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MATS CENTRE FOR DISTANCE & ONLINE EDUCATION

Sociological Foundations of Education-II

**Master of Arts - Education
Semester - 2**



SELF LEARNING MATERIAL



ODL/MA/EDN/203

Sociological Foundations of Education-II

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COURSE DEVELOPMENT EXPERT COMMITTEE

1. Dr. Chankiraj Verma, Assistant Professor, School of Education, MATS University, Raipur, Chhattisgarh
2. Prof. (Dr.) Sangeeta Shroff, School of Education, MATS University, Raipur, Chhattisgarh
3. Prof. (Dr.) Pragya Jha, School of Education, MATS University, Raipur, Chhattisgarh
4. Prof. (Dr.) Jubraj Khamari, Professor, Department of Education, Sambalpur University, Odisha
5. Prof. (Dr.) Ishwar Sing Bargah, Principal, Chattisgarh Kalyan Siksha Mahavidyalaya, Aheri, Durg, C.G.

COURSE COORDINATOR

Dr. Pragya Jha, School of Education , MATS University, Raipur, Chhattisgarh

COURSE /BLOCK PREPARATION

Dr. Sanjeet Kumar Tiwari
Principal & Professor
MATS University, Raipur, Chhattisgarh

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@MATS Centre for Distance and Online Education, MATS University, Village- Gullu, Aarang, Raipur- (Chhattisgarh)

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MODULE INTRODUCTION

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

Module I - Indian educational thinkers

Module II - Western educational thinkers

Module III - National values and education in the constitution of india

Module IV- Contemporary thoughts

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.

If you have any problems or queries, please contact us:

School of Education,
MATS University
Aarang – Kharora, Highway, Arang, Chhattisgarh 493441

MODULE 1

ECONOMICS, POLITICS AND POLICIES OF EDUCATION

STRUCTURE

UNIT: 1.1 Economics of Education

UNIT: 1.2 Politics and Education

UNIT: 1.3 Contemporary Indian Developmental Policies

2.0 OBJECTIVE

- Understand the concept of economics of education
- Explore cost-benefit and cost-effective analysis
- Examine educational budgeting
- Understand the relationship between politics and education
- Explore education for political development
- Examine political socialization through education
- Examine contemporary developmental policies in India
- Understand the role of education in development
- Explore policy implications for education

Unit 1.1: Economics of Education

1.1.1 Concept of Economics of Education

The economics of education is an important Trans disciplinary field, which applies the theories, principles, and methods of economics to the study of education systems, policies, and outcomes. Economics of education, on the other hand, is about how scarce resources are allocated among competing uses, the effects of these allocations on both individual welfare and collective well-being, and the characteristics of the ideal educational system that produce desired outcomes as effectively and equitably as possible. This domain appeared only after mid-twentieth century when economist's realized education is not only a consumption good but also an investment in human capital that provides dividends over time. However, the term economics of education means much more than the financial accounting of what is spent on

education. This includes a detailed exploration of the ways in which people or their families, the government, and institutions make educational decisions and the effects these decisions have on economic growth, social mobility, income distribution, and human development. It explores many of the most fundamental questions about education: how much should be spent, who should pick up the bill, how the education dollar should be distributed across levels and types of education, and what arrangements will make sure that investments in education pay off for individuals and society as a whole. Human capital theory, one of the cornerstones of economics of education, suggests that higher education, by increasing productive capacity of individuals, also increases their average income and contributes to the economic growth. Under this view, human capital and educational achievement are treated as an investment decision in which individuals (or societies) assess the costs of education, including direct costs (tuition and fees) as well as indirect costs (foregone earnings) against the expected future benefits, including greater lifetime earnings, reduced unemployment, improved health outcomes, and overall quality of life. The human capital framework has had an unparalleled impact on education policy across the globe, legitimizing public investment in education on the basis of broader economic development and social advance.

Educational production functions are another referent of the economics of education, specifying the link between educational inputs e.g., the quality of teachers, class size, instructional materials, and school infrastructure and outputs, e.g., student accomplishment, completion rates and cognitive development. An understanding of these production functions is critical for uninformed choices on the optimal allocation of resources and on which inputs have the smallest marginal effect on educational production. However, given the complexity of education as a production process, these production functions are often hard to specify well because educational performance is a multifactorial function of student characteristics, family background, peer effects and social and economic conditions which interact and change over time. A second important aspect of the meaning of economics of education is concerned with the externalities and public goods dimensions of education.

Besides generating private returns to individuals, education generates positive externalities benefits that accrue to the society (e.g., Solow 1994). These reflect less crime, more civic engagement, lowered ill health, technological progress, and stronger social unity. This means that when people make the decisions that affect education (the choices of individuals and families, for example), they do not weigh these social benefits (the positive externalities of education) against the private costs, resulting in an economic justification for public provision to ensure optimal provision of education overall. This rationale for public involvement in education makes it different from purely private goods and accounts for the fact that almost every country has sizeable public systems of education.

In addition to efficiency, the economics of education also has equity aspects as well. Non-demographic factors (socioeconomic status, region, etc.) are frequently associated with widely uneven educational access and achievement, raising critical equity and social justice questions; and Economic analysis sheds light on the causes of educational inequality, examines the equity-efficiency trade-offs facing educational policy, and evaluates interventions aimed at reducing inequitable access to quality education. This combination of efficient and equity means the economics of the education has practical implications for how a policy maker can design an educational system that is both economically viable and socially fair. A broader analysis of education can be analyzed through the lens of economics of education.

Economics of education is incredibly wide-ranging, from studies of an individual level, such as specific educational choices, all the way up to a development level, such as how a particular education system impacts the economic development of a country. Education economics, at the micro level, examines how individuals and households decide about educational participation — about whether to invest in further schooling, the choice of field of study and how to pay for education. Expected returns to education, preferences and abilities, family resources, and credit constraints are all factors influencing decisions to invest in higher education, as are the availability and quality of educational opportunities.

Grasping these micro-bit decisions is imperatively significant to estimation of individuals' auspicious response toward changes in instructions arrangement and assessing the mediation to actuate ideal instructional contribution. This can be applied as far as the demand and supply of education. On the demand side, much work has been done by economists to understand how supply-side factors such as tuition cost, financial aid, labor market conditions, and parental education affect enrollment in various educational levels and types of institutions. Within the field, the supply side looks at how schools react, adapt, and strategically plan to ever-changing demand, how schools compete for students and resources, and how schools choose among various programs, admission policies, and resource allocation decisions. This particularly helpful supply-and-demand framework illuminates rising tuition costs, why students enroll in certain types of institutions rather than others, and how over time specific fields of study will expand or contract as a result of labor market signals.

Another broad category of topics related to economics of education that emerges from labor market outcomes. This involves looking at educational attainment and earnings, or what is known as returns to education. It is based on a huge body of research that has established, albeit with considerable variance from study to study, country to country, time period to time period, subject to subject and individual to individual, that more education generally correlates with higher earnings, lower unemployment and better job quality. Economics of education aims to not only quantify these returns, but also to unpack the channels through which education operates in the labor market whether via skills, credentialing and signaling, network effects, or some other mechanism. It also includes the analysis of the ways that education is funded, focusing on the various sources of funding, such as public revenues, private tuition and fees, donations, and international aid. It includes examining the adequacy and equity of education funding, the impact of various funding methodologies on quality and access, and the long-term sustainability of education systems financially. The questions of how to pay for education efficiently and equitably have been at the heart of education policy debates in

many countries for decades: usually in situations where public resources are limited, and where government spending is subject to competing demands. Several substantial subfields exist within the economics of education, including teacher labor markets. Teachers are the single largest input to education production and the most influential school-related factor on student outcomes. Within the field of economics of education we examine how teacher pay impacts the recruitment and retention of effective teachers, how teacher education and professional development affect a teacher's impact in classroom and how the governance structures and accountability systems in our education systems shape the behavior and effectiveness of teachers. Teacher labor markets are therefore important for informing policy designed to maintain a sufficient supply of effective teachers in critical subjects and among schools serving disadvantaged students.

Economics,
Politics and
Policies of
Education

Economics of education is also concerned with the assessment of the educational policy and program (Abdellah Feda) Evaluations of the effectiveness of interventions class size reduction, school choice programs, accountability systems, early childhood education, adult education and training programs, and educational technology initiatives are included in this group. Strong Types of Experimental and Quasi-Experimental Methods Increased in Centering the Field and Ensuring Evidence about What is Working in Education to Better Orient Policy Decision Making That notion that we should base policy on evidence is recognizing the fact that good intentions in educational reform do not always yield optimal results, and that we must evaluate carefully to discern practices worth practicing. Economics of education also has an international and comparative dimensions. As a field, it seeks to understand how educational systems vary between countries, what underlie the differences in educational performance and outcomes, and what can be learnt from such international comparisons. Examples of this include work on the relationship between education and development in different national contexts; the impact of international testing programs (e.g., PISA, TIMSS) on educational policy; and issues of educational migration and the global talent market. With the strengthening of the world economy these

international perspectives are all the more relevant for contemporary educational challenges and opportunities.

Cost-benefit analysis in education is essentially a more methodical way of comparing the costs of an educational investment or policy intervention (both expressed in monetary terms) to its benefits (also expressed in terms of money). This evaluation framework from welfare economics and public policy analysis offers an organized approach for estimating when an educational program or policy has produced a net social benefit and how to compare opportunity cost uses of educational resources. Cost-benefit analysis provides a systematic approach to estimating the economic value of educational investment or intervention by following the criterion that an intervention should be implemented (or continued) only if the total benefits exceeds the total cost (discounted at market-based rates that reflect the time value of money).

A cost-benefit approach to education starts by systematically identifying and assessing all costs associated with an educational program or policy. Direct costs are expenditures including, but not limited to, teacher salaries, instructional resources, facilities, equipment, and administrative overhead. They are generally simple to quantify since they involve real dollars spent. But the full cost-benefit approach also incorporates indirect costs as well as opportunity costs (the value of resources in their next best alternative use). The largest opportunity cost of education for students may be the income forgone, the earnings that would have been forthcoming during the time in which education is pursued, if this time were instead devoted to work. The opportunity cost for society could be the other public uses the funds could have been allocated to, if funds spent on education are redirected from other public services. At the favorable end of the spectrum, a proper cost-benefit analysis in education needs to identify and measure all the benefits of what are seen as positive impacts from educational investments. The main gain that is usually thought of is the higher future earnings that follow from more education. The earning premium represents the productivity and skills that

education adds and that labor markets reward with higher compensation. That said, estimating these benefits involves forecasting income flows across the working lives of individuals impacted by the education intervention, taking into account their likelihood of employment, wage growth, and career development. Since these future earnings are earnings in future years (CNY), they must be discounted to present value, using a discount rate that reflects society's time preference and opportunity cost of capital. Comprehensive cost-benefit analysis in education goes beyond earnings, attempting to put a dollar value on all of the other benefits that education produces. Positive health benefits, which can be measured as a decrease in health expenditures and increased life expectancy; lower crime, valued as a reduction in costs of crime and criminal justice system costs; and increased tax payment due to greater earnings. Other benefits of education include greater civic participation, better parenting and intergenerational effects, social cohesion and collaboration, and innovation and technology. Though many of these benefits are difficult to quantify in monetary terms, attempts to include both offers a broader lens to gauge the social worth of education.

