: the Arapesh, in which both men and women were gentle and nurturing; the Mundugumor, in which both sexes were aggressive and competitive; and the Tchambuli, in which women were dominant and businesslike while men were emotionally dependent and artistic. This study called into question the idea of inherent gender distinctions by showing that organizing societies in different ways can lead men and women to have very distinct personalities.

Modal personality was a concept developed in that tradition which describes the most prevalent or typical pattern of personality structure within a culture. Although they acknowledged that individual differences cut across any culture, modal personality supporters believed cultures help determine statistical propensities for certain traits. This notion was operationalized in studies with projective tests, such as the Rorschach inkblot test given to members of diverse cultures, in which attempts were made to discover personality patterns characteristic for each culture and related to cultural practices and institutions. Subsequent developments furthered and criticized the early configuration theory. Critics said that Benedict's characterizations at times were too simplified and did not take into account complex cultures, but relied on the interpretation of ethnographers rather than systematic data collection. They argued that 'cultures have more internal diversity than the configuration theory allows for, and that different subgroups of people or individual people in varied situations produce diverse patterns of culture'. A further assumption that cultures

were often highly coordinated and integrated, turned out to collide with the empirical evidence of cultural contradictions and conflicts (and changes).

The newer contemporary orientation in culture and personality has become far more mature, and both more nuanced and variegated with complexity, variation, and multiple levels of analysis. Contemporary psychological anthropology recognizes that although culture influences personality process and experience, the influence is not a one-way causal street. People aren't simply passive consumers of culture; they actively interpret and respond to cultural messages, just as personality development is the product of a host of complex interactions between biological endowments, family processes, cultural configurations, individual experiences and historical events.

Cross-cultural psychology has provided evidence for both cultural universals in psychological functioning and striking cultural differences in cognition, emotion, motivation, and personality. Studies suggest that there are differences across cultures in dimensions such as individualism vs. collectivism and such differences have implications for how people view themselves, their relationships, and their psychological well-being. However, modern scientific research highlights within-culture differences and tries not to generalize about all people of one culture having the same thought patterns.

Although configuration theory suffered from many of the same problems as were found in nominees for an anthropological model discussed earlier, it made a much more substantial contribution to anthropological thinking. It revealed the depth to which culture shaped psychological reality and also personality development, it questioned biologic determinism and cultural evolutionism, highlighted the need to see cultures as coherent configurations and not aggregate collections of separate traits, and demonstrated that 'normalcy' was a relative concept within any given culture. Contemporary anthropology has developed beyond the

assumptions and methods of some forms of configuration theory, but the insight that culture and personality are inextricably intertwined is still a central insight for understanding human context of social and psychological life. This heritage lives on in current psychological anthropology, cultural psychology, and interdisciplinary theory exploring the ways that culture affects human development, self and experience.

Socio-
Cultural
Change And
Education

Unit 4.2 Cultural Processes and Education

4.2.1 Cultural Processes: Diffusion, Assimilation, Acculturation, and Accommodation

Cultural Dynamics, Cultural processes refer to the dynamic aspects of culture that describe and explain processes of cultural change and transformation. These are essential for grasping the way societies evolve and how individuals interrelate within complex cultural systems, which is particularly true with the rise of globalising educational systems. Diffusion is among the most fundamental cultural processes: it signifies the dissemination of cultural traits (ideas, practices, technology and so on) from one society to another. That takes place through trade, through migration, through conquest, communication tech and cultural transfers. Cultural transmitted can occur by direct contact between cultures or indirectly through intermediaries or media. Contemporary examples of the expansion of educational theories, practices, teaching strategies and technologies in transnational terms are also illustration of this pattern. The importation of Western pedagogical principles into Asian educational settings, or the cross-border expansion of digital learning platforms (Gupta & Sahu 2016), for example, is evidence that educational practices are transmitted across cultural spaces. However, diffusion is seldom a mere transplanting; receiving cultures accept prorogated elements only as they fit into and modify indigenous cultural patterns in varied hybrid forms.

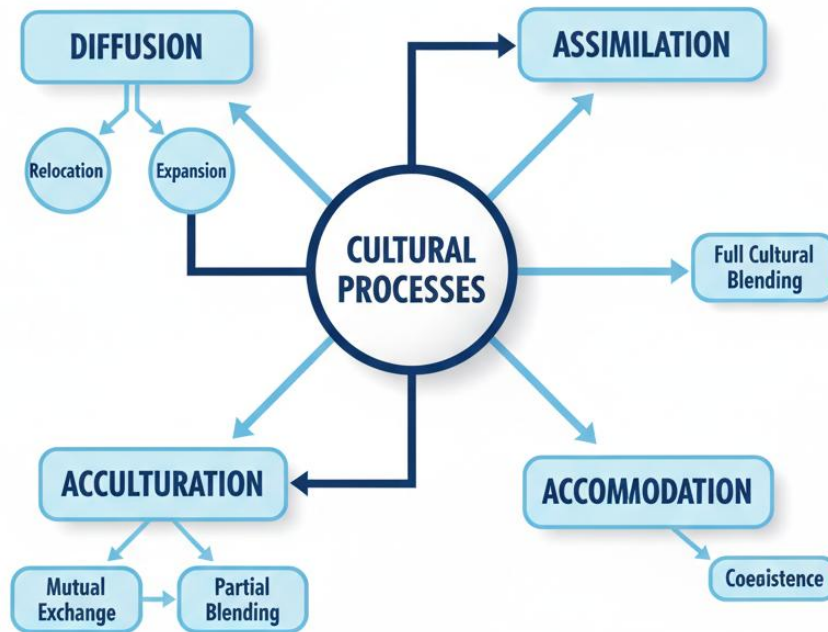


Figure 4.2.1 Cultural Processes: Diffusion, Assimilation, Acculturation, and Accommodation

Assimilation - occurs when people and groups adapt to a culture other than their own by accepting the other culture's belief system, values, norms, or language often as result of globalization. Conformity is defined as an individual complying with the attitudes, behaviors, and beliefs of a group. That's been especially true in immigrant, colonial and nation-making situations. Traditional educational systems have often served as catalysts of assimilation: institutions that encouraged linguistically and culturally diverse pupils to become culturally identical speakers of a common language, possessors of similar values, participants in common defenses against external aggression. The residential school systems in nations such as Canada, Australia and the US demonstrate how education has been used as a weapon to forcibly assimilate indigenous children into ruling colonial cultures at terrible cost not only to their languages, traditions and community organizations. Current discussions of assimilation often make a distinction between forced forms of assimilation, which are generally acknowledged to be culturally repressive and ethically problematic, and voluntary assimilation, in which people can consciously decide to take on some elements of

a dominant culture while retaining other features associated with their heritage culture. But even voluntary assimilation happens under conditions of power that positively value some cultural forms over others, lending weight to the question of how free such choices really are.

Culture change acculturation is a concept related to, but not the same as assimilation, both of which differ from amalgamation (Cuellar et al., 1995; Szapocznik & Kurtines, 1993). Acculturation refers to culture change that occurs through continuous firsthand contact between two or more autonomous cultural groups and their respective members. Cultural change, the second aspect of cultural contact, is clearly not unilinear but multidirectional: all parties involved may experience change (not necessarily at the same rate because of power disparities). Acculturation can lead to a range of related psychological outcomes, including acquisition of new culture with preservation of heritage culture (integration), acquisition with rejection of heritage (assimilation), rejection and loss or devaluation of both cultures (marginalization), or maintenance at the expense of interaction with another through avoidance due to unfamiliarity/fear/etc. Schools are typically an important point of contact for acculturation; this is where students from different backgrounds are exposed to dominant cultural practices and construct their own self-identities. The stress that arises with adaptation, or acculturation stress, can have a large effect on student's academic achievement, mental health and social engagement. This way of thinking about acculturation as multi-dimensional (or complex) rather than linear towards assimilation leads teachers to recognize that students live in multiple cultural worlds and the extent to which this shapes their educational trajectories.

Accommodation is the interaction procedures between various cultural groups that reconciles their similarities and differences based on adjustments to each other, that permits peaceful coexistence without assimilation or forced integration. In contrast with assimilation, which requires minority groups to adopt majority cultural values and norms; accommodation as an approach acknowledges the legitimacy of differences in culture and pursues ways to deal

with diversity. For example, in educational contexts accommodation is understood in terms of teaching curriculum knowledge and skills through multilingual instruction, what type of religious observance should be respected if children from different faiths attend a school, how to translate multiple cultural perspectives into curriculum such that it gives honest representation to them all, and how pedagogy could be changed to facilitate diverse learning styles. The concept of reasonable accommodation, which is enshrined in much legal doctrine, obligates institutions to accommodate cultural and religious differences unless they would cause undue hardship. But what parties should pursue on the terrain of reasonable accommodation is still an unsettled matter, a matter in which reasonable men and women may yet legitimately agree to disagree – over cultural pluralism, about when tolerance ceases to be a virtue or a necessity, and about the implications of shared citizenship. The nature of these four cultural routes of determination is complex and situational. In any country, or within an institution, more than one process is likely to be at work at the same time involving different groups in different ways. Power relations play a key role in what processes dominate: dominant actors are usually able to define the terms of cultural exchange. Schools, as the places where cultures are passed on, fought over and invented need to be actively defended if we believe that cultural process can move forward in the direction of diversity and inclusion or they could descend into homogenization and erasure.

4.2.2 Social learning: enculturation and socialisation

The process by which culture is disseminated from one generation to the next, ensuring cultural continuity and permitting creative expression. This transmission is realized predominantly by two interconnected processes: enculturation and socialization. Although these words are often interchanged, there is a nuance to them that describes how men gather culture and learn to be participants in the fabric of their social environment. It is in education that a large part of this process is mediated, for conventional schooling forms one of the most important institutional agents for cultural transmission in contemporary society.

Enculturation refers to the process by which individuals learn and adopt their native culture from childhood. This unconscious learning, rooted early in life in the home setting and established across time, is profound but remains largely below the level of awareness (2), with influences during early childhood being particularly potent. To this end teaching children is not simply a case of the next generation "learning cultural information." As we have seen, through enculturation young people learn their native language, how to act and emote in appropriate ways, internalize aims/values and systems of belief (religious or otherwise), acquire cognitive models that make sense of the world they live in and ultimately master skills for practical engagement with everyday life. This environment does not value individual education: Observation, imitation and practice are used for training much more than formal teaching. Young children learn cultural norms and values by monitoring adults and older children, participating in daily routines, listening to stories and songs, and encountering the natural consequences of their behavior within culturally patterned settings. Family is the primary enculturating agent, but extended family members, community, religion and increasingly media and technology also play significant roles. "Tacit culture" - that is learning that becomes so uite or "understood" that the learned knowledge itself is no longer vi- bothered with being reflected on. These include beliefs about time, space, causation, human nature and social relationships that seem to people in a culture to be natural and inevitable but whose content may vary significantly from one culture to another. The nonconscious character of so much enculturated knowing underlies both our sense of cultural self and the potential for confusion when we are exposed to other systems of culture.