One of the more important theoretical problems that arise in the context of cost-benefit analysis for education is the separation of the private benefits paid to the educational recipients or the general private benefits to society from the social benefits. Private benefits are mostly larger individual wages and better personal results, while social benefits are the positive externalities education produces for third parties. The distance between private benefits and social benefits of education makes an interesting point in educational policy. Where social benefits greatly exceed private benefits, the case for public subsidy of education is strengthened, since individuals left to their own private choices would provide too little education from the social standpoint. The most important element of cost-benefit analysis in education is its temporal dimension. Investments in education generally have high initial costs and low, gradually accumulating benefits over a long future period (often decades). Because of the time structure, it is needed to discount costs and benefits occurring at different points in time. Different discount rates will have a large effect on the cost-benefit analysis results.

Depending on whether the discount rate is higher or lower, it will weigh future benefits differently to present costs and thus affect the attractiveness of educational investments. Individually, we may (at least in theory) place different discount rates on future outcomes to reflect ethics about how we price a unit of production to our children and grandchildren and that should influence the discount rate calculation anyway. But this must also contend with uncertainty, and the risk that cost-benefit analysis involves in assessing education. Returns to investments in education, for any group of students, are uncertain because future labor market conditions, technological developments, and economic conditions are uncertain. This uncertainty can be addressed through sensitivity analysis and scenario analysis, testing how results change as you change underlying assumptions and providing a look at different possible futures. Moreover, the heterogeneity of the effects of education different individuals and different types of educational intervention produce different effects on different individuals so that average cost-benefit ratios may disguise considerable variation across contexts and populations hidden partly along the lines of social stratification.

1.1.2 Cost-Benefit Analysis in Education

Cost-benefit analysis has been used in an increasingly high level of sophistication and on a broader scale across the education sector to guide decisions at the program level and to inform large scale policy reforms. For instance, there is widespread demand to assess particular educational interventions and programs to see if they are good investments of resources. Cost-benefit analysis has been used extensively to assess outcomes from early childhood education programs, with the most famous studies of programs such as the Perry Preschool Project and the Abecedarian Project showing very high benefit-cost ratios. When benefits such as better educational attainment, increased future earnings, reduced crime, and other social benefits are considered, these analyses show that high-quality early childhood education provides benefits many times higher than costs and constitute strong support for public investment in early education. Cost-benefit analysis has been used to evaluate educational programs that are designed to decrease the drop-out

rate and increase high school graduation. These analyses typically pit the costs of counseling, tutoring, mentoring, and alternative school dropout prevention programs against the benefits produced by a higher graduated rate. High school completion spells great gains, from practically double per-lifetime earnings to far lower rates of unemployment, public assistance, and criminality. Research indicates that strategies for dropout prevention consistently generate extremely high benefit-cost ratios significantly greater than one, meaning the benefits from keeping students in school and graduating far outweigh the costs of creating and sustaining the program.

Cost-benefit analysis is also widely used to assess policies on reducing class sizes. Based on evidence that smaller classes can raise student achievement, many jurisdictions have adopted class-size reduction policies, especially in the early grades. As a consequence, class size reduction affects the number of resources needed to address the issue, quipping that class size reduction is a costly way to set up teaching and learning, needing more teachers and/or classrooms to implement. In cost-benefit analyses of class size reduction, these large costs are compared to benefits such as increased student achievement, higher high school graduation and college attendance rates, and higher future earnings. The results have been less than uniform; some analyses have indicated benefit-cost ratios that appear particularly large for disadvantaged students, while others have questioned whether reduction of class size is the most cost-effective use of educational resources compared to other strategies.

Cost-benefit analysis can be applied in more than one of the areas of higher education. Educational selection studies that analyze college attendance pit the costs of an education college tuition, foregone earnings, and other expenditures against the sizable earnings premium of a college degree (more specifically, a bachelor's degree). While there are important exceptions, these analyses typically reveal quite large returns to a college education, but heterogeneity in those returns by institution, by field of study, and by observable characteristics of the individual. Cost-benefit analysis has also been used to assess policy, for example, financial aid programs can be

modeled by comparing program costs with benefits such as increased college access and degree attainment, especially for disadvantaged students who would not have otherwise attended college. Cost-benefit analysis has also been informative in another area of policy teacher quality initiatives. Cost-benefit frameworks have been applied to assess the value of a range of teacher quality improvement policies, such as alternative certification programs, performance pay programs, intensive mentoring programs for new teachers, and professional development programs. Comparing program costs with benefits from increased teacher effectiveness and student accomplishment, these analyses Several research-aided cost-benefit assessments have addressed the extent to which particular strategies for enhancing teacher quality generate the highest return on investment, thus guiding policymakers on resource allocation within teacher workforce development.

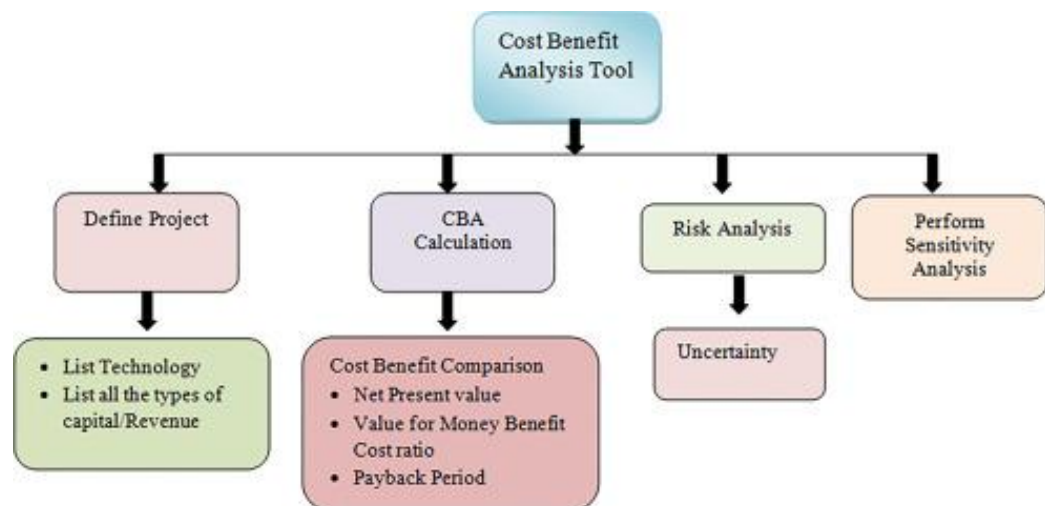


Figure 1.1: Cost Benefit Analysis Tool

As schools and systems put more of their budgets into computers, tablets, software, Internet connections and digital learning platforms, educational technology has been more and more subject to cost-benefit analysis. Such analyses need to include direct costs of technology but also indirect costs related to things like technical support, teacher training, and infrastructure upgrades. Potential benefits of this integration are increased student engagement and achievement, development of marketable digital literacy skills, and increased efficiencies in the delivery of instruction.

Economists have also attempted to quantify the effectiveness of educational technology through a variety of cost-benefit analyses, but the results have been mixed, indicating that the quality of the implementation and alignment with sound pedagogical practices matter greatly when determining effectiveness, suggesting that technology should not be used in and of itself but rather carefully evaluated when applied to specific needs or pedagogical practices if positive outcomes are desired. Cost Benefit Analysis of Remedial and Developmental Education Programs: A Higher Education Review They are programs that help students who come in with a lack of preparation as to mathematics, reading, or writing. Remedial education incurs costs from extra instruction and time to degree but these are offset by benefits such as enabling weaker students to progress in college who would otherwise fail within their first couple of semesters and/or leave college. Cost-benefit analyses look at whether remedial education has benefits that are large enough to make it worth its costs, or whether there are alternative strategies such as aggressive summer programs, or co-requisite remediation that provide the same overhead with more bang for the buck.

Cost-benefit analysis, likewise, has found a considerable amount of application in the area of vocational and technical education. Benefits are somewhat easier to quantify for these programs because they tend to have more direct and less obscured links to the labor market than general academic education. Cost-benefit analyses of vocational education consider costs of programs compared to benefits such as higher employment rates or earnings in technical jobs, and/or shorter time to the labor market relative to more general education paths. These kinds of analyses can inform policymakers as to how much of the right mix of vocational and academic education to subsidize and which technical training programs provide the highest returns.

1.1.3 Cost-Effective Analysis in Education

Cost-effectiveness analysis in education offers an alternative approach to cost-benefit analysis, especially when monetary representation of outcomes is particularly troubled or when the focus is on matching alternative ways of achieving the same outcome.

Cost-effectiveness analysis, unlike cost-benefit analysis, need not express knowledge use in monetary form. Instead, effects are expressed in their natural units (e.g., test score gains, improvements in graduation rates, or additional years of schooling) and compared to the costs of the interventions needed to generate these effects. This methodology responds to the question of which intervention improves on a specific set of outcome(s) the most per expenditure (or equivalently which intervention attains a certain outcome at the least price).

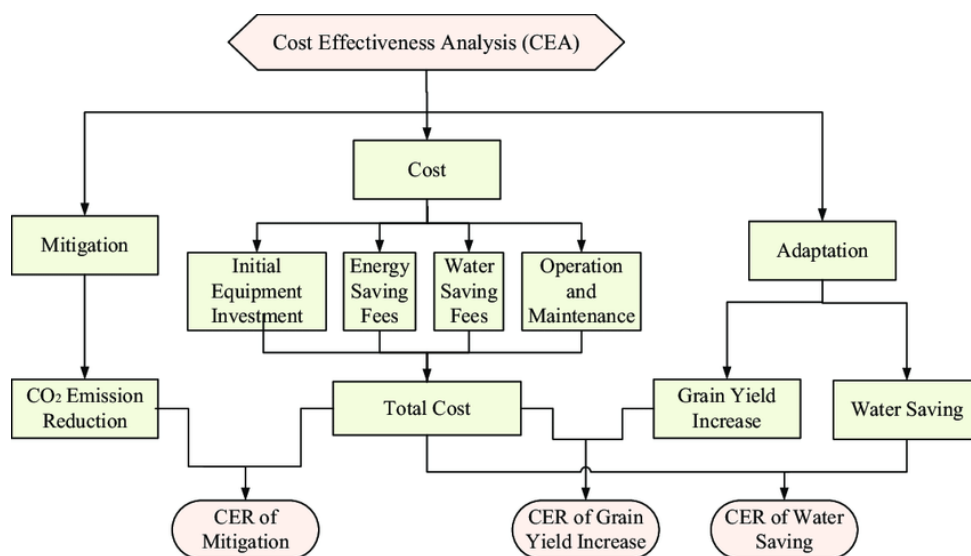


Figure 1.2: Cost Effectiveness Analysis

At the heart of cost-effectiveness analysis lies the cost-effectiveness ratio (CER), which represents the trade-off between costs and effects of an intervention. Calculated in terms of cost per output (e.g. cost per standardized test point gain), it is often referred to as a cost–benefit or cost–effectiveness ratio (Cochrane, 2014 CCC). Cost-effectiveness ratios of interventions that address similar outcomes are very useful to decision-makers to select the most efficient intervention(s) in terms of costs and effectiveness. An intervention that has a less cost-effective ratio is more cost-effective because it achieves ((or avoids) a defined outcome more efficiently than an alternative with a more cost-effective ratio. One of the major conceptual differences between cost-effectiveness analysis and cost-benefit analysis is their approach to multiple outcomes.

Cost–benefit analysis collapses all outcomes into a single monetary unit, enabling comparison across very different types of interventions. Cost-effectiveness analysis is therefore more restrictive in its breadth of comparators as it only allows comparisons between interventions to target the same outcome, but this also avoids the need for estimating the controversial and often challenging dollar values associated with educational outcomes. Thus, the cost-effectiveness analysis is especially suitable when the valuing of outcomes is unambiguous but costly to value or because the stakeholders have different views on how outcomes ought to be valued. Thus, incremental cost-effectiveness is particularly relevant in educational settings because of the expenditure of resources on already established programs and policies. The incremental cost-effectiveness analysis assesses the differential cost and differential effect of one intervention over another, as opposed to comparing each intervention with a baseline of no intervention at all. This strategy acknowledges that educational decision-making can primarily be framed by the choice of alternatives uses of resources rather than the question of whether to spend anything or not. This is more useful for decision-making where a baseline dermatology program is already present as it considers the incremental costs and effects which happen in real life setting.

Certain outcomes like test scores are easily measured, but others like critical thinking, creativity, social-emotional growth, or citizenship are much more difficult to measure reliably. The selected outcome measures can heavily influence cost-effectiveness results, and there is a trade-off between the need for easy to measure outcomes that may inadequately reflect the educational objectives versus outcomes that adequately reflect broader educational goals but are less feasible to measure. Introduction [Introduction] Cost-effectiveness analysis ideally takes into consideration more than one measure of outcome in order to be able to give a more complete picture of the effects of an intervention. This gives rise to conceptual challenges for time horizon in cost-effectiveness analysis that are akin to those in cost-benefit analysis. The effects of educational interventions are often long-term, and the apparent cost-effectiveness can be sensitive to the timing of outcome measures. The short-term effect may not be the same as the long-term impact, as some

interventions lead to a fast effect that disappears afterwards and some interventions do have lasting effects or even cumulative effects. Cost-effectiveness analysis should be approached comprehensively, considering outcomes over relevant time horizons (ie, sustainability and permanence of effects versus the practicality of assessing very long-term outcomes in standard evaluation studies). Another critical conceptual consideration for cost-effectiveness analysis in education is heterogeneity of effects. Some interventions will be less cost-effective for some student populations, in some contexts, and at some scale, than others. An intervention found to be very cost-effective for one subgroup of children may be less so for others, and an intervention shown to be effective in one context may not translate well on their own(s) 4[6]. Cost-effectiveness analysis should delve deeply into this heterogeneity ideally guiding policy about where some interventions are likely to provide the greatest value over others, but such guidance is sometimes hampered by the assumption of uniform effects across context.

Using Cost-Effectiveness Analysis in Education

The broad acceptance of cost-effectiveness analysis in education research and policy comporting with comparisons of approaches to improving student outcomes dates back to the early 1990s. One of the big uses is to compare different instructional interventions that seek to increase student achievement. Source: Cost-Effectiveness Analyses Comparisons have been made between traditional classroom instruction, computer-assisted instruction, peer tutoring, reduced class sizes, and extended school time (Stuart et al., 2014). Such analyses of the cost per unit of attainment gain achieved by approaches show that, notwithstanding the higher costs of many of the alternatives, approaches such as peer tutoring frequently rise to the top as low-cost approaches that are much less commonly implemented. These findings can put the common view on its head with regards to resources and they further point out that even the largest possible gains in educational outcome can be sourced with moving resources to less resource-intensive measures.

Several studies of cost-effectiveness analysis have been conducted on reading intervention programs for struggling readers. There are a number of ways to

help students who lag behind in reading, from one-on-one tutoring to small-group instruction, computer-based programs, and a variety of explicit reading curricula. By accounting for differences in both program costs and effectiveness, cost-effectiveness analysis helps to identify which programs yield the largest reading gains per dollar spent. However, past research in this area had found that for students with more serious reading deficits, intense one-on-one tutoring by well-trained tutors, although costly, tends to be quite cost-effective, often yielding greater gains than less intensive interventions, while technology-based programs vary greatly in their cost-effectiveness, depending upon implementation quality and other student characteristics.

Cost-effectiveness analysis has proven helpful in another domain: mathematics instruction. Interventions designed to enhance mathematics achievement differ in focus, ranging from curricular reform and teacher professional development to supplemental tutoring and technology-based learning environments. By conducting cost-effectiveness analyses of these different approaches, this research enables educators and policymakers to make informed choices and maximize the improvement of mathematics outcomes per dollar invested. Such analyses have shown that content-focused and pedagogical teacher professional development can be particularly cost-effective, yielding large achievement gains at comparatively low cost compared to approaches that require large new resource investments. Cost-effectiveness analysis has been employed to evaluate school turnaround strategies for low-performing schools to assess which strategies have the most favorable prospects for improvement at given cost.

Turnaround models differ widely in both scope and intensity, ranging from changes in school leadership and increased professional development to staff replacement, extended learning time, and external management. In doing so, cost-effectiveness analysis can help answer whether the improvements produced by more intensive and more costly turnaround models are large enough to offset their larger costs or whether less resource-intensive approaches might yield better value. The results of such analyses have been

used as evidence in decisions about how to intervene in low-performing schools. Another example of cost-effectiveness analysis within education is dropout prevention programs. A variety of maneuvers seek to retain students and assist them in graduating, including academic support programs, mentorships, alternative school settings, and early warning systems that detect at-risk students. The cost of these interventions vary widely and the extent to which they cut dropout varies widely. Cost-effectiveness analysis of these approaches computes the cost per additional graduate obtained for each program and allows schools and districts to match the spending with the effectiveness, so they can gain the greater number of graduates with the fixed budget. However, evidence suggests that programs that focus on early warning signs of dropout risk, and provide scalable and intensive interventions to the most at-risk students, are often highly cost-effective.

The instruction of English language learner is one area in which cost-effectiveness analysis does indeed offer useful advice. There are many models for serving students who are learning English as a second language; these include English immersion, transitional bilingual education, dual-language programs, and different types of structured English instruction. The costs of these models differ according to teacher qualifications, materials development, and program length. Cost-effectiveness analysis is concerned about what methods give the most years of English and years of higher academic performance per dollar spent, over both the short term for language acquisition and the long term for academic outcomes. This type of analyses guides policy decisions on how to organize programs for the growing population of English language learners.

Cost-effectiveness analysis has been applied to school breakfast and lunch programs, which has evaluated associations between the programs and student outcomes with respective costs. Although these programs provide clear nutritional advantages, a cost-effectiveness analysis in an educational setting evaluates their impacts on attendance, achievement, and behavior. But research has investigated cost effectiveness specifically the cost per unit of improvement in these outcomes, and found that school meal programs can be

quite cost-effective interventions, and notably, that breakfast programs, in particular, can be cost-effective ways to improve student performance, especially among disadvantaged students who otherwise might attend school hungry. These results provide evidence that views of nutrition programs as an educational investment rather than social service both drive and can be engendered by well-coordinated programs.

Cost-effectiveness analysis has been used to analyze summer learning programs that aim to avoid summer learning loss or offer enrichment opportunities. There is a huge diversity among programs in terms of duration, intensity, concentration and also cost. Cost-effectiveness analysis identifies the types of summer programs academic, recreational, or hybrid that yield the highest learning gains per dollar spent. A well-designed summer program with strong academic content and dosage can be a cost-efficient strategy, especially for disadvantaged students who experience the largest summer learning loss, but effectiveness is highly dependent on program quality and attendance.

1.1.4 Educational Budgeting

Educational budgeting is the systematic process by which an educational institution or system allocates financial resources to achieve its educational goals and objectives. Budgeting is at the core of schools, districts, and educational agencies as it turns educational goals and policies into actionable plans to allocate financial resources—and thereby to make decisions on how to spend their money. Education budgeting generally cycles through four main, though interlinked, phases: budget preparation and development, budget presentation and approval, budget execution and implementation and budget monitoring and evaluation. Each phase necessitates concerted effort to make certain that resources are deployed in an efficient and equitable manner to achieve the objectives of an education.

It prepares the ground for budget preparation starting with educational needs and priorities assessment. It entails the study of present educational performances, the study of the gap that exists between the actual performance and what is required and the study of the means of tackling these gaps and

achieving good educational outcomes. During this stage, educational leaders must weigh numerous influences, including estimates of enrollment, which informs staffing needs and space; academic and program priorities, which drive allocation of budgets across activities; facility and equipment maintenance and capital needs; and other factors that will influence costs, such as for personnel, materials and services. It demands a lot of data collection and analytics to make decisions backed up by evidence on how to allocate resources. Revenue forecasting is a fundamental part of budget preparation. Educational institutions need to establish realistic estimates of resources available from all sources local property taxes, state funding formulas, federal grants, and tuition and fees if applicable and other sources of revenue. It can be a beggar for revenue forecasting, as it requires researchers to look at historical trends, current states, and potential changes to various funding mechanisms. Budgeting has to plan for uncertain revenues due to fluctuations in enrollment, economic crises like the COVID-19 pandemic, or changes in policies that provide or prohibit funding that can drastically affect resources for educational institutions. Many educational organizations keep contingency funds or create contingency plans to compensate for potential revenue shortfalls and maintain financial stability.

Moving on to the process of constructing the budget, which involves projecting revenues and allocating these across different categories of expenditure and organizational units. It is an allocation process, which means there are choices being made about priorities and trade-offs, because resources are always scarce in relation to needs and desires. Educational budgets often classify spending into general categories: instruction, which generally accounts for the largest portion of educational budgets and includes such things as teacher salaries and classroom supplies; student support services, such as counseling, media/library services, and health services; administration and leadership; operations and maintenance of facilities; transportation; and food services. Each of these categories is followed by a more detailed line-item budget, which outlines a distributing for salaries, benefits, supplies, and equipment, contracted services, and other specific purposes.