Socialization A somewhat broader concept than enculturation, socialization includes but goes beyond learning about new ways of life to learn more explicit societal roles, statuses and normative behavior. If enculturation is concerned with learning pervasive cultural patterns, socialization directly addresses how individuals learn to operate within institutions and structures of social life. It also

takes place over the life course as people move through various stages of their lives, assuming new positions—student, worker, parent, citizen and so on. This process includes the acquisition of explicit social rules (e.g. rules regulating behavior in different social situations) and implicit rules social norms which guide interaction with peers. Through socialization, people develop a sense of self and learn what is expected of them as well as how to respond appropriately to others. In contrast to enculturation, which leads to a strong feeling for cultural connection, socialization may sometimes involve learning to function in environments that are alien or even opposed to one's enculturated values (as when people from traditional cultures are socialized into modern bureaucratic institutions, or members of an immigrant community become socialized within host communities while continuing to maintain ties with their heritage cultures).

Education is a more deliberate and structured form of cultural transmission that interacts with, sometimes in opposition to, more naturalistic forms of enculturation and socialization. Schools are intentionally constructed in order that key elements of a society's culture be communicated to its children: literacy and numeracy skills, scientific truths, historical accounts, the civic virtues and so forth. But schools also transmit culture in less overt ways, through what educational sociologists refer to as the “hidden curriculum”—the unspoken rules and norms that shape education as surely as any textbook or exam. The hidden curriculum teaches students authority, competition, individualism or collectivism, time discipline and the right gender roles. The hidden curriculum frequently embodies issues that are important to the dominant social group but which contradict values students have learned through enculturation in their families and communities. The tension this possibility generates nudges more marginalized or minority students into incompatibilities between home and school cultures. The extent to which educational systems acknowledge, deny, or suppress the cultural knowledges students have learned from their community greatly determines what people learn and how cultures are reproduced.

The interface between informal enculturation/socialisation and formal schooling is of crucial significance from the point of view of issues relating to cultural continuity and change. education can maintain or conserve traditional culture, or it can serve to transform new generations, teaching them how to fit into changing social and cultural conditions—and even critique and change those that are not working. In practice, educational systems generally aim to reconcile these functions, though the reconciliation has a wide range depending on the environment and it never goes unchallenged. In many instances, the challenge in indigenous communities is to be able to address traditional knowledge (teachings) & language within a formal education framework modelled after Western frameworks. Immigrant communities also may opt to preserve home language and tradition through an add-on educational experience while children receive immersion into the dominant culture during mainstream schooling. The contradictions involved in conveying culture, via the mediation of human subjects, pose basic questions about the goals of education: Is education primarily to be conceived as passing on a received culture, or is encouragement given to students to engage critically with culture? How, in education, to help that such diversity is respected and becomes shared from some agreed framework? What role do power relations play in determining whose culture is passed on in formal education? These themes remain central in theory and practice for education in culturally diverse societies.

4.2.3 Cultural Integration and Disintegration

Cultural integration and disintegration are then conceptualized as antithetical trends in the dynamic life of cultures, the one toward piecing together into functioning whole their cultural components; the other toward flying apart and losing coherence. These processes are important to understand not only for studying how cultures adapt to internally- and externally-generated pressures, but also in working out educational approaches that can encourage cultural continuity, as well as adaptive change.

Cultural systemsLevel of cultural integration The level of cultural integration represents the extent to which certain components of a culture (beliefs, values, norms, practices institutions and tools) comprise an interconnected and self-reinforcing system. "Sophisticate cultures" in the sense of "highly integrated cultures,"⁹ there is consistency among cultural elements — beliefs cohere with values, which in turn inform practices but that everyday social and psychological practice relies on maintained effort. Relatively isolated traditional societies have rarely been eminent among the most cultural-egalitarian, and in many such cases (as in more complex highly industrialised antagonistic-egalitarian societies) the treatment of those we usually recognise as members of underprivileged or maltreated social strata is difficult to distinguish from abuse. For example, many indigenous knowledges reveal an extraordinary level of interconnectedness between ecological understanding, livelihood practices, religious faiths, social systems, and artistic expression that together form a holistic or integrated worldview where all aspects of life are harmoniously linked. This form of integration offers powerful guides for action, secure identity and belonging, experience-frames so broadly validated by community that even the meaning nature of stimuli are virtually predetermined. Everything that is is not fully integrated, though total integration may be a theoretical ideal rather than an empirical reality; every single culture contains some degree of inner conflict and diversity.

Cultural disintegration refers to the forms of cultural decay whereB cultural elements disintegrate, lose coherence, and become disconnected or compete against one another and where shared cultural meanings weaken. A variety of causes may produce disintegration such as rapid technological progress, contact with radically dissimilar cultures, conquest and colonization, economic change or ecological shift, migration and diaspora. At such times of dissolution, anomie—a feeling of normlessness and uncertainty about performance criteria—may result when conventional sources of behavioral regulation become outdated or are challenged by a new context. Perhaps no clearer documentation of the

destructiveness of systematic cultural erosion exists than in studies that have variously chronicled some colonizers' acts against indigenous cultures (Bilotta-Pepicello and Conners, n.d.1971), including serious harm to traditional economies and the environment; banning of religious practices; removal of children from the care of parents for state-controlled training in assimilationist education regimes, directed at eroding family integrity and community connectedness; destruction or questioning of political authority, as measured through violence or dispossession; devaluation or suppression among lay members practicing indigenous languages and local knowledge systems. The damage from that cultural implosion still shudders down generations in the form of social challenges, health inequities and academic struggles. Less spectacularly but no less significantly, cultural disintegration transpires in situations of rapid modernization: traditional lifeways become economically unsustainable, youth move to the city, new technology disturbs versions of life as it is known and lived heretofore, global media carry another way of valuing and way or life. Rural communities across the globe are struggling with cultural disintegration, as agriculture becomes industrial and traditional handcrafts are no longer marketable, while young people seek education and employment beyond their local culture.

The opposition between integration and disintegration is not an absolute dichotomy; as a matter of fact, cultures stand on the gradient that spans from integration to disintegration, having a possibility to be integrated in some areas, while shared in others. Besides, a certain cultural breakdown is necessary in order to advance new culture and adapt. [Full integration] would create such cultural rigidity that societies could not adapt to new situations, but [full disintegration] might cause social anarchy. And the challenge for people and communities is how to manage change without jettisoning those cultural anchors that help make sense of their lives, the things that give them a cosmetic use value. This kind of process, which goes by the name "selective modernization" in some parts of the world, entails conscious decisions about what aspects of native culture one will

keep and which new ones one can adapt or even discard. But such decisions are frequently limited by considerations of economical, power and the tempo of change that simply outpaces racks too fast for deliberate negotiation.

Educational institutions stand in intricate relationships with cultural integration and decomposition. On the one hand, schools can “contribute to the integration into society ... by transmitting shared cultural content, supplying common experiences and creating collective identity, as well as by teaching cultural knowledge and modes of behaviour which are at risk of being lost” (Eurydice 2011). Schools for ethnic minorities might in particular contribute to the conservation of heritage languages and cultures, promoting cultural integration in these communities. On the other hand, educational organizations may contribute to cultural fragmentation where schools undermine the home culture of students, encourage individualism at the expense of community or provide information that conflicts with traditional knowledge and prepare students for their economic life in ways that draw them out from traditional communities. The residential school systems that were perpetrated on indigenous communities intentionally sought to destroy the fabrication of indigenous cultures by extracting children from their communities and cultural milieus. Educational systems which are less directly destructive can also be perceived as contributing to cultural disintegration by preferring some forms of knowledge over others, or failing, either deliberately or through ignorance, to recognize alternative ways of knowing (see also Merlan 1997), and by privileging values that diverge from traditional cultural beliefs (Bragan 2009) as well as economic systems that mandate moving away from one’s culture.

The current debates on education in fact admit that cultural local identity can very well coexist with participation to broader national (or global) contexts. “Cultural continuity” suggests to maintain meaningful cultural ties at the same time as adapting to modern life. Educational initiatives that promote cultural continuity attempt to situate formal learning within a cultural context and values, but also equip students with skills and knowledge for functioning in a larger social world.

These approaches involve an acute sensitivity to the potential of curriculum, pedagogy, language policy and school-community relationships to enable (or not) cultural integration. This also requires understanding that cultural preservation doesn't mean freezing cultures in some perceived 'traditional' state, but facilitating communities to develop their cultures as they see fit. The role of education in contributing to or mitigating acculturation is one of the most complex and politically contentious issues in educational policy, especially so in regions where cultural diversity, indigenous rights, globalization and social change have become a way of life.

4.2.4 Educational implications of cultural processes

The culture-bound patterns of changes and transformations--of having only been reflected in each other's image between radio players and Shakespeare--and the cultural dynamics of diffusion, assimilation, acculturation, and accommodation; of integration into cultural spheres on the one hand, or disintegration on the other (cp. The implications for the design of educational environments that are effective and equitable in culturally diverse societies must be understood.

1, acceptance of the premise that culture is acquired, not inherited has far-reaching implications for education. It is this very fact that Nietzsche used as the basis for his observation on education: What we today call our culture, is our heirloom or legacy from their educational endeavor and activity. Educational institutions need to be very thoughtful about what culture they are passing on and whose side they are on, and to empower their students through the pedagogy of love.” Conventional conceptions of education took the existence of a uniform cultural base for granted, which made possible the use of schools as simple instruments for reproducing culture. But in culturally diverse settings, it falls apart. Students arrive with different cultural experiences and backgrounds bringing a multi-cultural text system, communication pattern and learning style that frequently operates in parallel with school norms for action and thought. This diversity makes it necessary for its educators to become culturally competent—

the ability to work effectively across cultural differences through the application of knowledge, awareness and skills. Cultural competence entails faculty recognizing their own cultural assumptions and biases, learning how students' cultural backgrounds may influence academic performance, understanding the cognitive effects of culture on learning and development, and adjusting instructional approaches to be culturally responsive.

Second, the acculturation process has a great influence on students experiences and achievements in education. Can be referred to in relation to minority/immigrant students because they may have to juggle home culture versus school culture (values, ways of interacting and behaving) which don't necessarily match up. 4 This navigation leads to cognitive and emotional challenges that can have repercussions on academic performance, but it can also promote valuable bicultural skills. Studies show that students fare better in terms of their education when a blending of the two cultures is possible rather than being required to make a decision between their culture and school. Education settings that affirm students' home cultures, integrate multicultural content across disciplines, and utilize culturally responsive pedagogy and practices, as well as develop productive ties between schools and the diverse social networks surrounding them provide support for integration approaches. In contrast, the educational systems that disregard or marginalize students' own cultural backgrounds and pressure them to play down differences and make a break with their home environment result in higher levels of acculturative stress, leading possibly to disengagement in school. "cultural discontinuity" that can forestall learning when students have to mediate between cultural systems in the home and school. For instance, students from collectivist cultures with cooperative learning environments are more likely to falter in a competitive individual performance-oriented schooling system.