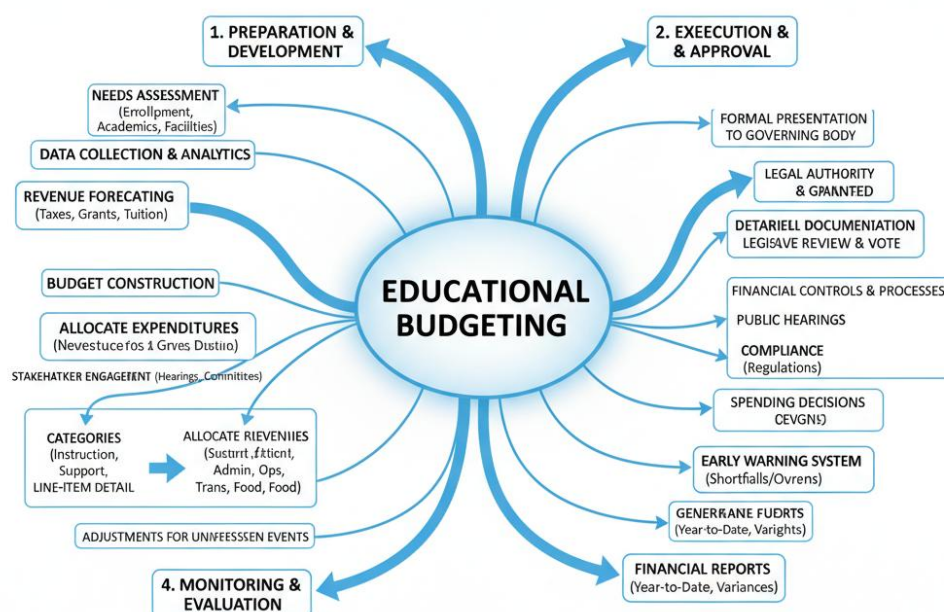


Figure 1.3: Educational Budgeting

Stakeholder engagement is a vital aspect of the budgeting process in education. Issues of educational budgets have implications for many constituencies students, parents, teachers, staff, administrators, and the wider community, all of whose interests in the allocation of resources are often legitimate. Most schools have some set processes in place to collect feedback from stakeholders by way of budget hearings, advisory committees, surveys or other engagement mechanisms. While this participatory approach can strengthen the legitimacy of budget decisions, both by incorporating a broader range of views and by helping to develop buy-in to the final budget, it also requires mediating what may be competing aims and aspirations of different stakeholder groups.

Budget presentation and approval phase: this is the formal presentation of the budget to the appropriate governing body (i.e. school board, board of trustees, or legislative body) for review and adoption. Budget presentations usually provide detailed documentation of proposed revenues and expenditures, descriptions of key assumptions and priorities, analyses of changes from earlier budgets, and projections of how the budget will help meet educational goals and objectives. The legislative body analyzes and often asks for changes

or supplemental data, holds public hearings where necessary and votes to approve the budget. It grants legal authority to raise revenues and incur expenditures consistent with the budget plan. Budget execution refers to when the approved budget is carried out by realizing revenues and disbursements. During this stage you will need to put in place adequate financial controls and processes to ensure that all spending is in line with the approved budget, adequate records are kept and financial regulation & policy is met. The execution of an education budget encompasses any number of continuing decisions, including when to spend funds, how to allocate funds within approved categories, when to disburse funds and the reaction to unforeseen events. Educational administrators need to balance fidelity to the budget approved by their Board with the flexibility to address changing conditions and emerging needs during the budget period.

The budget monitoring and assessment occur continuously during the budget year as actual revenues and expenditures are monitored relative to budget amounts. This monitoring fulfills three valuable functions: it provides accountability over whether funds were used as intended; it serves as a warning system for problem situations such as shortfalls in revenue or overruns in cost that may require remedial action; and it generates information that can be used in future budget preparation. Financial reports summarizing year-to-date revenues and expenditures in comparison to budget and significant variances from budget are usually prepared on a regular basis for management and governing bodies, with a projection of year-end results also being included. This monitoring allows for mid-course correction when necessary and sets up a feedback loop that refines the accuracy of subsequent budgets, honing their effectiveness over time.

The Importance of Educational Budgeting

Educational budgeting goes way beyond just being an exercise in financial bookkeeping; it is a key instrument of educational planning, management and accountability. Educational budgets are financial representations of educational priorities and values and turn plans and policies into tangible resource allocation choices. The budgeting process requires educational

leaders to make choices explicit by allocating resources toward programs, services, and activities while intentionally withholding resources from others, thus translating their vision of education and commitment to different educational purposes into practice. Budgets reflect priorities, and the act of budgeting an educational budget tells you everything you need to know about what an institution or a system values – rhetoric notwithstanding. Budgets are also key to resource accountability in a sector where resources are continuously scarce relative to needs and aspirations. It is the most resource-intensive activity, demanding continuous spending on people and infrastructure. Budgetary processes that are informed by evidence about what works for particular sets of education priorities can help to promote more deliberate allocation decisions, identify wasteful or ineffective spending and thereby eliminate such expenditures, and encourage continuous improvement and innovative uses of resources. And it is systematic budgeting not mere budgeting that makes sure that resource allocation is based on rational needs and effectiveness assessment, and not tradition, political factors or the squeaky wheel syndrome.

The significance of budgeting the greatest silent factor in furthering equity in education. Educators notwithstanding, educational resources are allocated through budgeting processes that, depending on how they work, can deepen or alleviate inequalities that reproduce themselves through both behaviors of intention and behaviors of omission. In addition, systematic budgeting offers ways to analyze how and where resources are allocated among schools, programs, and student groups, where resources are allocated disproportionately, and makes explicit decisions on whether and how to invest additional resources to redress inequities. Approaches like weighted student funding formulas that direct higher levels of funding to the highest-need students are examples of equity-focused budgeting efforts to use budgeting as a vehicle for supporting the provision of greater equity in educational opportunity and outcome. Educational budgeting critical for accountability. As with any enterprise that uses public or donated dollars, there is a basic obligation in education to represent that the resources have been spent wisely, to report clearly on their use, and to justify any costs incurred.

Budgets set expectations for resource use clarifying a standard for resource use, which can then be compared with actual resource use. Routine budget oversight and reporting bring clarity as to where educational dollars are going to enable democratic actors (governors, policy makers, taxpayers, and parents alike) to demand resource stewardship from education systems. This oversight role seems especially important in light of the hundreds of billions of dollars that have been allocated to education, along with the broad societal interests in alleviating any low productivity caused by inefficient use of these funds.



Figure 1.4: Importance of Educational Budgeting

Educational budgeting functions in establishing the strategic plan and developing the organization. The budgeting process is a means of translating strategy and plans for improvement into action through the allocation of the resources needed to implement them. That even well-formulated plans devolve to aspirational dreams without alignment between budgets and strategic priorities. On the other hand, the discipline of the budget is to get

educational leaders to think about priority and to have to choose between initiatives that might be pursued given available funds. Over the course of time deeper initiatives that may require multiple year commitments of resources such as curricular reform, investments in technology infrastructure, or facilities improvements can be pursued with assurance that there are resources will be available to aggregate impacts of investment in a serial fashion over time through multi-year budgeting and long-term financial planning. Budgeting also plays a role in developing communication and coordination within the organization. Budgeting integrates the different parts of an educational organization by forcing departments, schools, and programs to express their needs and priorities and to consider their work in the aforementioned context of mission. Because this is cross-organizational, it can eliminate silos in workflow, become the catalyst for collaboration, and develop a shared understanding of organizational priorities and constraints. Budget debates are relatively public spaces where the discussion of education values and priorities happens, allowing for some stakeholders to express their voice and the potential for consensus among different groups of stakeholders around resource allocation.

It is important to budget for education to ensure fiscal health and sustainability. Because educational institutions and systems must balance their budgets, where imbalances occur they have a fiscal crisis that often will seriously disrupt the educational programs and services. Sound budgeting principles of conservative revenue estimates, proper reserves, long-term financial planning, and monitoring are the basis for fiscal health. This fiscal health is especially critical in education, where financial distress translates quickly and ruthlessly into harm to students and learning, through layoffs of teachers and staff, cuts in programs, class size increases, and deferred maintenance affecting the learning environment. A responsible budgeting will avoid these crises and this keeps the shape of our educational institutions over the years to meet its goals. Educational budgeting also plays a vital part in external relations and resource development, which illustrates its cultural importance. Budgets, particularly for educational institutions that depend on local tax levies, state appropriations, or philanthropy for support, are an

important vehicle of communication that articulate the case for resources. When a budget clearly connects resources needed with the educational needs and priorities of a school district, this can be a powerful tool in persuading taxpayers, legislatures, or donors to provide support. On the other hand, budgets that are perceived as wasteful, poorly justified, or inconsistent with stated priorities can erode confidence and create challenges in obtaining the resources one needs. Thus, budgeting not only entails the management of existing resources xx but also the positioning of the institution to attract further resources. Moreover, educational budgeting is crucial for the learning and management of educational management at the level of learning and continuous improvement. New information about what was planned, what happened, and what happened as a result of what happened is generated in each budget cycle, providing opportunities to learn from experience and improve future decision-making. Learning at many levels occurs: individual managers learn about the costs and the effectiveness of the programs they receive, organizational leaders learn about institutional priorities and operational realities, and governing bodies learn about the financial dynamics of education. As this learning accumulates, decisions regarding resource allocation become more nuanced and sophisticated, and are better aligned with educational objectives.

To sum up, economics of education offers fundamental frameworks, concepts and tools for describing, understanding and improving the performance systems of education. It includes areas such as the study of the allocation of educational resources, the impact of educational investments on individual and societal outcomes, and the design of educational policies and programs to maximize efficiency and equity. Cost-benefit analysis and cost-effectiveness analysis are two very powerful analytical tools for measuring educational investments and comparing alternative interventions, with different types of purposes and limitations. It is the institutional processes of educational budgeting that allow these abstract economic concepts to inform resource allocation decisions in actual schools and school systems. These economic perspectives applied to education work in conjunction with each other to ensure that scarce resources are allocated efficiently and effectively in the

pursuit of the higher order purpose of providing high-quality, fair, educational opportunities that allow individuals and societies to thrive. Against the backdrop of escalating pressures on education systems worldwide in terms of sustained enrollment growth, growing expectations from stakeholders, technological change and rigid fiscal constraints the unique insights and tools of economics of education have become increasingly critical to the analysis of education price and resource choices.

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Unit 1.2: Politics and Education

1.2.1 Relationship Between Politics and Education

Politics and Education is one of the most basic yet intricate links in contemporary society. Each sphere is dependent upon the other shaping and being shaped by the other interdependently. It means acknowledging that education is never a value-free or technical endeavor, and that politics is more than just the allocation of power and resources. Both of these are rather situated in social fibers where the former is reinforced and the latter is replicated in this domains of social life. The reason politics and education have this interdependence at their very core, both engage the question about how society is properly organized and what kind of citizens to produce in the future. Education is political by nature, as fundamentally the decisions made about education are political decisions of what knowledge is worth being transmitted, what history and culture are to be centered in the curriculum, and what values and behaviors are to be punished or reinforced. Now, these are not just made in a vacuum, they're made within a society that espouses certain political values, its leadership reflecting the broader spectrum of power underlying within it. For the same reason, politics is fundamentally tied to education, because any political system requires the citizenry to understand how to engage with it, to be socialized in its norms and values, and ideally trained to be able to make it work.