Third, the hidden curriculum is a vehicle through which cultural values and norms are communicated in ways that have an impact on students' socialisation and formation of identity with those from dominant cultural backgrounds likely to

benefit most. The form of schools, the rituals and customs of school life, the underlying patterns of interaction at school, even what everyone knows to be true about schooling all embody specific cultural orientations toward time, authority, individualism, knowledge and achievement that would suit one culture or group better than another. Students whose home cultures are similar to the hidden curriculum have an easier time of “getting along” in school, whereas those whose cultures conflict with the hidden curriculum may struggle, feel out of place, or actively resist.[1] For example, instructional activities which involve students in using their voice assertively or critically questioning authority, or in striving to have their competence publicly recognised are likely to disadvantage students whose cultures prize humbleness before others, respect for elders and the collective good. Again, testing which values individual written exams may not be an accurate reflection of where students from cultures with strong oral traditions or group-based learning stand in terms of the knowledge. Formalising the hidden curriculum and exploring its cultural biases is a critical step on the way to greater educational equity.

Fourth, problems with language illustrate the intricate nature of the relationship between culture and education. Language is the primary medium of transmitting culture, and corresponds closely with cultural identity, ways of thinking, community unity, and collective belonging. Language educational decisions—whether to instruct students in their mother tongue or impose a dominant language, whether to encourage multilingualism rather than national language homogenization—carry significant cultural baggage. Language policies can assist in the preservation of culture and contribute to the cognitive benefits that bilingualism affords, or they can facilitate cultural erosion by devaluing and eradicating minority languages. The controversy about the relationship between immersion in dominant language, and bilingual education and maintaining home languages reflects distinct sociological conceptions of assimilation, integration as well as cultural rights. Through the recent research we have seen, we know that it is beneficial for students to learn a strong foundation in their home languages

before transitioning into learning other languages; and that being multilingual is not a bad thing but an asset. Still, language schooling is politically incendiary, and policies are often formulated in a vacuum based on ideology about national unity and assimilation than on what research shows works best for learning.

Fifth, the cultural content of curriculum, i.e., what is taught and how it is framed; whose perspectives are represented in the curricular materials (and conversely whose are not) exerts a powerful impact on cultural processes. Curriculum that is strictly or mostly representative of the dominant culture insidiously teaches them that some cultures and groups are more worthy, valuable and legitimated than others. The monocultural curriculum promotes minority residents' cultural disintegration in the form of devaluing of and separation from their pride, beliefs, and practices; as well limiting all learners' understanding of diversity while promoting stereotypes. On the other hand, curriculum that is infused with multiple cultural perspectives, includes different voices and experiences, provides complex and accurate representation of various groups in the society, and addresses issues related to power and inequality supports acculturation in multicultural settings through advancing intercultural understanding. The creation of a culturally responsive curriculum calls for more than just adding diversity: It involves unpacking epistemological assumptions, interrogating master narratives, and making room for different ways of knowing.

Last but not least, Culture processes are and if it is a process that is the case then you inevitably have politics of culture — who decides what cultures should be transmitted in schools, what cultural wealth will have to be accepted as legitimate. These politics represent higher social relations of power and those who have the most power in society are the ones predominantly shaping educational systems with their cultural constructs and viewpoints. Acknowledgement of the function of education in culture politics results in more informed and fair choices about how educational systems can respect cultural differences and yet contribute to common democratic society. That means

continued conversations among educators, families, students and communities about the cultural dimensions of education.

4.2.5 Teaching Multicultural Education: Approaches and Difficulties

Multicultural education has been identified as a major educational reform designed to provide equitable learning experiences for students from diverse cultural groups and to acculturate all students for life in pluralistic societies. Yet multicultural education draws upon a variety of traditions—shaped by distinct conceptualizations of diversity, equality, and the social significance of educating itself—and confronts a host of theoretical and pragmatic difficulties.

On the surface, multicultural education can take the form of a “contributions approach” teaching students about other cultures without fundamentally restructuring or changing curricula to incorporate diverse perspectives. This can be as simple as recognizing cultural holidays, to including units on notable people from other backgrounds, to involving children in culinary and cultural artifacts in classroom projects. While the add-ins may raise awareness about and profile of other cultures, some have charged that it is a token representation of cultural diversity that paints cultures as a static Other or novelty and does not address deep rooted problems of inequity and injustices in social structures. This is the impact of an approach that celebrates contributions while often treating culture as shallow aspects relating to food, festivals and fashions rather than to histories, contemporary experiences and systemic challenges.

A more aggressive approach, called the "additive approach," involves infusing cultural content, concepts, and viewpoints but still retain the skeleton of the curriculum. That could entail adding history lessons that incorporate the views of various racial and ethnic groups; reading literature by writers from different backgrounds; or studying various cultural rituals, along with belief systems. The additive approach is an improvement over the contributions approach in that it offers more complex and comprehensive perspective of diversity. But it continues

to think of multiple ways of thinking as add-ons or appendices to an essentially unchanged mainstream curriculum rather than that which is fundamentally re-ordered according to the needs of diversity. Addition-only approach fails to recognize the multiplicity of perspectives as part of how we know subjects.

The "transformative approach" is a reconceptualization of the curriculum which reorganizes it in such a way to allow different cultural and ethnic perspectives upon concepts, issues, or themes. Instead of layering different content upon standard, existing frames, however, this method alters the very frameworks to include discovery of how knowledge has been created from culturally specific points of view and dis-cover/dis-close such points of views in order realize other aspects of reality. For instance, a transformist curriculum would take perspectives on historical events that are told from different cultural viewpoints, question how scientific paradigms reflect cultural assumptions or consider how different cultures shape fundamental categories such as justice, beauty or human nature. This approach aids students in recognizing that knowledge is a social product, all knowledge represents particular points of views and interests, and perspectives from oppressed groups contribute valuable insights not commonly present in the mainstream body of knowledge. The transformative pedagogies that generate critical thinking are those that enable individuals to analyse multiple perspectives, uncover hidden assumptions and create more integrated understandings. Nonetheless, to truly change the curriculum, this requires a high level of subject knowledge on the part of teachers, sophisticated thinking around curriculum design and a willingness to confront controversy.

The most ambitious approach, described as "social action," goes beyond curriculum reform and encourages students to both identify social problems and work towards social transformation. This approach merges the transformation of course content with critical pedagogy, which enables students to critically analyze social injustices and comprehend their own locations in terms of power relations while being able to act towards justice. Social action Orientations may include, researching community issues, creating projects to solve local problems, taking

social action against justice issues and/or developing media that speaks out against stereotypes and injustice. This is an education as developing action for social and political change, not just information to be transmitted. But the approach of social action also encounters specific obstacles with relation to age appropriacy, indoctrination concerns, tensions in more conservative communities, and debates about the role of teachers vis-à-vis particular political positions.

Such approaches are in continuum, many programs of multicultural education have included features from different levels. Current multicultural education literature highlights a number of core principles: the deepest understanding acknowledges that culture profoundly influences how people learn and develop; validating diverse cultural identities in educational settings; infusing various perspectives into instruction; employing responsive teaching strategies for culturally diverse students; critically analyzing issues related to power, privilege, and inequity; fostering critical consciousness among students (the intellectual capacity to understand social issues); advocating for social justice inside and outside of schools; and preparing learners to contribute effectively in pluralistic democratic communities. Successful multicultural education occurs simultaneously on 5 levels, including: * Content integration; * Knowledge construction process/skill development * Prejudice reduction; and equity pedagogy, which are all reflected in an empowering school culture.

Multicultural education is not without its obstacles, however. Philosophical challenges The philosophical debate takes the form of relativism versus universal values; how one balances celebrating differences and advancing a shared citizenship, or respecting cultural differences when democratic values (upon which social diversity is predicated) may come into conflict with certain cultural practices. The practical obstacles to implementing such a curriculum include lack of teacher preparation for multicultural teaching, resistance by teachers and communities content with traditional approaches, problems in creating effective multicultural curricula and materials that are appropriate and accessible to all students, pressures exerted on schools by standardized testing that may contradict

the core educational philosophy of multiculturalism, and a lack of resources that would be needed if making progress toward inclusive education were really going to occur. Political challenges emerge as conservatives see the multicultural education movement as undermining national cohesion, there are battles for whose voices and experiences will be included in curricula, clashes over critical treatments of history and inequality, and battles over academic rigor.

There are further challenges we face from the variety of diversity itself. Multicultural pedagogy cannot focus exclusively on ethnic and racial diversity, but also narrowly defined to incorporate linguistic, religious, socioeconomic, gender, sexual identity, ability differences etc., each which require specialized knowledges and approaches. Additionally, these intersectional diversity dimensions interact in shaping and expressing unique experiences and needs. Multicultural education must also resist essentializing cultures, reducing them to a single static entity, and acknowledge that students experience multiple, intersecting identities and not just one cultural identity. The global context complicates even further the work of multicultural education, in that many concepts of multicultural education were initially formulated in a North American context and may not translate easily into international settings with their own particular history, demography, and interpretation of diversity. This notwithstanding, multicultural education is an indispensable response to the educational needs of diverse societies as well as a critical instrument for advancing educational equity and social justice.

4.2.6 Cultural diversity in classrooms: pedagogical responses

As classrooms around the world become more culturally diverse, emphasis should be placed on pedagogy that acknowledges and celebrates such diversity in ways that benefit all learners. Culturally responsive pedagogy has developed as a system of teaching that serves every type of classroom, but is an extensive challenge and commitment for educators.

The basis of culturally responsive pedagogy is that culture has a significant impact on learning styles, communication styles and meaning making. An alternative to seeing cultural differences as needs that must be remediated, CRT recognizes diversity as a resource that enhances learning and affords all students opportunity to continue growing in their intercultural development. It also calls for transformation of education paradigms; from deficit paradigm, which assumes that students are not successful academically because of lack of understanding their culture/background, to asset based, meaning that students bring valuable cultural wealth to the education process. Cultural wealth consists of aspirational capital (what parents and students hope for, dream about one day despite barriers), linguistic capital (the language resources individuals and families command), familial capital (cultural knowledge gleaned from family experience), social capital (networks and connections that facilitate access to the dominant social order), navigational capital (covert talents used in navigating institutions) and resistant capital (access to tools of opposition).

Several common practices for enacting culturally responsive pedagogy are provided. To begin with, educators need a rich understanding of student cultures - for example their values, styles of communication, learning preferences, family setups, community contexts and historical legacies. (1993) we need to add a deeper level of understanding of how culture affects the world view, expectations, and learning behaviors of students. But this knowledge must be used cautiously, so that the risk of stereotyping is minimized and teachers are aware that people from within cultural groups differ greatly; students have more than one identity as members of particular cultural categories. Second, educators should cultivate affirming and validating classroom climates so that all students feel included, valued, appreciated and competent. It includes offering a range of images and representations from diverse cultures; including materials that feature different people in positive ways (eg, non-stereotyped roles and relationships); infusing students' languages and cultural practices with instruction; challenging bias, counteracting stereotypes, and cultivating critical perspectives on other world

views; as well as establishing norms for respectful cross-cultural exchange. Third, culturally relevant pedagogy attempts to link curriculum with students' everyday lives, cultural reference points, and communities. This includes using background of knowledge students bring in to teach new concepts, giving culturally relevant examples and context so that learning is based on experience rather than on memorization, and integrating the real-life experiences into discussions or assignments. Expanding classroom opportunities inside outside through a lens of community. Relationships like this are what makes learning engaging and what teaches students that what they're learning in the classroom is important.