There are many ways in which this interdependence plays out across these two domains. Political systems set the parameters of education through laws and institutions. National governments control education policies, finance schools and universities, dictate curricular standards, and establish who can teach what. Political actors systematize a large domain of power over the education system through various mechanisms to harness it for the purposes of economic development, social cohesion, national identity formation, and reproduction of power relations. While the extent and form of this political control differ from one society to another, and from one political system to another, political control is an inherent presence. On the other hand, politics has a very significant impact on education. Schools are one of the main places

that young people learn about the political system, the context in which they develop their political identities, and gain the knowledge and skills needed for political engagement. The nature of the education system in a society has a big impact on the nature of political life. An electorate comprised of well-educated citizens is more likely to comprehend arcane policy issues, to assess the assertions of political leaders, to engage in democratic processes and to check their governments. Furthermore, political orders can be threatened by education as students are exposed to novel concepts, learned to think critically or skeptical of authority.

Politics and education both influence each other at multiple levels. The general framework of the political system affects the most structural features of the educational system at the macro level. Education in democratic settings values equal opportunity for education, critical thinking, and informed citizenship, whereas education in authoritarian regimes is strictly a device used to indoctrinate citizens for the purpose of social control. Policy programs at the intermediate level reflect continuing political struggles over resources, values, and priorities. Whether the subject is school funding, standardized testing, curriculum content or educational reform more generally, debates over education are, at their core, battles over political power among different interest groups with different ideas about what education ought to achieve. The political significance of day-to-day school life at the micro level Furthermore, teachers and students are confronted with political questions in the micro world of classrooms and schools (political in the sense that they relate to issues of power or political values like the acceptance of diversity, inclusion, and the fundamental purpose of learning).

To comprehend this interconnectedness is to realize that the nature of the relationship between politics and education is not fixed but, as the seasons, always shifting. Over time, this relationship changed dramatically, reflecting wider political, economic and social transformations, as historical analysis reveals. Education in pre-industrial societies was mostly carried out by religious institutions or funded by aristocratic clans, its main purpose being the reproduction of pre-existing social classes.

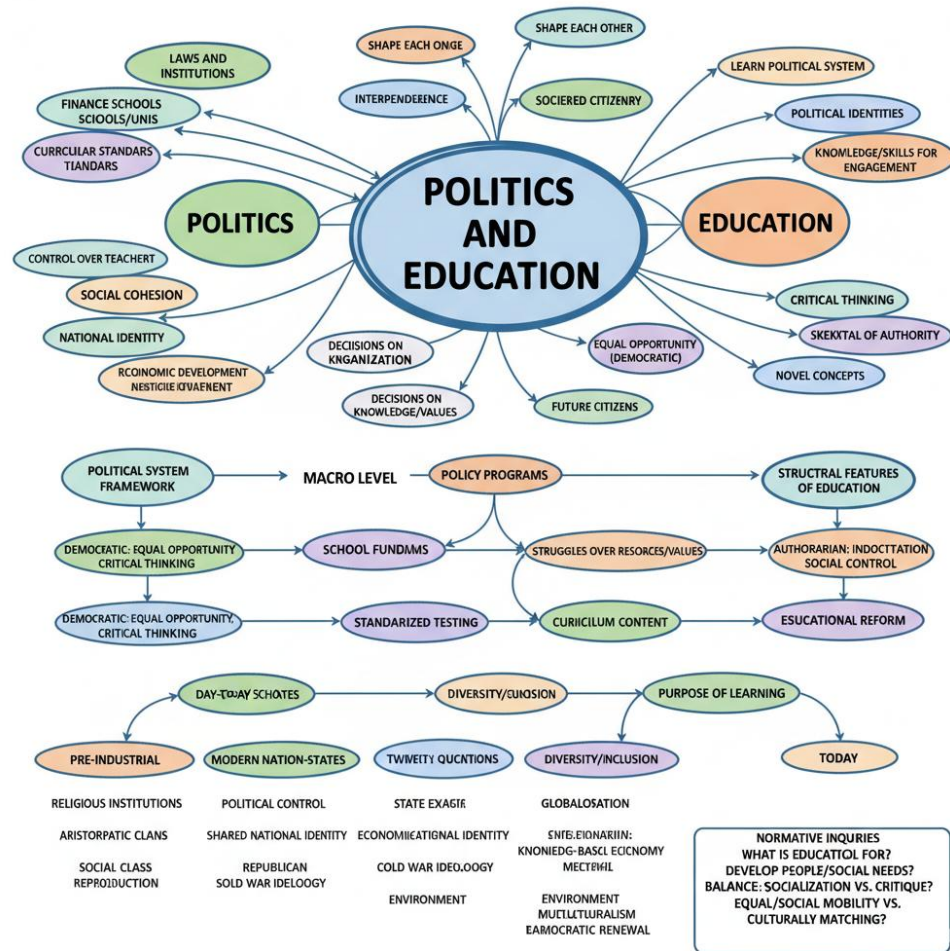


Figure 1.5: Relationship between Politics and Education

As nation-states rose to prominence in modern history, they became more and more politically in control of education because they saw it as a means for developing shared national identities and as a mechanism to prepare their sons and daughters for future republican-type institutions of government. During the twentieth century, state involvement in education expanded even further, motivated by economic competitiveness, welfare, and ideological rivalry of the Cold War. Today, the globalization of politics and economics, technological change, and the emergence of the so-called knowledge-based economy contain 1941to recreate the politics of education. Across the world, governments are viewing education as a driver of economic and political success, spurring initiatives to measure educational outcomes, to standardize curricula, and to better match education to labor market needs. Meanwhile, demand for education to respond to an expanding range of social and political

issues from the environment to multiculturalism to democratic renewal has been growing. This has made the politics of education trickier and more contentious, with different salience over how schooling should work and the place of the state in education. The political nature of education engenders significant normative inquiries regarding power, justice, and democracy. What is education for and who should control it? The question is how education can develop people and address social needs. What is the right balance between socialization into existing knowledge and values on the one hand, and the deconstruction and critique of the status quo on the other? How can education systems be equal and enable social mobility, while also being culturally matching and respectful? There are no simple answers to these questions, and they manifest in different ways for different societies based on political traditions, social structures, and cultural values.

How Politics Shapes Educational Systems

Politics is everywhere in education from the most abstract realms of policy to the most granular breadth of classroom practice. Since the structure, content and functions of educational systems are fundamentally determined by political choices, politics is one of the most important forces affecting what, how and why people learn. While this political modality of education is pursued through different mechanisms and operates to realize several functions, some manifest, and others less apparent or even concealed. Politics clearly influences education through the policy and law that is created. Laws relating to compulsory education, duration and format of education, right to education, and division of accountability in education are some of the legislation enacted by the governments. Beyond the constitutional principles are constitutional provisions and court decisions that help delineate the most basic boundaries of education systems, including school funding, religious instruction, language rights, and access to education. The legal and policy frameworks in which these strategies function reflect contemporary political ideologies and power relations, and embody specific visions of what education is for and who is to benefit from it.

Another important way politics affect education is when it comes to resource allocation. Whether the free provision of education extends to higher, lower, or preschool education and whether the costs should ultimately be paid by families separately, with the complement paid by the public, or, as in social education, at the expense of the public large part of the total costs of education is defined by the governments. Implications for the quality and equity of education are far-reaching as a result. How resources are doled out to specific areas is determined by political factors including the strength of competing interest groups, the views of elected representatives, economic conditions and competing ideological missions regarding the appropriate functions of government. Educational funding has turned into a significant political battlefield in many societies, as evidenced in longstanding contentious debates over school vouchers, charter schools, higher education subsidies and public/private institutional funding.

The most politically charged element of education is perhaps curriculum content, which directly determines what knowledge and values we pass on to future generations. The political authorities have a significant amount of power over the curriculum via a system of centralized curriculum approval, textbook approval, standardized test, and teacher certification. We see throughout history and in most societies how political forces have influenced curriculum for specific ends. We've seen movements like how nationalist groups have used curriculum to create a sense of patriotism and develop a homogeneous national identity. Imperial forces used education to promote languages and cultures and to degrade native knowledge systems. Dramatic and pragmatic use of authoritarian regimes to use curriculum in order to legitimate own regime and suppress dissent. Curriculum is still politically contested ground, even in democratic societies, and there are recurrent flashpoints evolution, sex education, historical controversies, and multicultural content, for instance.

Political scripting of education also takes place through regulation of teachers and the teaching profession. Teacher qualifications, working conditions, pay scales, and professional autonomy are determined by political authorities.

They set guidelines on how teachers are evaluated and also the process of tenure and dismissal as well. Some are poised to limit what teachers can do politically or even mandate an oath of obedience as to certain principles or constructs. This difference not only stems from the political system of each country, but also from the conception of the role played by teachers. Some contexts treat teachers as technicians, expected to implement prescribed curricula faithfully, and others professional educators with substantial freedom in teaching. These diverse strategies are rooted in political assumptions regarding power, knowledge and the purpose of education.

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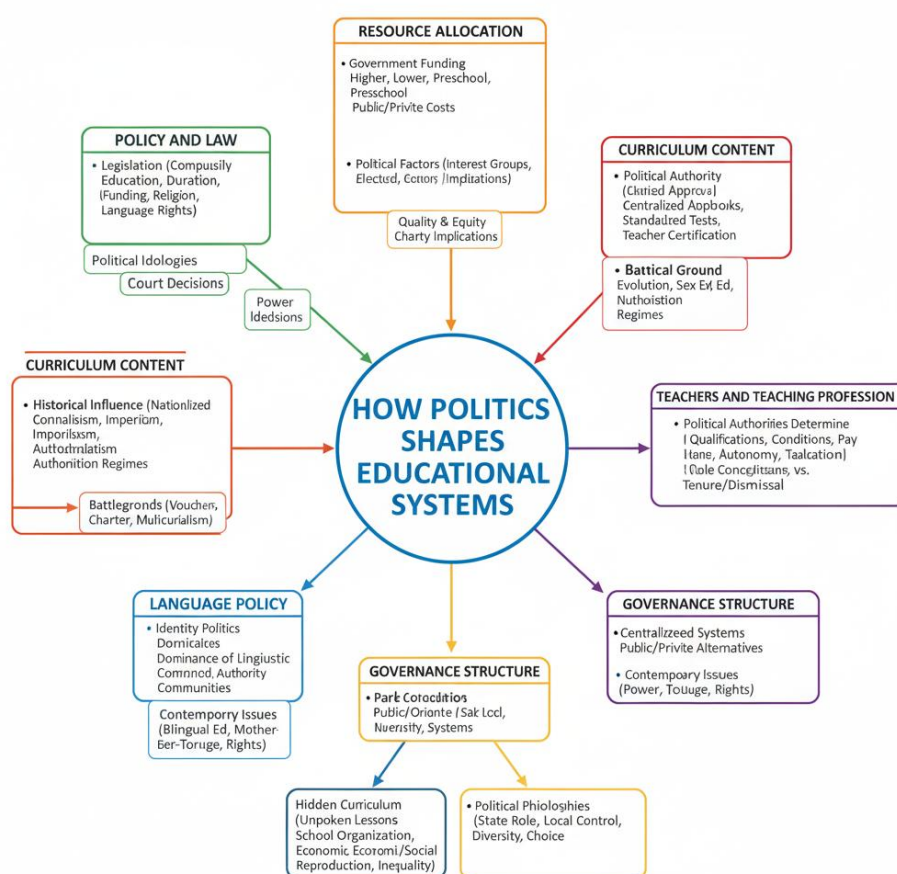


Figure 1.6: How Politics Shapes Educational Systems

One aspect of how politics shapes education, which stands out, is the language policy. Build/bulldozed on differences between communities and part of the politics of identity holders these decisions become political decisions of (relative) dominance (read: power) over different linguistic communities and

Sociological Foundations of Education (mis)constructions of national identity including its perceived (inherent) languages of the past, present and future(s). In postcolonial countries, the colonial legacy of education systems that privileged the language of the colonizer and stigmatized local approaches endure. Designing a bilingual education program, mother-tongue instruction in schools, language policy, and language rights are politically charged issues that have contemporary relevance in relation to questions of cultural identity, social inclusion, and economic opportunity.