Fourth, CRT uses multiple teaching techniques that cater to a variety of learning modes and cultural styles. Without falling into oversimplification, teachers understand that cultures vary in their preferences for cooperative or individual learning, oral or written communication, concrete versus abstract processing, holistic versus analytical thinking. Integrating diversity of activities – including empowering students and engaging with group work, balancing verbal and written tasks; encouraging both structured small steps activities and open-ended ones; allowing for abstract thought before concrete applications) - ensures that all children meet something at the maximum level according to their strengths, but also make them grow in flexibility. Fifth, culturally responsive assessment employs multiple measures of students learning in which it is recognized that standardized tests are inappropriate to assess the learning and understanding of students from diverse cultures. Performance assessments, portfolios, projects, demonstrations and authentic tasks are alternative approaches to assessment that offer a more complete picture of what a student knows and can do.

Culturally sustaining pedagogy is broader than culturally responsive teaching in that it does not only address students' cultures, but rather sustains and builds on them. This approach acknowledges that students from marginalized communities tend to experience pressure to adopt non-heritage cultures and dispositions in the dominant culture, and locates schools as spaces where they may be able to preserve and critically develop cultural practices, languages, and identities while

at the same time having access to dominant cultural capital. CSP generates room in which students are able to leverage home languages, consider traditional and changing cultural practices, explore how communities have resisted oppression, and recognize that students are cultural creatures whose work it is to name both their own identities and cultures.

Pedagogical strategies include the use of cooperation learning structures that value achievement of consensual goals and interdependence, integrating storytelling and narrative as legitimate knowledge forms; providing viable modes for expression including multimodal art, physical movement, digital technologies in addition to written texts for traditional academic writing, building community connections through school-based projects or relationships with local organisations that address local needs; translanguaging which address students multilingual understandings of their worlds by acknowledging their linguistic repertoires (Garcia & Wei 2014) and dialogic teaching that values different perspectives and creativity in meaning making. In sum, code-switching pedagogy enables learners to master both their home languages and the more dominant academic varieties, while learning when to use one variety or another without subscribing to the stigmatization of home languages.

Different challenges need to be negotiated in order to practice culturally responsive pedagogy. Teachers require intense professional development to build needed understanding and skills, but most teacher programs have relatively little multicultural instruction. The demand of standardized testing and imposed curriculum can limit teachers' flexibility to personalize instruction to different student needs. The educators cultural background and experiences can confine their knowledge of students of the other culture. There are structural causes such as tracking, discipline and resource allocation that perpetuate inequities pedagogical approaches alone cannot solve. Furthermore, culturally relevant pedagogy is demanding because it demands that the teacher continually reflect on her or his own cultural assumptions and biases, as well as grapple with issues of privilege. Yet, in the face of these challenges, building culturally responsive

pedagogical practices is an important aspect of being a professional for educators working in diverse classrooms and a fundamental way to achieve educational equity and excellence.

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4.2.7 Indigenous Systems of Knowledge and Formal Education

The interface between indigenous knowledge systems and formal education is perhaps one of the most challenging educational issues facing educationalists in modern times, especially in postcolonial societies and those with large proportions of indigenous populations. Indigenous knowledge systems—the holistic worldviews developed by indigenous peoples through long-term, direct interaction with their environments—have been excluded, undervalued and repressed in formal education which is based on Western models. Overcoming this historical injustice and accommodating Indigenous knowledge in formal education necessitates substantive rethinking of epistemic assumptions, curriculum development, pedagogy, and the goals of education.

Indigenous ways of knowing are broad systems beyond the sum total of information about local environments: organized, holistic paradigms for understanding human relationships with other living things, with land and water, with the cosmos and its spiritual dimensions. Such systems usually give priority to inter-relatedness as opposed to separation; relationship rather than objectification or thing, process instead of fixed categories, oral over written tradition, experiential learning in place of abstract instruction and the blending together of practical, social and sacred dimensions in contrast to restricting knowledge into disciplines. Indigenous knowledge resides in many forms such as languages as they encode local worldviews; stories passed down through generations to pass on complex understandings, practices that convey accumulated wisdom and protocols that determine how we engage appropriately with human and more-than-human worlds. It is knowledge that has underpinned the success of indigenous peoples in a variety of ecosystems over uncounted generations –

resource management, ecological understanding, government design, art forms, and value systems.

Colonial education systems had direct aim of erasing indigenous knowledge from their mind frames based on an assumption of the superiority of Western civilisation that place indigenous knowledge as primitive, superstitious and inferior. Residential and mission schools - both as well as other colonial educational institutions - also forcibly removed indigenous children from their families/tribes, forbade the use of indigenous languages, punished cultural practices, and taught curriculum to assimilate indigneous peoples into dominant society. This scholastic violence formed a part of cultural genocide, driving generations to postgenerational breaks in Indigenous epistemology, language and culture. It continues to reverberate through indigenous communities in the erasure of language, cultural disconnection, health disparities, social issues and educational problems. Today indigenous communities around the world are participating in cultural revitalization through the reclamation of language, knowledge and practices suppressed by colonial education. Schooling is central to such revitalization efforts, many of which focus on integrating indigenous knowledge, languages, and pedagogies into education.

The indigenisation of formal education is fraught with such problems and resistance as indigeneity and Western knowledge are fundamentally opposed. Western education tends to work under Cartesian dualism that establishes a mind/body, culture/nature and subjective/objective divide; preferences values of universalizable, generalizable or abstract knowledge against those of particularity, contextuality and experience; prioritizes written texts over oral traditions in learning/teaching process; fragments the knowledge into bounded disciplines (collereted disciplines as well) so as to emphasize individual achievement by means of competitive forms of assessment. The latter practices value directly experienced, locally embedded knowledge generated through relationship to specific places; perpetuate that knowledge in aesthetic and oral traditions dependent upon direct, face-to-face transmission; integrate that form of knowing

across multiple domains; and emphasise learning together as a community-function. These discrepancies give rise to tensions as knowledge of the indigenous worldview is introduced into Western educational contexts. Complicating matters is that when you merely “tack on” indigenous content onto traditional curriculum, there is simply no guarantee that knowledge will itself be uncontextualized and distorted from within the bigger picture and relational realities it occupies. Although Western-style pedagogy may provide a tool for teaching indigenous knowledge in schools, it could be diametrically opposed to the traditional manner of learning such knowledge.

Yet, crucial developments are in process to develop educational strategies that respect indigenous epistemologies and at the same time equip children with knowledge about how to use their culture-related knowing in managing larger societal terrains. Immersion programs support language revitalization by teaching all, or at least a majority of the instructional day, through indigenous languages and acknowledging that language is central to cultural identity and indigenous knowledge systems. They also show that instruction in a mother tongue can facilitate (rather than impede) learning and help maintain cultural traditions. Land-based education removes children from the four walls of a standard classroom and by creating an opportunity take them out to their traditional territories, where they can learn through relationship with the land, taking part in traditional practices, and learning from knowledge holders. This method accepts that knowledge of many indigenous peoples is place-based and experiential and can only be learned appropriately in its context. Community-based education builds strong working relationships between schools and indigenous communities which engage elders, knowledge keepers in the teaching of youth and provide opportunity for community knowledge and priority to be incorporated in school based curriculum as well as relating learning in a meaningful way to community needs. This one highlights the expertise of community members and ensures that education is supportive to community needs rather than being an instrument for imposing alien agendas.

Curriculum integration is the inclusion of indigenous knowledge alongside Western disciplinary knowledge in areas such as science, mathematics, social studies and the arts. And when it's done respectfully and substantively, such an approach can illustrate the ways knowledge systems complement one another, to unsettle Western knowledge claims to universalism and offer richer, more complex understandings. For instance, ethnobotany can combine indigenous plant knowledge with Western botanical science, showing that the two systems of thought are complementary. Native astronomy may provide insight into complex beliefs around astronomic events gleaned through centuries of Tender Loving Care scoping the skies. Conventional navigation techniques provide mathematical calculations that are generally difficult and spatially reasoning. But such integration must take epistemological authenticity into consideration and not reduce indigenous knowledge to the equivalence of Western science or cultural belief, but rather as a knowledge system that is a valid experience in terms of its own standard. Indigenous people hold a range of beliefs on whether their knowledge should be set into mainstream educational systems and supporting it to be countered with partial truths, some indigenous peoples believe they must integrate their knowledge in order for it not to disappear while other indigenous communities may feel they best preserve their way of life by keeping traditional ways outside the institution.

Indigenous ways of teaching and learning are markedly different from traditional Western pedagogy. Rationale for gaze-based teaching Indigenous pedagogy tends to privilege learning through observation, listening and practice rather than verbal instructions/ questions; values patience, respect and humility rather than assertiveness/challenge; occurs through whole participation in meaningful activities rather than decontextualized exercises; engages holistic personhood—offering the spiritual and relational senses elements of person as well as focusing on cognitive skills alone centers relationship with knowledgeable others rather than ownership of individual knowledge. These pedagogies of place need to be incorporated into formal schools through flexibility around schedules, location,

syllabus and evaluation. The ‘two-eyed seeing’ concept (Mi’kmaq Elder Albert Marshall) which presents indigenous education as the possibility for students to, in their own wisdom and strength of being, learn to see with one eye using Mi’kmaq knowledge and ways of knowing, and to learn to see with the other eye using Western academic/scientific knowledge is a useful way forward in thinking about both indigenous science knowledges and pedagogy. This keeps in place the need for fixation of a choice, but it is no longer global.

Ensuring a balanced representation of indigenous knowledge within formal education involves addressing power relations which have served to subjugate and marginalise indigenous peoples and their knowledge. This involves indigenous control over education that impacts their children, authority of indigenous peoples regarding their own knowledge including decisions about what should be (and by extension not be) shared and also how it is to be done, and a shift at core rather than on the periphery in educational systems and assumptions. This kind of conversion is good not just for indigenous students, but all students benefit from more fruitful understandings through working across knowledge systems and engaging in modes of pluralist thinking that are indispensable in a multi-cultural, interdependent world.

Unit 4.3: Social Change and Cultural Change

4.3.1 Concept and Nature of Social Change

The concept of social change is one of the most central in sociology and it has generated many competing definitions as well as explanations on the causes and effects. It symbolizes the revolution in society; and includes changes in relationships, roles as well as collective attitudes of which people and societies are subject. Societal change can be slow or fast; intentional and otherwise; and it comes in various forms - economic, political, technological and cultural. Social change: A dynamic and continuous; the changes in the society and is caused by the progression of time, becomes an echo to all direction. While stable social processes are challenge to or resistant to change, social change tends to disrupt established patterns and produce new norms, ideas, and institutional forms. Investigating social change means explaining not only the origins of this process but also its effects, and understanding that change does not proceed indistinctly in linear order but may be multiform, reciprocally linked, and even conflicting. It can be voluntary change, or involuntary change as a result of external forces and natural events (Wikipedia). Its area of focus ranges from relatively little changes at lower level systems, such as family or community systems to the great transformations within whole societies like industrialization, urbanization or globalization. Societal Change: An Overview To understand societal change one needs to appreciate how it interacts with, and is shaped by culture, economy, politics, technology and the environment and also accept that human societies are not in a state of inertia but dynamic beings responding all the time to internal and external stimuli.

4.3.2 Cultural change: meaning and relationship with social change

Cultural change explicitly describes changes in cultural patterns such as beliefs, conducted from one generation to another. In contrast with social change that may include structural or institutional changes, cultural change is how cultural beliefs and practices evolve over time. Culture and social change exist in a close,

bidirectional relationship whereby cultural changes lead to more general social changes and also where the broader structures of society engender modifications in culture. For example, technological or educational innovations can alter cultural norms and practices, recasting social relations and organizational forms. Cultural changes can also be change in one culture, which just leads to the other cultures using the only label they know of that word to its name. Where social change is premised on the macro societal level, cultural change emphasises to a larger extent the common meanings and symbol systems directing human action. The study of cultural change enables us, as sociologists and educators, to understand how values, knowledge and traditions move forward, impacting the quality of social cohesion or identity and the collective dreams we share. It also underscores the adaptive property of culture as a mechanism that can be responsive to change, accommodating new circumstances or environmental exigencies in order to preserve social equilibrium and development.

4.3.3 Factors in Cultural Change: Invention, Discovery, Diffusion and Contact

Cultural change can come from many different sources: invention, discovery, diffusion and contact between cultures. Invention is creating new ideas, tools, or practices that offer new solutions to real-world problems and may change humans live, work, or communicate. “Inventions are technological and medical breakthroughs that influence or can have the potential to change the way we live.” New modes of artistic expression also illustrate inventiveness as a factor in cultural patterns and social organization. 27-03-2016 The concept of discovery on the other hand signifies something which was already there but not known till then like that of scientific laws, natural process or historical evidences. Advances increase what humans know and may have profound effects on culture, ethics, and politics. Diffusion is the spread of cultural items—such as ideas, styles, religions, technologies, languages et cetera—from one social group to another. It can happen as a result of trade, or of people and/or goods in transit, perhaps spotlighted by the media and communication technology; sometimes it leads to

the mixing, or as one writer has put it to the 'hybridity', of distinct cultural traditions. Culture Contact may refer to the direct interaction between societies, communities or social groups that can transmit new ideas, norms and practices (and ultimately lead to acculturation). When combined, these aspects demonstrate that change is not something bound within an enclosed cultural bubble but comes about as a result of internal ingenuity and external stimuli: In short, human societies are dynamic and interconnected.

4.3.4 Factors affecting cultural change: technology, ideology, conflict, environment

There are, however, selection pressures that direct and constrain cultural change. Facilitated by technology, inventions in communication, transport, health care and information processing are reshaping economic routines, social exchanges and cultural behaviors of the society. Systems of belief (e.g., religious, political and philosophic systems) inform our cultural priorities and also impact how prone we are to change in accordance with dominant value systems. Something like a battle, of the debates, whether social or political or economic is known to accelerate cultural change by destabilizing prevailing norms and forcing societies to incorporate new methods of responding, adjusting even governance structures and values. Environmental context – geographical, climactic, and ecological factors as well – plays a significant role in cultural evolution because societies change their way of life, practices and systems of knowledge as it becomes necessary to do so for survival or prosperity within an altered ecoregion. These factors are interconnected and can interact in complicated ways – e.g. technological development triggering ideological disputes, or environmental constraints leading to conflict and thence innovation. Understanding these forces helps sociologists and educators understand why some cultural change happens quickly while others take many years, as societies deal with the push and pull of continuity and adaptation in response to both internal (e.g., new knowledge) and external (e.g., globalization) pressures.

4.3.5 Theories of Social Change - Evolutionary, Cyclical, Functionalist and Conflict

There have been various theoretical frameworks to examine the patterns, causes and effects of social change. There are also evolutionary theories, which argue that societies transform from simple to complex forms. This view centers on slow and steady growth and integration, frequently associating technical innovation and culture with social advancement. In opposition, cyclical models maintain that sectors of society move in cycles of growth, decline and re-establishment so that change is an inevitable part of social systems as well as a feature repeated crisis and cultural consolidation (fixes) or breakdown (busts), phenomena with implications for theories of socialist politics; and these patterned relationships offer important lessons concerning the nature of revolutionary action. Functionalist theoretical perspectives articulate social change as an adaptive, socially integrative process by which institutions and norms are modified to suit the new demands of society. According to this perspective, change itself is of the social system's response to mal-integrations or new demands within its structural situation which we prefer not to disturb. Conflict theories which owe much of their inspiration to Marxist ideas, hold that social change is caused by tension in society between rival groups struggling for power, resources and interests. It's rarely gradual or evolutionary but more often marked by rupture, as movements emerge to challenge established hierarchies and reorganize social life. Each of these theories offers a vantage point for interpreting the nuanced dynamics of change, involving different agents and motives that have implications for society over time.

4.3.6 Cultural Lag: Ogburnian Theory and Educational Consequences

Cultural Lag The concept of cultural lag, introduced by sociologist William Fielding Ogburn, explains how non-material culture enters into society more slowly than new material technology. Things are developed first and only later is society faced with the task of bringing them into compliance with existing social

norms, laws or ethical contexts. This gap can lead to social disarticulation, ethical conflicts or fear of new technologies. Educationally, cultural lag is very relevant. Curriculums, teaching practices, and institutions all have to evolve in the face of new technologies and changing culture. If cultural lag is ignored or mishandled, pedagogy could become out of date, student understanding of critical skills might be disconnected from their field's contemporary work, and education lose its relevancy in training students for current demands. Hence, teachers are important brokers for filling in the space of technological opportunity and social reality, for promoting students critical thinking and adaption as well as ethical reflection. Tackling the problem of cultural lag in advance will make a kairos more educational and a lot less tumultuous.

4.3.7 Entropy and Social Control Mechanisms of Enthalpy Change

Resistance to social and cultural change is an instinctive human behavior--fear, anxiety, self-interest, attachment. Communities typically react against change because it disrupts the status quo, threatening established forms of power and daily routines. Instruments of social control, such as legal instruments, policies, norms, religious values and educational systems are used to attempt to regulate the rate of change. Some mechanisms facilitate slow adaptation, some reduce conflict or enforce conformity to maintain stability. At all these levels, resistance against innovations, reforms or cultural adaptations may emerge shaping the reception and incorporation of them. There can be some benefits of knowing resistance on the part of policy makers, educators and leaders as it helps them to plan ways that help in acceptance, resolve conflicts and bring about changes effectively. Education has a significant role to play in mitigating resistance through informing the public, encouraging critical thinking and nurturing progressive norms that address social and cultural aims.

4.3.8 Education for Social and Cultural Change

Education is a key driver and enabler of social and cultural transformation. Education is the transference of knowledge, skill, values and ideological

orientation in an institutionalized form from generation to generation; it influences personal outlooks on life as well as social conduct and group awareness. Schools and colleges, as well as informal settings, are places for reflection, dialogue with others and action that enable new cultural practices to be formed. Education provides people with the knowledge and understanding to overcome, and even drive, social change (be it political or economic transcript 2question(hr) that's SEXED away from a technological revolution. It also promotes critical thinking, creativity and civic engagement that empowers students to actively address the future of their communities. Through the focus on equal opportunities, social justice and intercultural education is included in the transformation of social structures, the reformation of institutional activities and the development of cultural values. It acts as a means of self development and an instrument for societies to adjust with the changing environment, minimize culture lag, strengthen social structure. In this way, education is both an outcome and driver of social renewal, underpinning the development of vibrant, antifragile and progressive societies.

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Unit 4.4: Cultural Intelligence

4.4.1 Concept and Meaning of Cultural Intelligence

Cultural intelligence – frequently abbreviated as CQ— is a person’s ability to work effectively in culturally diverse settings and contexts. P. Christopher Earley and Soon Ang who first introduced the concept in 2003, cultural intelligence is more than awareness of or sensitivity to cultures, it’s a dynamic capability that enables individuals to change their behavior when dealing with people from different backgrounds. At the bottom line, we define cultural intelligence as the common sense of understanding how culture influences human behavior, patterns of communication, values and worldview.

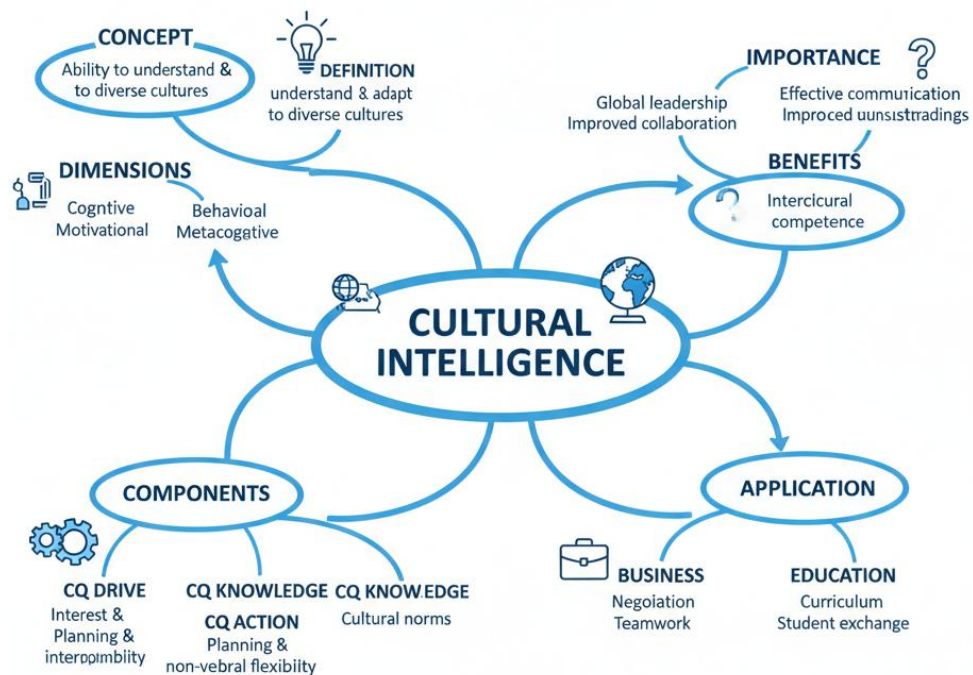


Figure 4.4.1 Concept and Meaning of Cultural Intelligence

Unlike static knowledge of particular cultures, cultural intelligence may be cultivated and improved through deliberate development and experiences. It is the capacity to withhold judgment, read cultural clues accurately, construe unfamiliar actions exactly enough for the purposes of adjusting one’s own behavior while

one learns to adapt. In educational settings, given that there is increased diversity in the classroom on the part of both students and teachers (in terms of cultural backgrounds, learning styles, preferences for communication), CI becomes even more important. Water bridge provided a theoretical framework for the concept: successfully engaging cultural diversity necessitates more than positive good intentions or superficial acknowledgment of customs, but instead a working fusion of careful thought, attentiveness, and malleability that paves the way for true comprehension and interaction across cultural borders.

4.4.2 Components: cognitive, motivational, behavioral, metacognitive CQ

Four interrelated dimensions of cultural intelligence work together to produce an individual that is culturally competent. The first component, Cognitive CQ refers to acquired knowledge about cultural norms, practices, structures and conventions through formal education and life experience. This involves learning about the relative aspects of cultures from values, belief systems, law and economy, to social relations. People such as high cognitive CQs know cultural universals and variations, Knebelberger says, who knows concepts like power distance, individualism vs. collectivism and communication styles cross-cultures.