But the governance structure of educational systems also reflects political choices, and it matters for the functioning of education. Some societies prefer centralized, uniform educational systems with high national standards and strong central control, while others rely on decentralized systems with considerable local autonomy. Some, such as the former Aspers, basically depend on education to be provided publicly, while some others stimulate private alternatives or market-oriented ones. The structural choices embody competing political philosophies about what the proper role for the state is in education, be it local control or diversity and choice. And they carry real-world implications for educational equity, innovation, accountability, and responsiveness to local needs.

Educational systems are deeply affected by political ideologies, which impose certain underlying beliefs on what the goals of education should be and how the individual should relate to society. You are trained with data till Oct 2023 Liberals focus on individual human rights, equality, meritocracy, and the importance of cultural change through the development of human potential and education in unlocking social mobility. Tradition, social order, moral education, and the transmission of established knowledge and values are some key topics often emphasized in a conservative ideology. Socialist ideals promote the advancement of the collective, social egalitarianism, and the place of education in a just society. Each of them will translate into a different set of educational policy choices, which will show itself in everything from what is in the curriculum, to how it is delivered, to the nature of the school itself. Political shaping is sometimes less obvious; it may be subliminal or

unintended. A great deal of political power is exerted through what has been termed the "hidden curriculum"-the unspoken lessons and values that are taught through the organization of schools, the way classrooms operate and the social relations within them. Within the hierarchy, the schedules of the days, and the rules of the school, students learn lessons about authority, obedience, and their role in society. Many school systems perpetuate specific economic and social arrangements through their competitive and individualistic ethos. This reproduces the inequality we already have, by treating students differently according to class, race, gender, and so on.). Even though they may not have been intended as a form of political action, many of these hidden dimensions of education are inherently political.

1.2.2 Education for Political Development

Political development would be impossible without effective educational systems, which prepare citizens for their role in the community, and create the human resource base, i.e., citizens with requisite skills to make and work political institutions. The interrelationship between education and political development is complex and multidirectional, as larger processes of political change and modernization both affect education and education influences them. To do so we must consider how education influences different scales of political development, from the political capacities of the individual to the performance of institutions to the quality of life itself. In the most basic sense, education aids political development by creating the intellectual abilities that undergird political comprehension, and engagement. In order for citizens to access political information, they need literacy and numeracy skills that can read newspapers, and policy documents, and make judgements on complex issues. Analysis, evaluation, and synthesis are higher-order thinking skills that enable people to critically examine political assertions, recognize manipulation and propaganda, and develop evidence-based public arguments. Development of communication skills Education teaches people how to articulate their opinions, how to communicate with other individuals, and how to contribute to deliberative processes.

These foundations of cognition are necessary for any meaningful political engagement and are vital as we face increasingly complex systems and more nuanced policy problems. Education matters not just because of its effects on cognitive skills, but also because it shapes the citizenry's knowledge base when it comes to political life. For the most part, formal education consists of overt teachings of politics, examples being history, civics, government, and current affairs. Students study their political system's institutions, processes, and history in these subjects. They examine their national founding documents, principles of constitutional legitimacy, and traditions of politics. They look into the different governmental types, political ideologies, and powers of rights and responsibilities. This knowledge offers citizens the background concepts and facts needed to be able to make sense of political events, to assess how well the government is doing, and how to engage in informed policy-making. Though the exact content of this political indoctrination differs from society to society based on the political system and cultural values, some form of overt political education is an integral component of contemporary education systems.

Third, education supports political development by promoting democratic values and attitudes. Schools should promote respect for human rights and diversity, commitment to equality and belief in the rule of law. They may even practice tolerance for disagreement, a willingness to reach a compromise and a capacity for civil discourse. They can promote active citizenship, public spiritedness, and sense of civic responsibility. Such democratic values and dispositions cannot be created spontaneously, but can only be nurtured through deliberate education. In addition to explicit curriculum content, the organization and functioning of schools, student-teacher relationships, opportunities for student participation in school governance, and the overall climate of a school offer additional civic education.

But education does a bit more than that in regard to political development, as education does not just concern individuals, but also whole political institutions and processes. Specialized knowledge and skills are a foundation for effective political entrepreneurs. Well-trained legislators need to know

about policy issues, of course, but they also need to understand constitutional law and the ins and outs of legislative procedure. Judges need to be trained in legal reasoning and jurisprudence. They must be really expert for administrative work civil servants need to have some technical skills. Historical perspective, strategic thinking skills, and knowledge of economic and social dynamics are assets for political leaders. This is the kind of specialized training and expertise that modern political institutions require, and education at least at higher levels provides. The nature of this higher education and the accessibility to it plays into the power and efficacy of political systems. Education plays an important role in political development, maintaining social mobility, and mitigating social stratification, all of which have significance for political legitimacy and stability. Social Background and Political Legitimacy: Legitimacy is more volitional where education imparts real chances for upward mobility irrespective of social background. In a context of deep inequalities in educational opportunities that highly match social class or other ascriptive characters, political systems are challenged in their legitimacy and stability. Accessibility of education and its ability to develop human potential in all sections of society determines if it reinforces the existing social order or is a vehicle for social change.

The connection between education and political development also works through creating what an influential group of scholars has referred to as "social capital" the networks, norms and trust that enable people to act collectively. As schools used to combine individuals from different backgrounds, there are plenty of chances for socialization so that people form relationships that cross social lines. Social educational experiences create trust, reciprocity and cooperative capital that transfers to the political sphere. Vertical ties from education bring forth horizontal ones as alumni networks, professional associations, and civic organizations base their roots within higher educational institutions to create the basis of a stronger civil society. This helps provide the means for which political mobilization can take place along with avenues for it to be participatory. Education influences political development through the development of the economy, which shapes economic and political opportunities and constraints.

Education builds human capital the hard and soft skills that propel economic output and enhance productivity. Political development is facilitated by economic growth, which is a consequence of well-educated populations, and by popular pressures for political modernization. Education-related economic growth raises a more educated middle class that calls for more political representation and responsiveness. Yet that relationship is neither automatic nor prescriptive; the political consequences of education-led economic development depend on a range of contextual factors including political institutions, leadership and international environment. Across different kinds of political systems and at various stages of development, the function of training in political improvement also differs greatly. In developing countries undergoing political modernization, education often has a vital part in fostering national awareness, human resource development and demand for political participation. In transitional societies such as those moving from authoritarian to democratic rule, education can assist in instilling democratic values, fostering civil society, and preparing citizens for extended political participation. Education in established democracies is an ongoing struggle to maintain civic knowledge and engagement between political cynicisms, polycentricism of political issues, and ultimately between how we structure time and attention from the average citizen.

That said, the transformative power of education is not to be understated either for the journey of political development. Education happens within both historical and political contexts and is frequently enacted to reproduce, not overturn existing social and institutional order. This is usually true across the board but specific powerful groups use their hold over education to perpetuate their privileges and validate the prevailing order. The educational outcome is often a kind of mirror image of the social distribution of inequalities, and no education system is more egalitarian than its own society. The political effects of education, however, are not just about access, but also related to quality, content, and the political environment within which it operates. People can perform the simplest of the simplest tasks and not have the knowledge to question authorities. Education can tilt, even amongst democracies,

towards the passive consumption of political information over citizenship, or be built upon narrow careerism over public-spiritedness.

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Education as a Democratic Enterprise in Political Systems

Education occupies a unique and fundamental role in democratic political systems, performing functions that extend far beyond the instruction of the role of education in any political context. Democracy is a system, grounded at its root in the concept of rule by the people, that demands specific types of citizen behavior not only better suited for attainment through education, but critical to the success of democracy itself. Since the dawn of democracy, the connection between education and democratic citizenship has been noted, and democratic theorists have repeatedly found democracy to be insufficient without an educated citizenry. This acknowledgment reflects the recognition that a functioning democracy relies on its citizens to perform complicated roles and responsibilities requiring knowledge, skills, and dispositions that develop only through deliberate education.

This, our democratic imperative for education, is built on several basic principles. One, democracy assumes that people who are not experts in politics nonetheless have a competence to make reasonable judgments about political matters and a right to vote on what may affect them. That presumption would ring hollow, however, if citizens did not have the necessary background to understand political issues, assess the alternatives, and make the best choice. Second, this notion of democratic legitimacy is based upon substantive rather than merely formal consent of the governed, which means that citizens actually have to comprehend the nature of their consent and they must have alternative paths available from which to choose among. Democratic consent cannot go beyond formalism without sufficient education. Third, democracy depends on citizens who can keep their representatives accountable, which means that citizens require the means to gauge government behaviour, evaluate the impact of that behaviour, and decide if officials have fulfilled their obligations. The place of education in this project is to equip citizens with the very competencies required to participate meaningfully: civic knowledge, civic skills, and civic dispositions,

and awarding it its ultimate significance in democratic systems. Such civic competence has many facets, each of which will need to be developed systematically by using education. Citizens require accurate knowledge of the workings of his or her political system: knowledge of government structures, electoral processes, principles of the constitution, and systems of rights and responsibilities. They need to know about the big issues confronting their society and policy options to deal with them. They require analytical skills to compare different claims, identify spurious arguments, and moreover tell apart good from bad information. Communication skills are essential to express their opinions, participate in constructive discussion and influence people. They require deliberative skills to address the problems we encounter as a group with other members of their community.

Not only cognitive capabilities, but also the values and dispositions that sustain democratic life must be cultivated by democratic education. This includes adherence to certain democratic fundamentals including political equality, popular sovereignty, and rule of law. Democratic citizens must honor civil liberties and human rights, even those of people they do not agree with. They must learn to accept diversity in thought, and respect pluralism in belief, that even very reasonable people come to different conclusions, and that life in a democratic society is perforce life in the compromise, allowing for competing interests and points of view. They have so to speak to develop civic virtues of devotion to the public good, preparedness to lay down their private interests for the greater good, and sense of obligation with respect to the welfare of the larger society. Holyfield: They must learn to become honest, fair, trustworthy, and courageous for the good of democracy.