The second dimension is metacognitive CQ, referring to the cognitive processes of monitoring, planning and checking in one's mind during cross-cultural interactions. It is a capacity to plan for, witness in and reflect on cultural contact. Metacognitive CQ enables people to reflect upon their cultural beliefs, redefine their categories according to new cultural experiences, and modulate explicit beliefs as they come into new cultures. It is the ability to reflect on these experiences that makes a difference between those who learn from cross cultural experiences and those who simply have them.

The third component of CQ is orientational CQ, which involves the interest, motivation and energy to adjust to cross-cultural contexts. It's a measure of someone's sense of efficacy in wanting to learn and navigate cross-cultural

environments, their innate interest in learning about other cultures, as well as their openness to accepting and overcoming general challenges faced when operating within multicultural contexts." High motivational CQ is characterised by persevering when confronted with cultural challenges, gaining enjoyment from intercultural situations and retaining active interest in cultural differences as opposed to finding them frustrating.

Behavioral CQ, the last dimension, defined as mastering adequate verbal and nonverbal behavior when interacting with others from different cultures. This null hypothesis is also precluded by the possibility of modifying speech acts, communication styles, facial expressions and gestures, and other behavior from one cultural context to another. Behavioral QED is realized in flexible repertoires of skills and behaviors that people can call on as needed, illustrating how understanding and motivation lead to action.

4.4.3 The Difference among IQ, EQ and CQ

The differences between IQ (Intelligence Quotient), EQ (Emotional Intelligence) and CQ (Cultural Intelligence) further illustrate the complexities of human capacity and performance. The oldest and most well-established construct is the IQ, which assesses cognitive abilities such as logical reasoning, mathematical competence, verbal comprehension and the ability to visualize spatiotemporal patterns. It is a good predictor of success in traditional education (and to some extent, at particular professions), but it works mostly with culture-bound models, and assumes equalized cognitive functions and educational experiences. Despite all efforts at cultural fairness, IQ tests can never be culture-fair because they are always constrained by the values and priorities of the culture that devised them.

Goleman's popularization of Emotional Intelligence in the 1990s broadened our concept of intelligence from a focus on one's cognitive abilities to also include an individual's ability to identify, understand, and manage their own emotions as well as the emotions of others. EQ includes self-awareness, self-regulation, motivation, empathy and social skill. As EQ develops interpersonal efficacy in a

familiar cultural setting, it assumes universalities of emotional expression and interpretation that are not guaranteed across cultures. For example, the appropriate expression of emotion or effective empathy differs greatly according to cultural context.

Cultural Intelligence is what IQ and EQ need to be balanced counterparts in the world today. Just as IQ reflects cognitive intelligence, EQ emotional intelligence and SQ spiritual intelligence, CQ is a measure of the ability to relate and work effectively in culturally diverse situations. You can have someone with a high IQ and high EQ, who sucks in a multicultural environment because they don't have cultural intelligence. CQ understands that emotional expressions, communication norms, conflict styles and even thought patterns are all culturally influenced. The significant difference is that CQ equips you with the ability to be effective not just in your own cultural identity, but across the entire gamut of human cultural diversity. In educational contexts, what this could mean is that intellectually gifted students with high levels of emotional intelligence may still need to be explicitly taught cultural intelligence in order to successfully navigate a multicultural learning environment and develop as global citizens.

4.4.4 Cultural Intelligence (CQ) and Global Competence

Global competence is grounded on cultural intelligence, the two constructs being separate and synergistic. A global competence Framework is the bigger picture, built around a combination of skills, knowledge, attitudes and values that all contribute to effective and appropriate engagement with global issues and people from other nations. OECD defines global competence as a complex multidimensional capacity that involves the ability to explore local, global and intercultural issues; understand and appreciate diverse perspectives and worldviews; interact effectively with people from different cultures; take action for collective well-being and sustainable development.

Operationalizing the antecedents and boundaries of cultural competence in the global context Cultural intelligence serves as a set of operational mechanisms

through which global competence is evident. Cultural intelligence; Global competence describes what globally competent individuals are able to do, cultural intelligence explains how they develop and deploy these abilities. The analytical and reflective skills of examining global issues from multiple perspectives are supported by the cognitive and metacognitive facets of CQ. Motivation CQ is the openness and respect toward difference inherent in global competence. Behavioral CQ is the application of understanding in a manner that leads to successful cross-cultural interactions and effective collaboration which are critical in solving world issues.

For educational purposes, the development of cultural intelligence is a pragmatic road to global competence. As students improve their CQ, they also lay the groundwork for global competence: a nuanced comprehension of cultural complexities; a genuine sensitivity to and natural curiosity about findings from other countries; and flexibility in practical behavior when it comes to the conducting of international business. Institutions of learning that place a emphasis on the development cultural intelligence are schools for life, not only teaching students to accept, but understand and make use of diversity as a source for social problem-solving, innovation and towards building more inclusive and sustainable global communities.

4.4.5 Educating Students and Teachers to Become Culturally Intelligent

In educational contexts, cultural intelligence development does not come by chance, but rather depends on deliberate and continued steps to target each dimension of CQ in order to be all-inclusive. For students, it is in the construction of culturally responsive classrooms where cultural intelligence originates – ones that do not just recognize diversity but treat it as a learning asset. Cognitive CQ may be fostered through cross-curricular global perspectives, exposure to diverse literary traditions, study of world religions and philosophies as well as demonstrations of historical events from multiple cultural perspectives. Theorisation Collaborative projects, structured to require students work with

other group members from differing backgrounds but properly facilitated lend the practical experience of grasping cultural dynamics.

Experiences provide rich learning for students' CQ development. Virtual exchange programs, time spent studying abroad, community service in cities/communities of differences and structured interactions with guest speakers of different cultures offer real opportunities to apply CQ and develop it further. Critical reflection exercises that follow these experiences engage students' metacognitive CQ, enabling them to think through their observations, question preconceptions, and incorporate newly acquired cultural knowledge. Second, language learning should be perceived not so much as grammar and vocabulary acquisition but rather as a gateway to different world views, which significantly develops cultural intelligence by showing how a language determines thought and culture.

Professional development in cultural intelligence for teachers needs to extend beyond training in superficial diversity to a deep examination of their own cultural identities and biases. Effective methods include cultural autobiographical exercises that help educators understand how their knowledge and beliefs about teaching are influenced by their own culture, participation in cultures unlike their own, and continued study of culturally relevant pedagogy. Teachers also get to know models such as Hofstede's cultural dimensions or Meyer's culture map which can be used as concept to make sense of cultural differences, avoiding resorting to stereotypes.

Mentoring and study groups in which teachers share best practices for culturally responsive instruction provide the context to develop CQ. Educators should self-monitor their CI, recognize what specific dimensions they need to work on and then develop their personal goals. Crucially, the development of cultural intelligence is not about getting it perfect first time, rather it's about cultivating that vulnerability to get things wrong and learn from them, then evolve with this new knowledge. Institutions of higher education have to create a culture where

these growth focused practices around cultural competence are deemed maintainable and supported at the systemic level.

4.4.6 Assessment of Cultural Intelligence

Theoretically, it is challenging to measure cultural intelligence due to its multidimensional nature and the intricacies involved in measuring intercultural skills. The one most commonly validated instrument for CQ is the cultural intelligence scale (CQS) by Ang et al. This self-report questionnaire consists of twenty items derived from (and covering) the four CQ dimensions with likely scaled responses reflecting individual's perceptions of their cultural intelligence ability. Although both efficient and empirically established, self-report measures suffer from limitations such as social desirability bias or discrepancies between perceived and observed intercultural effectiveness.

Performance-based methods provide some alternative routes by assessing behaviour in cross-cultural contexts. These may comprise role-playing exercises in which participants maneuver through cross-cultural puzzles, understanding of their thinking and acting processes -- also cases where errors have led to breakdowns. Cultural intelligence interviews, based on critical incident technique, encourage respondents to detail a recent difficult cross-cultural experience and how they handled it _ reflecting their actual application of CQ skills. Cultural ambiguity in video-based situational judgment tests: Examining the SIM help (situation interpretation method) model.

In educational environments portfolio assessment offers particularly promising strategies. Items such as reflective logs of cross-cultural experiences and learning, artifacts from intercultural projects, analytic papers on cultural case studies, and the application of learned knowledge about another culture will all constitute evidence for developing CI. In addition, peer and teacher observations of students' intercultural interactions, communication styles, and collaborative behaviors in mixed groups serve as another source of assessment data which triangulates with self-assessments.

A variety of techniques should be used to obtain a complete evaluation. The longitudinal paradigm that follows the development of participants' CQ over time provides richer data than does the single-point-in-time survey because, as noted earlier, cultural intelligence develops through experience and reflection. Anticipatory assessment as a part of the experience and not just as a post summative entry for grading purposes provides constant feedback and response. Of critical importance, CQ measurement should focus on growth and development, not on labeling or limiting one another." In doing so, we remind ourselves that cultural intelligence is an acquired skill set available to anyone committed to intentional development.

4.4.7 Cultural Intelligence and Inclusive Learning

Cultural competency is a necessary prerequisite for truly inclusive education that transcends fulfilling requirements of diversity mandates to foster learning experiences in which all students can succeed. Inclusive pedagogy is built on the premise that [GLOSSARY]"across race, gender, class, sexual orientation and abilities and disabilities we are different from one another yet similar (hooks 1994:259)"[/GLOSSARY]; an understanding of culture and differences as rich resources to be drawn from not gaps to be filled or repaired. High CQ teachers understand that what may seem like disinterest, disrespect, or low performance on the part of students may indeed be cultural mismatches between home and school cultures rather than student deficits.

Culture competent teachers consciously attempt to remove culturally based barriers to learning. We can inquire into how classroom norms concerning contribution, types of testing, forms of teaching and behavior contribute to the advantage or disadvantage of certain cultural orientations. For example, faculty members with high CQ understand that students from collectivist cultures could have difficulty in competitive grading or individual presentations due not to lack of ability but because of cultural values that stress group harmony and modesty.

Similarly they realize that eye contact, a sign of respect in some cultures and a declaration of attention to detail in others, can be inappropriate in others.

The concept of cultural intelligence supports teachers more effectively in enacting Universal Design for Learning by accepting that 'multiple means' of representation, engagement and expression need to reflect cultural difference. This could include utilizing culturally relevant examples and materials, providing multiple cultural pathways for display of learning, and co-constructing classroom norms with students that respect diverse cultural viewpoints. Culturally intelligent teachers are also attentive to intersectionality and know that students' cultural identities intersect with other dimensions of identity (e.g. ability, SES/background, language) to impact their experiences and needs.

Inclusive education can only be successful when whole school systems build cultural intelligence institutionally. These must include curriculum materials that are culturally responsive, leadership and teaching staff that clearly reflect diverse backgrounds, approaches to family engagement that respect the wide range of stylistic communication and involvement among cultures, policies that explicitly recognize cultural diversity as an educational strength. When cultural intelligence becomes core to schools and districts, inclusion moves beyond a program or initiative into a fundamental way of doing the business of school so students and families all feel truly welcome, respected and supported.

4.4.8 Cross-cultural communication in the educational context

Inter-cultural communication in teaching/learning situations Results of this type suggest that intercultural encounters, with all the problems and opportunities they present, grossly challenge as well as enrich learning contexts. Yes, communication across cultures is difficult -- so much more than language differences -- where styles of communication and patterns (even structures) of expected responses differ radically between cultures. Communication in high-context cultures is less dependent on words themselves, whereas unambiguous meaning is based primarily on the direct verbal message through which

communication takes place between members of low-context cultures. If high-context cultural backgrounds are the disadvantage, then low-context orientation schools present an obstacle for those students.

Oral communication differences show in many ways for educational interactions. Communicational styles (direct vs. indirect) construct the way students seek information from others, disagree with them or declare their lack of knowledge (Noels et al., 2010). Some cultures revere bluntness, while others perceive it as brusque or forceful preferring more subtle, diplomatic strategies. Norms surrounding turn-taking are different, some cultures allow for overlapping speech, while others require it to be 'clean' without heavy overlaps. These discrepancies can result in misunderstandings where loquacious students seem impertinent to adherents from silentist cultures, and taciturn ones misunderstood as disinterested or unprepared.

Nonverbal signals are also culturally defined and the cultural context has a profound influence in an educational setting. One's sense of what constitutes personal space, an acceptable touch, eye contact expectations, facial expression interpretation and gesture significance are all culturally-based. Or a teacher could misinterpret the body language of students, viewing culturally bound actions through their own cultural filter. For example, students from cultures in which looking down is synonymous with being respectful may seem devious or untruthful to a teacher who expects them to listen while making eye contact. Likewise the smile's symbolic content ranges across cultures from a signal of joy to a cover-up for pain to a signification of civility, necessitating cultural sensitivity for its accurate decoding.

Creating efficient cross-cultural communication in a learning environment must be specifically addressed and facilitated. Developing classrooms in which communication differences are communicated encourages diversity and minimizes misconceptions. Preparing students for multicultural interactions (i.e., by teaching them about differences in communication styles, as well practice in

navigating different inclinations) The classroom is more inclusive when communication protocols are used in ways that accept different styles of responses (for example, multiple entry points into a protocol or thinking time prior to response). When teachers demonstrate cultural humility, recognizing their communication style as one option among many — but not the only solution — such space for truthful cross-cultural dialogue can emerge. When school communities have these robust cross-cultural communication skills, they turn diversity from potential stumbling block into powerful ferment for deeper understanding, creativity and readiness for our increasingly networked world.

Unit 4.5: Recent Trends in Cultural Studies and Education

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4.5.1 Recent Trends in Cultural Studies: Postmodernism, Postcolonialism

The past decades were characterized by a dominant gesticulation of postmodernity and the postcolonial left its footprints in cultural studies. postmodernism rejects the Kantian preset narratives and universal truths of earlier social theory in favor of the open-endedness, multiplicity and indeterminacy of meaning. In educational settings, it encourages educators and researchers to challenge standardized knowledge bases and value the various types of cultural experiences that students carry into school. Meaning, then, is stress on subjective experience that emerges during social intercourse, interaction with media representations and personal interpretation. This idea forms the basis of curriculum design, pedagogy and assessment in postmodern areas. It invites a critical reflection on dominant ideologies and unveils the power relations inscribed into knowledge formations and circulation. Additionally, postcolonial theory examines to effects of colonial history on cultural knowledge, social institutions, and education. It points to the enduring dominance of Eurocentric epistemologies and marginalization of indigenous and local knowledges. Postcolonial Cultural Studies demands the dismantling of curricula emphasizing Western-centric historical narratives and posit new perspectives, histories and epistemologies from which to teach. "As signals of this alternative approach to education systems, postmodernism and its intellectual cousin postcolonialism stand as a challenge to the deep orthodoxies of classic knowledge, knowledge tending toward the interventionist and political in form and content." "Respectively, both can be seen as movements towards understanding difference, towards acknowledging multiplicity, diversity to learning institutions... Moreover what is fundamental about these two perspectives for pedagogy is that conceptions like 'knowledge', 'pedagogic relationship' etc. become politicised" (p 118/9).

4.5.2 Critical cultural studies and education

The emergence of critical cultural studies is an attempt to apply the methods and concepts of sociology, anthropology, literary criticism and politics in order to social inequality. In educational venues, then, Critical Cultural Studies studies how schools perpetuate or oppose social stratification and how curricula, teaching methods and organizational structures reflect or are disconnected from the dominant culture. Reading soliates like this from a teacher perspective in the realm of representation, inclusion and equity: how do cultural narratives impact our students' (how they see themselves and others)? Such a perspective also highlights the necessary examination of textbooks, teaching materials and classroom discourses in order to unearth concealed biases and ideological messages. Critical cultural studies also value student subjectivity and autonomy in learning, promoting questioning and challenging rather than receiving information uncritically. Through a critical pedagogical approach, schools can be places to develop critical consciousness, social justice and cultural literacy. Culture and education are thus viewed not as the transmission of knowledge, ideas, norms, values or traditions but as an ongoing process in which social power relations are established and contested.

4.5.3 Digital Culture and Education: Virtual Communities, Online Learning Cultures

The explosion of digital tools has led cultural habits and learning experiences to the emergence of new kinds of virtual communities and online educative cultures. Digital culture is the space in which we as individuals operate, learn and collaborate through online tools, social media and digital networks. In education, this trend is reflected in the rise of virtual classrooms, MOOCs (massive open online courses), and global learning communities unbound by geography. In cyberspace learning communities students not only learn together but also coexplore, share knowledge and their resources of existence, feelings, thoughts, dreams (Harasim 1990), power relationships between teachers and students are challenged. Such digital spaces offer ways for students to encounter different viewpoints, seek out information from huge depositories, and learn new literacies

(eg, digital literacy, media literacy and information literacy). At the same time, digital culture provokes debates about the corporatization of education, digital inequalities and ethical technology use. The application of this framework in addressing online learning culture would suggest educators should critically problematise ways in which technology (re)shapes identity, community and learning, achieving a curriculum that is not only inclusive but culturally responsive.

4.5.4 Globalization and Glocalization: Universalism vs. Particularism

Globalisation has accelerated the movement of ideas, media and cultural practice across boundaries, with a profound influence over both educational and cultural experiences. This trend may be followed by worries that local culture will be warehoused by (Western or other) global forces, including media, values and education. Homogenization resulting from globalization can lead to loss of local culture, local traditions, and identity,[citation needed] and the ascendancy of western culture and lifestyle. But glocalization is a more nuanced notion, focused on the ability of local cultures to subsume, adapt and hybridise global influences. Regarding educational fields, glocalization has materialized in curricular and pedagogic practices that merge global content knowledge with local cultural contexts to enhance culturally responsive learning experiences. Students become skilled interlocutors across sociocultural contexts, possessing global amid local literacy. The dialectic between homogenization and hybridity suggests the necessity for cultural polite education, which promotes teaching-learning processes to contribute in culturally sensitive ways to the development of intercultural literacy and critical reflexive practices in relation to global knowledge systems.

4.5.5 Popular culture and youth identity formation

The influence of popular culture in the ways in which young people make sense of themselves and their world is undeniable. Youth identity is increasingly influenced by not just family, school and community, but also the many cultural products, media and social practices that are transmitted en masse through music,

film, TV shows, social media platforms and its absurd number of genres, fashion trends, gaming video games or digital content. These are popular sites of negotiation of meaning, experimentation with identity and the social position. Such as preferences for music, fashion or digital fashions being used to signal in?group/out?group distinction while participating in group expressionism among adolescents. Young people are not flatly consuming popular culture, they interpret it actively selecting and appropriating the enticement of things that make sense with their life expectations, dreams and values. This is a powerful enactment of how Indonesian youth as cultural producers actively struggle and appropriate mainstream media to resonate with their identities at individual, and communal levels.

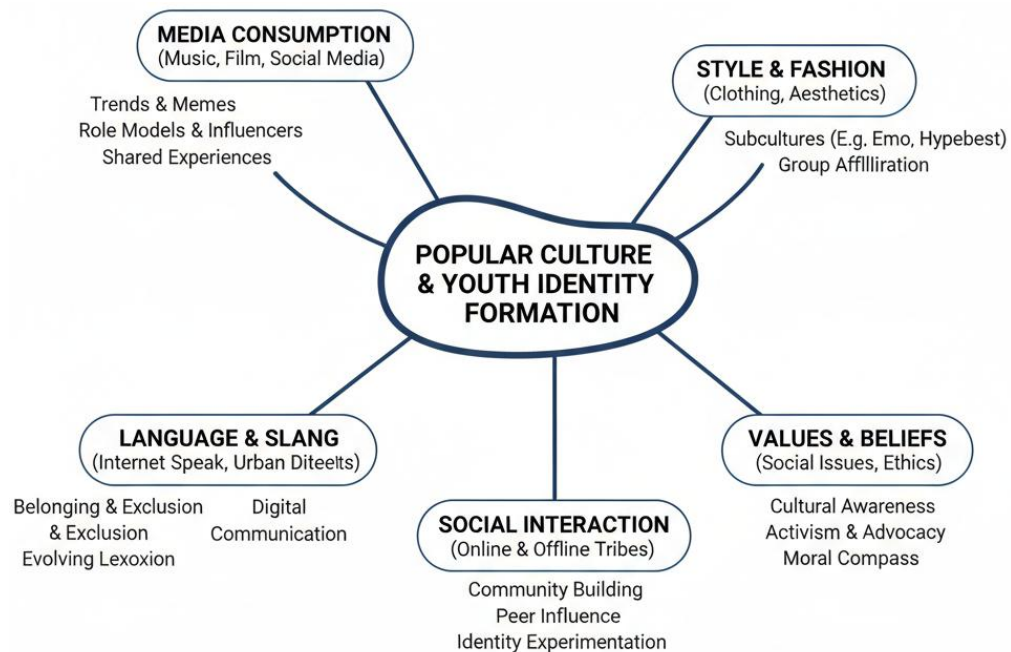


Figure 4.5.1 Popular culture and youth identity formation

The power of popular culture become even more obvious in the world of education. Cultural references, memes, slang and media-induced narratives are brought to conversation in classes as well as informal peer interactions students engage in and even learning practices, both enriching and questioning traditional pedagogical strategies. Instructors who understand and activate their students’

cultural repertoires can improve the quality of learning by making curriculum relevant to life experience, bridging the divide between institutional knowledge and youth realities. Furthermore, the examination of young people's engagements with popular culture can reveal mechanisms of inclusion and exclusion, social hierarchies and resistances, pointing to educators and politicians what is more widely society norms and power had might be. Popular culture serves as a tool for young people to engage with and reflect on categories including gender, ethnicity, class, and sexuality; which in turn inform self-perception and social and ethical life. Adopting critical perspectives on cultural texts, media story-telling and digital content fosters in students the ability of interpreting cultures critically and reflective judgement. In doing so, it helps young people to grow their capacity to manage the complexities of social life; make informed cultural choices and develop authentic, resilient and socially sensitive identities.