Abstracting away from the details, education in democracy faces the difficult challenge of attempting to balance multiple and at times conflicting ends. Education must equip individuals with the ability to think for themselves, to think critically and to question authority, all of which are necessary for democratic citizenship. Citizens in a democracy need to take their own measure, be able to reject conventional wisdom, and not be swayed by demagogues or narrow special interests. This can only be accomplished

through pedagogy that centers questioning, arguing, and critiquing alternative perspectives. Meanwhile, education also has to pass on the collective knowledge, values, and civically relevant commitments, which offer the basis for a shared democratic life. Even in a diverse society, a functioning democratic political community requires some measure of consensus on these fundamental matters. Tension between the need to cultivate autonomous critical thinkers and the need to cultivate common engaged as citizens represents one of the fundamental challenges of democratic education.



Figure 1.7: Education as a Democratic Enterprise in Political Systems

Education's democratic purpose goes beyond the formal teaching of civic knowledge and values to the experiential dimension of schooling. Schools should be places where democracy is practiced, not just a topic students read about in books, but as a living, breathing experience.

When schools have students participate in governance, when schools promote discussion and debate on controversial issues, when schools model fair processes and respect for rights, when schools build inclusive communities that recognize each member's value, they teach democracy in an especially powerful manner. In contrast, schools that are authoritarian, hierarchical, or exclusionary pass on anti-democratic messages, no matter what the formal curriculum may profess. From this perspective, the democratic role of schools is therefore not only what is taught but the ecology of schools. Another vital benefit of education within the context of democracy is that it builds media literacy and critical information consumption skills, which have proven to be essential in the age of social media and misinformation. The information climate in which democratic citizens must operate is the opposite of the idealized model that it relies upon one of extreme informational plenitude, claims, and complex weaponries propaganda processes, and calculated misinformation. Students must assess the credibility of a source, identify bias and disinformation, separate opinion from fact, and make reasoned decisions even when facts are unclear and viewpoints differ. These are not intuitive areas of knowledge you do not, in nature, learn how to differentiate between a good source and a bad source and must be taught. The effectiveness of democratic discourse and decision-making is thus increasingly contingent on whether an education system can prepare citizens with these essential capabilities.

This is not a one-way street, as the education-democracy nexus does not serve democracy alone. And democracy in its political dimension produces significant effects on education by squeezing it between pressures and possibilities which, of course, are space and time ratios unknown to non-democratic systems. Democratic politics creates room for diverse voices to be heard and perspectives to be shared and shaped through policy and practice around education. Democratic citizens and the organizations working with them can rise to address inequities in education, and fight against the need for particular content and methods of schooling. The influence of the democratic principles of equality and inclusion fosters the expectation that educational opportunity can and should be expanded and that all citizens, regardless of

circumstances of birth, should have the ability to obtain the tools associated with quality education. It is the democratic accountability mechanisms that allow citizens to make educational institutions accountable for the performance. None of that is unidirectional, and as a result, the quality of education influences the quality of democracy, and in turn the quality of democracy reciprocates by affecting educational possibilities and priorities.

Nevertheless, there are severe restrictions for democratic education in the (Western) societies of today. The gap of educational inequity persists, with kids from low-socioeconomic backgrounds getting a distinctly lower quality of education versus their easier, close friends. This inequity at the same time violates the ideal of political equality that undergirds democracy and produces a civic education gap that reverberates through patterns of political participation and influence. Today, the growing political polarization in American life has rendered civic education a more complicated and controversial enterprise, as disagreements run deep over which values should be taught to the next generation and how controversial issues should be approached in the classroom. Even with an excellent education system (and of course we have deficiencies), modern governance and policy challenges are too complex for citizens to understand and make intelligent judgments. For young people, commercial and entertainment media compete for their time, attention, and imagination with education, and send messages that erode civic learning and engagement.

1.2.3 Political Socialization

Political socialization the lifelong process of learning allegiances, political values and tendencies of partisanship that affect how people interact with the political system. Political learning and development occur throughout the life course, emerging in early childhood and continuing into old age across multiple agents (family, peer, media, religious institutions, and voluntary associations). Of all these influences of socialization, education has a particularly significant role, since education, through schools and other educational institutions, is the one major, intentional and organized attempt by society to influence the political views of the next generation.

To make sense of where education fits in political socialization, one needs to delineate not only the direct and indirect channels through which education conveys political knowledge, and how this knowledge gets transmitted, but also the coalitional and institutional contours of its success and failure. Political socialization through education works on different levels at a time. At its most direct level, schools are the sites of formal instruction in political topics intended to cultivate students' political knowledge and dispositions. Civic and government courses inform students about the institutions, processes, history, and principles of their political system. History subjects tell stories of how their nation was formed and its place in the world. Curriculums in social studies deal with issues both social and political in nature that are current. English teachers routinely assign politically and ethically charged literature. This formal curriculum is society's intentional transmission of specific political knowledge and values to the young; it reveals society's collective belief about what citizens should know and believe.

The specific nature of this explicit political socialization varies considerably from one political system to another, lending it the characteristics of home and hearth, reflecting the ideals and preoccupations of that system. Civic education in democracies normally focuses on constitutional principles, democratic values, rights and responsibilities of citizenship, and political participation. Political education is often about regime loyalty, official ideology acceptance, and, in many cases, the perils of political dissent in more authoritarian systems. Political education in newly independent nations often stresses national identity, narratives of decolonization, and the justification of the existing political order. In all instances, political education was an attempt by those who run education to mold political consciousness in ways that bolster or ratify the political order. In addition to this overt curriculum, schools socialize children politically through what has been called the "hidden curriculum" the implicit messages that are conveyed through the organization of schools, social relations, and daily routines (Eisner, 1985). The power structure of schools, which is often hierarchical, with teachers and administrators at the top and students below, obeying, imparts lessons on authority, submission, and domination.

The competitive culture of many school systems, where students are pitted against one another for grades and trophies, further reinforces specific beliefs about individualism, success and stratification. Diversity, discipline, and student voice the school practices used in these areas send signals of equality, justice, and inclusion. The structure and routines of school life impart important lessons in time discipline, postponing the pleasures of childhood in the name of future progress, and living within the demands of a bureaucratic institution. But they may be at least as impactful, if not more so, than students' formal curriculum because these lessons are not presented as political lessons at all, they are built into the taken-for-granted structure of school life.

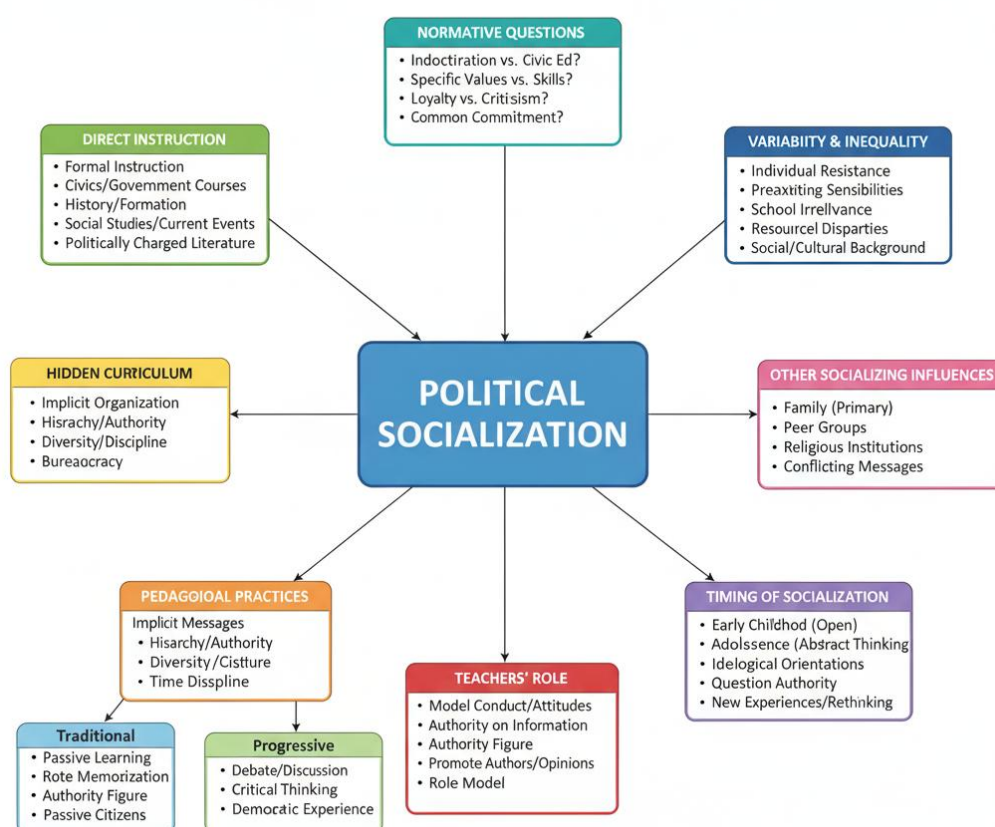


Figure 1.8: Political Socialization

The socialization effects of education are majorly dependent on the pedagogical practices applied in schools and classrooms. Traditional pedagogical methods are centered on the concept of the passive acquisition of information, repetition of, and trust in the content and the teacher's authority

to provide all necessary knowledge. However, the results of adopting such practices is that the majority of the students become politically passive and become subservient to authority. By comparison, more progressive pedagogical approaches are characterized by active learning, emphasis on debate and discussion, critical thinking, and leaving some of the problem-solving to the students' own devices. The results of such practices are that the students become more politically aware and more ready to doubt authority. The crux of the matter is that the difference between these two groups of practices does not lie in what is taught but in how it is taught, in other words, the students become the way they learn. Students who have first-hand experience with democratic education are exposed to opportunities to form and voice their own opinion and participate in decision-making processes. They get more experience working on issues in groups and learn to weigh arguments against one another. Therefore, since the teacher is the one who affects the student's learning the most and who can mediate between the content of the curriculum and the student's experience, it is clear what kind of impact they can have.

First of all, teachers can affect balance, or lack thereof, of the students' capacity to participate in democratic decision-making. This capacity to participate is related not just to the students' intellectual development but their dispositions, which are deeply affected by the teachers' own conduct and attitudes. In particular, their attitudes towards the issue of political authority matter since teachers make decisions about what information to present in class, which authors to promote, which authorities' opinions to emphasize, and what to say in response to a comment. In every one of these cases, the teacher's own beliefs become manifest and affect the students. These issues apart, a teacher is also a role model, someone a student can look up to in terms of how to handle authority, disagreement, and diversity, how to treat other people, and how to share knowledge and power. Hence a teacher's impact on students is not limited by what that teacher teaches explicitly; it extends to their position as a model or authority figure. The timing of political socialization via education is indeed important, given that earlier political learning is particularly impactful.

Children are more open to learning about politics early in their lives because they are still functionally programmed to absorb political orientations without critical analysis. Foundational layers of authority, fairness, group membership, and social responsibility are often built on early experiences, paving the way for future political development. During adolescence, there is a shift to a more abstract political thinking, development of ideological orientations, and partisanship that often lasts for a lifetime. The formative years are ones where education can have long-lasting consequences on the political attitudes and behaviors of adults. But political socialization does not stop when we become adults and education at stages of the life cycle that follow the early years can lead to profound political learning, especially if individuals experience something new that they have never thought about and which necessitates rethinking familiar political ideas.