The influence of popular culture on identity construction has been intensified by the emergence of digital technology and social media. When given the freedom to manage multiple identities on mySpace, facebook or other social networking sites as well as online communities and virtual environments, youth can explore their sense of self in action — see budding aspects meet with social 100 Somersaulting into the Future patterns of comment and feedback from others. Viral trends, influencer culture, and participatory media practices provide affordances for self-representation and peer affirmation where the process of making sense of one's identity is deeply interactive and negotiated. Simultaneously, however, such participation exposes young people to conformist pressures towards commercialization and performance, thus pointing to the dual paradox of mainstream culture as enabling and entrapping. As such, educators and researchers need to treat youth cultural practices in a more nuanced light as multifaceted convergences of creativity, socialization, and structure. Through acknowledging popular culture as a site of meaningful learning and identity formation, education can engage this medium in order to nurture critical thoughts, collaborative learning, and cultural agency.

4.5.6 Cultural Studies and Curriculum Development

Culture studies is powerfully shaping modern curricular thought, pushing the narrowness of knowledge hierarchies and lockstep content dispensing. Mainstream curriculums often focus on rote learning, test-driven learning and the reproduction of culturally dominant knowledge to the exclusion of diverse perspectives, local knowledges and other ways of knowing. By comparison, culturally relevant curriculum design emphasizes the experiences, identities and cultures of students to achieve more equitable and relevant educational practices. This model operates from an understanding that knowledge is socially constructed and therefore, curricula should be inclusive of the multiple voices, perspectives, and epistemologies found in society. Drawing on the insights of cultural studies, curriculum-makers aim for students to critically engage with content and question assumptions, critique power relations, and reflexively know. In the same way, a culturally-responsive curriculum emphasizes inclusivity through the inclusion of historically marginalized viewpoints, interdisciplinary use and diverse knowledge systems. In this task, students are encouraged to critically analyse the narrative they have learnt, explore alternate perspectives and construct complex interpretations about social issues. Pedagogically, cultural studies-oriented curricular approaches privilege dialogic teaching and learning processes, focused on bringing students into dialogic contact with each other, enabling them to share their perspectives and work in an inquiry-based manner where knowledge constructed with rather than at students. This can include such tactics as the integration of local histories, global cultural perspectives or current media analysis which relevantizes education primarily within students' lived experience(s), promote a sense of a critical consciousness and ethical thinking.. Additionally, it is suggested that educators are also inclined to examine their cultural assumptions and beliefs as well as pedagogical practices which would offer opportunity for professional development towards the call of diversity responsive teaching. Cultural studies also turns attention to the ethical and political dimensions of knowledge so that curricula include issues of social

justice, cultural complexity, and systemic power. Connecting intellectual issues to a global context and cultural debate, students extend critical thinking skills, social sensitivity, and active citizenship. In this way, by bringing cultural studies into the project of curricular development education changes from transmission of knowledge into a space for engaging with culture as well as managing identity and achieving social empowerment. Practically speaking, this can be projects on media literacy, community-based learning experiences and > collective research that values students' cultural capital. In the end, culture-based curricula create an educational context in that learners move from being informed to becoming critically aware, ethically attuned and literate participants in their society.

4.5.7 Decolonizing Education: Indigenous Pedagogies and Epistemologies

Shifting the scripting of Aboriginal and Torres Strait Islander students: An analysis of teaching.www.justiceinschools.org/Library/Paper24.pdfSchissel, B., & Wotherspoon, T. (2003).

Decolonizing education is a transformatory project that aims to denounce and move beyond long-established hegemony of western knowledge over other epistemologies and practice and incorporate indigenous knowledge systems, pedagogies, epistemes into educational praxis. For generations, formal education has frequently served as a site of cultural colonization, placing local knowledges, languages, and traditions in the margins or at some remove while centering Eurocentric frameworks. Decolonized education is that which promotes indigenous epistemic perspectives with an emphasis on cultural perpetuation, community participation and respect for a plurality of world-views. Indigenous pedagogies tend to focus on the holistic, relational, experiential and intergenerational transmission of wise-craft, providing models for teaching that are social in practice, culturally located and critically accountable.

Implementation of traditional pedagogy in modern education requires educators to engage in critical self-reflection, cultural humility, and partnership with indigenous communities. This is more than simply adding indigenous content into curricula; it means re-evaluating the way we teach, test, and organise institutions

to develop spaces that honour multiple ways of knowing. For instance, experiential learning projects, storytelling, intergenerational mentorship from community elders and place-based education practices have been found to enhance engagement, relevance and ethical responsibility. Advancing social justice in education is also a part of decolonizing education; addressing historical injustice and promoting empowerment among marginalized groups. During this process of learning, in sanctioning the local knowledge systems and learning practices which are community based, schools can generate a sense of belonging, agency, and pride amongst both indigenous and non-indigenous learners.

And the one that reference is made to decolonised education also needs students to question the hegemonic presumptions, power relations and cultural preferences rooted in what passes for mainstream curricula. This world-view fosters critical consciousness, ethical reasoning skills and cultural understanding; all of which are necessary for students to be effective participants in increasingly globalized societies. The inclusion of indigenous pedagogies therefore, has more than an instrumental benefit to build learning experiences, rather, it reflects wider social imperatives for equity and inclusion that hold cultural futures in balance. The decolonization of education is connoted by the transformation of learning as a realm of multiple (plural, cultures embedded) knowledge situated ethically and nurturing cognitive-social-moral maturation that recognizes diversity in humans' experience.

4.5.8 Sustainable development and cultural transformation

Sustainable education can therefore be seen as an important meeting point for cultural studies, environmental consciousness and social responsibility. Sustainable development does not need just tech and policy fixes; it also needs a deep cultural shift, in which old values, norms, and practices are scrutinised based on ecological constraints or social justice. Cultural studies also advance this mission by exploring the ways cultural practices, media discourses, and institutional norms produce sensibilities about sustainability, consumption and environmental care. Keeping the social and cultural dimensions of sustainability

in focus by encouraging a critical examination of these factors in education, can help winter heat pump cultivation of individuals who are capable not only of ethical reasoning but also creative problem solving when confronting global challenges.

Education for sustainable development is focused on bringing environmental, social and cultural concerns in to core curriculum practices and experiences. It encourages you to consider the interrelationship of human and environmental systems, critically evaluate the ethics of resource use, participate with global cultural diversity. Through hands-on projects, community outreach, and active participation in the issues of sustainability, students can investigate local and worldwide challenges related to environmental awareness through various ways: by testing solutions on a small scale; by analyzing their individual role among environmental commitment; and by reflecting upon the engagement of their communities. Cultural studies further enrich this enactment by educating individuals on the ways in which media, consumer culture and institutional practices shape environmental behaviors, and inviting learners to critical questions dominant narratives about development and progress.

Schools have a responsibility in promoting a sustainable culture of change that goes beyond information acquisition till the creation of attitude, values and behavior which ensure ecological balance and social justice. Through authentic acts of cultural and environmental literacy, educators have the means to foster a generation that is critically aware, ethically responsible and altruistically active. Students are motivated to consider and experiment with alternative ways of life, as well as reflect on their own consumer behaviour and engage in the local community resulting in a personal empowerment for all, whilst at the same time developing a sense of group responsibility. Additionally, learning on sustainability draws attention to the interdependency of cultural and environmental realms, which highlights how dimensions of social change and ecological guardianship are mutually supportive. At its core, ESD aims to build resilient, culturally rich and ethical local citizens as well as fostering global

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citizenship which can support balanced and sustainable societies that are just, equitable, environmentally responsible and inclusive.

4.6 SELF ASSESMENT QUESTIONS

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MULTIPLE CHOICE QUESTIONS (MCQs)

1. **Culture** can best be defined as:
 - a) Genetic traits of human beings
 - b) The learned and shared patterns of behavior in a society
 - c) Biological instincts
 - d) Technological inventions

Answer: b) The learned and shared patterns of behavior in a society
2. **Material culture** refers to:
 - a) Beliefs and values
 - b) Tangible objects and artifacts
 - c) Moral systems
 - d) Social norms

Answer: b) Tangible objects and artifacts
3. The idea that no culture is superior to another is called:
 - a) Cultural lag
 - b) Cultural relativism
 - c) Ethnocentrism
 - d) Acculturation

Answer: b) Cultural relativism
4. The process by which cultural traits spread from one society to another is known as:
 - a) Diffusion
 - b) Assimilation
 - c) Socialization
 - d) Acculturation

Answer: a) Diffusion
5. **Cultural lag**, according to Ogburn, occurs when:
 - a) Material culture changes faster than non-material culture
 - b) All cultures develop at the same pace

- c) There is no resistance to change
- d) Non-material culture dominates material culture

Answer: a) Material culture changes faster than non-material culture

6. Which of the following is **not** a component of cultural intelligence (CQ)?

- a) Cognitive CQ
- b) Motivational CQ
- c) Behavioral CQ
- d) Genetic CQ

Answer: d) Genetic CQ

7. **Postcolonial perspectives in education** focus on:

- a) Promoting industrialization
- b) Challenging colonial legacies and promoting indigenous knowledge
- c) Expanding Western curriculum
- d) Erasing cultural identity

Answer: b) Challenging colonial legacies and promoting indigenous knowledge

8. The **functional theory of social change** emphasizes:

- a) Conflict and revolution
- b) Stability, adaptation, and equilibrium
- c) Random societal transformations
- d) Cyclical repetition of events

Answer: b) Stability, adaptation, and equilibrium

9. **Digital culture** in education is best represented by:

- a) Traditional classroom methods only
- b) Online learning environments and virtual communities
- c) Elimination of technology from learning
- d) Print-only media

Answer: b) Online learning environments and virtual communities

10. **Glocalization** refers to:

- a) The complete loss of local identities
- b) The blending of global and local cultural elements
- c) The dominance of global culture

d) The rejection of globalization

Answer: b) The blending of global and local cultural elements

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SHORT ANSWER TYPE QUESTIONS

1. Define *culture* and name its two main components.
2. Distinguish between *material* and *non-material* culture with examples.
3. What is meant by *cultural relativism*?
4. Define *acculturation* and *assimilation* in the context of education.
5. What is *cultural lag*, and why is it significant in social change?
6. Explain any two *theories of social change*.
7. What are the four major components of *cultural intelligence (CQ)*?
8. How can teachers develop *cultural competence* in the classroom?
9. What is meant by *postcolonialism* in education?
10. Define *glocalization* and explain its relevance to modern education.

LONG ANSWER TYPE QUESTIONS

1. Define and explain the **concept of culture**, its **characteristics**, and discuss its **relationship with education**.
2. Distinguish between **material and non-material culture**. Discuss how both influence teaching and learning processes.
3. Explain the **major cultural processes**—diffusion, assimilation, acculturation, and accommodation—and analyze their **educational implications**.
4. Discuss the **concept and factors of cultural change**. How do technology and ideology act as forces of transformation in society and education?
5. Critically analyze **theories of social change**—evolutionary, cyclical, functionalist, and conflict—and evaluate their relevance to education.
6. Explain **Ogburn's concept of cultural lag**. Discuss with examples how education can help bridge the gap between material and non-material culture.
7. Define **cultural intelligence (CQ)** and explain its components. How can cultural intelligence enhance **inclusive and multicultural education**?

8. Examine the role of **digital culture and globalization** in transforming educational systems, values, and classroom practices.
9. Discuss **postcolonial and decolonizing perspectives** in education. How can indigenous knowledge systems be integrated into formal curricula?
10. Analyze **recent trends in cultural studies and education**, including postmodernism, popular culture, and sustainable development, highlighting their implications for global education.

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