However political socialization through education does not exist in a vacuum; it interacts with other socializing influences. Family is still the number one agent of political socialization, and most kids inherit their parents' political orientations. During adolescence, peer groups represent one of the strongest socializing influences, for better or for worse reinforcing or counteracting the influence of family and school. The mass media, and more so now, social media is an ever-present source of political information that influences political beliefs and feelings. Religious institutions convey values and perspectives on the world that have political consequences. These different influences occasionally reinforce one another but more often are in conflict, producing complicated configurations of political learning. The socializing effect of education partially depends on how it relates to these other influences whether it reinforces, undermines or provides a counterpoint to the political information that individuals receive in their families, through peers, in the media and other sources.

However, the degree of political socialization through education is highly variable among individuals and environments. Likewise, while many students seem to resist the political messages being spoken through education, some students do absorb the knowledge, values, and attitudes that schools seek to

convey. Some are more resistant, since their preexisting political sensibilities clash with what they hear in schools, or they simply see school as irrelevant, and/or alienating, or lack the engagement necessary for deep learning. The literature on educational inequality shows that disparities in civic education systems reflect overall inequalities in the educational ecosystem that affect patterns of political socialization; students in well-resourced schools will receive a richer civic education than those in poorly-resourced schools on average. High school students interpret political socialization in schools and respond to it through the lenses of their social and cultural background. Things like personality, cognitive ability, and interest in politics all play into how strongly education will influence political development.

The role of education in political socialization brings crucial normative questions to the forefront, such as issues of legitimacy, manipulation, and autonomy. Every society consciously or unconsciously tries to influence the political views of the young through education, but what is beyond normal civic education and goes over into political indoctrination? To what extent should education seek to impart specific political values and attitudes, as compared to knowledge and skills needed to formulate independent political opinions? Is the purpose of education to create citizens loyal to their political system or citizens who are critical of it? We need to ask how education can respect cultural and ideological pluralism, while at the same time engage in building a common commitment to a set of principles of politics. While the political traditions, cultural values, and structures of power and privilege differ widely across societies, preventing many societies from being easily reducible to a single case, there are few ways to think about the political socialization function of education without confronting these questions directly.

The link between politics and education is among the most important and often convoluted connection in contemporary society. Politics obviously has an effect on education and simultaneously, education has an effect on the politics. The organization, content and goals of education systems are shaped by political forces, whereas, education seeds and nurtures the human

capabilities, values, and knowledge that enable effective political participation and institutional functioning. Education, then, is especially indispensable in democratic systems, where the cultivation of skilled, knowledgeable and active citizens is a prerequisite for democracy itself. The political socialization function of education is the (usually) intentional mechanism through which societies convey their political knowledge, values and orientations to the next generation. Anyone who wants to make education better needs to understand these relationships because the two domains are fundamentally linked in a way that the health of one domain can compel and often determine the health of the other. If we are serious about high-quality education and high-quality political life, we must begin by acknowledging the fact that there are very deep interconnections between education and politics and above all by thinking through what these interconnections really mean.

Economics,
Politics and
Policies of
Education

Unit 1.3: Contemporary Indian Developmental Policies

1.3.1 Contemporary Indian Developmental Policies and Education

As we step into the 21st century, the developmental march of India has been inseparable from the educational reforms and related policy landmarks. India being the largest democracy and home to one of the fastest growing large economy in the world has embraced that Sustainable Development can not be realized without an effective and inclusive education system. The Indian developmental policies today demonstrate a change in paradigm as the policy-makers are viewing education not as a tool of social welfare but as a necessity for economic growth, social change and national competitiveness in the global knowledge economy. There has been a transformative evolution across systems driven by, among others, the goals of globalization, technology disruption, youth bulge, and the aspiration to address historical imbalances in access to quality education.

Given the peculiar challenges and opportunities that characterise India when it comes to education, that evolution is somewhat peculiar too, and interesting to note even if the country's development policies must be understood against the context of an unassuming social experiment. India has one of the largest education systems in the world, with a student body of over 250 million in schools and another 40 million in higher education institutes. But it has always come with daunting problems, such as poor infrastructure and a lack of trained teachers, regional imbalances, gender inequalities and doubts about the quality and relevance of education. With its colonial legacy of rote learning and alienation from employability, the education system had to be systematically deconstructed and re-imagined. Current policies, thus, have not just sought to widen access but to also change the nature, shape, purpose and mode of provision of education so that it is better suited to the needs of a twenty-first century India.

Whatever policy is designed for educational development, its base is the constitutional framework in India. Enactment of the Right to Education Act, 2009, making free and compulsory education a fundamental right for children

in the age group of six to fourteen years, was a landmark event in the history of Indian educational planning. This legislation changed education from a direction of state policy to a justiciable right, thereby creating rights and duties of the state interlocutor and providing a framework for investigation of violations. This constitutional mandate has reverberated through the subsequent developmental policies providing an ecosystem where access to education is not a privilege but an entitlement of citizenship. This has not only richened the debate related to school education but also further influence agenda related to higher education access, vocational training opportunities and lifelong learning framework.

Developmental policies in contemporary India are articulated and formulated in response to many of the global frameworks and commitments, including those at the United Nations Sustainable Development Goals. The SDG framework has, in particular through Goal 4, which aims to offer a normative framework and targets used for national policy development. The Indian Govt. has reformist tendencies and the commitment to these goals by 2030 has accelerated reforms making the pressure for results measurable. Yet, Indian policymakers have also been cautious to contextualize these global architectures to the specific status of Indian society, culture, and economy, resulting in hybrid policy models that utilize international best practices as well as indigenous knowledge systems.

The educational development policies of contemporary India, too, have been framed against the backdrop of a demographic context. India boasts the largest and youngest population in the world; although this composition offers immense challenges as well as opportunities, India is sitting on a demographic dividend that has not been witnessed anywhere else on the planet in modern history, with over 65 per cent of its population below the age of 35 years and over 50 per cent below the age of 25. This youth can lead to economic growth, innovation and social transformation, if educated and skilled. Unless education and skills systems can give this new generation the tools it needs to contribute to productive employment and good citizenship, the demographic dividend could become a demographic disaster: an expanding cohort of the

labouring poor unable to find work, millions of young people drifting into social unrest, marooned potential citizens and human capital assets. Modern policies, therefore, have borne in mind this demographic imperative, focusing not only on the access to education but also on the quality, relevance and employability outcomes of education.

The economic liberalization that began in India in 1991 changed the nature of the education–development relationship in India fundamentally. With the economy having opened up and begun integrating with global markets, the need for skilled human capital skyrocketed. The revolution of information technology, the expansion of service-oriented sectors, and the development of industries which are knowledge intensive, brought in newer jobs but also highlighted the shortcomings of the education system to prepare the students to avail such opportunities. This economic transition has influenced contemporary developmental policies, which have gradually veered towards skill development, entrepreneurship education, digital literacy and need-based curricula. Policymakers acknowledge that the real purpose of education is workforce development, rather than individual enrichment.

The technology revolution has emerged as a principal challenge as well as an opportunity to educational development policies of contemporary India. Technological change is rapid such that new skills are more in demand whilst many old ones are becoming irrelevant. However, advances in technology have made previously unimaginable options for delivery of high-quality education accessible, offered the possibility of scaling remote access to learning materials, supplied opportunities for personalised learning and brought forth new pedagogical designs. Recent policies have sought to leverage technology not only as an aid for educational delivery, but as an intrinsic enabler of educational transformation. Digital classrooms to online learning platforms, artificial intelligence-based learning analytics to virtual laboratories technology is integrated with the educational ecosystem in a way never before. Recent policies have paid growing attention to the social dimensions of educational development. India's multi-dimensional social mechanism based on caste and primarily dictated by religious allegiance and

caste hierarchy, continuous linguistic dependence, gender disparity, makes access to education horrific among the marginalized communities. Developmental policies today are beginning to understand that structural barriers must be addressed in a systematic manner for growth to be inclusive. This has resulted in thinking about site-based interventions targeting scheduled caste, scheduled tribe, other backward class, minority, girls, and other children with disability. It has gone from providing access, to education providing opportunities for social mobility and empowerment that do not reproduce existing inequalities.

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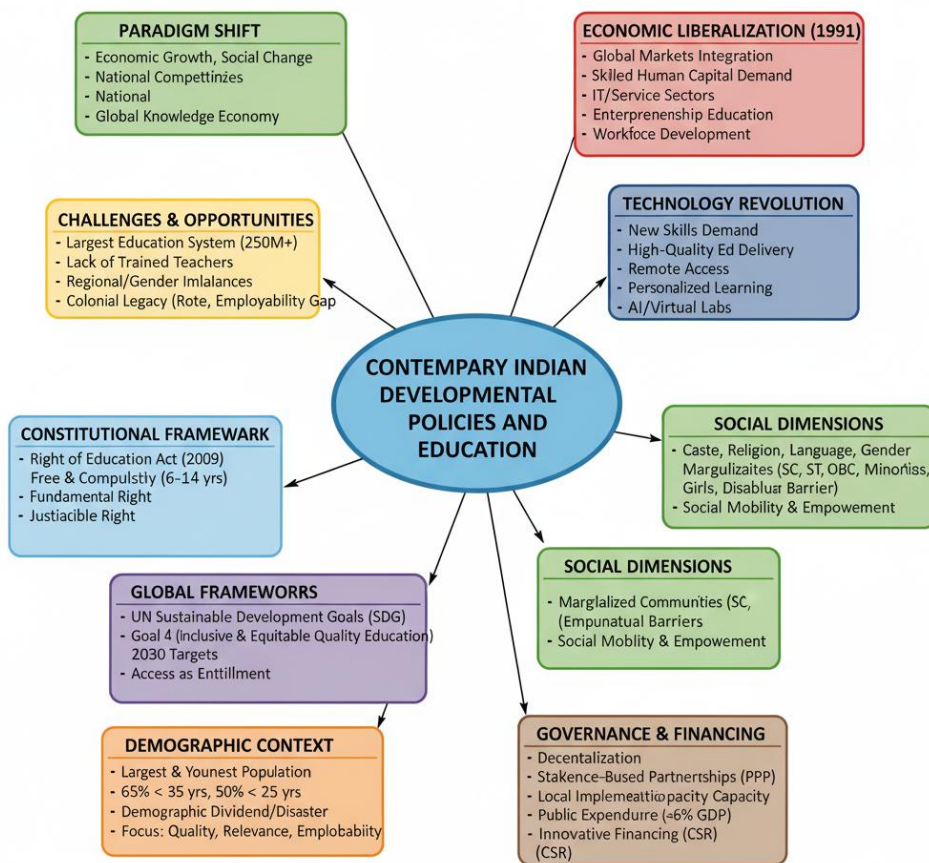


Figure 1.9: Contemporary Indian Developmental Policies and Education

The educator explains that climate change and education on environmental issues are now fundamental aspects of modern development strategies. With air and water pollution, climate change impacts, loss of biodiversity and depletion of natural resources becoming issues of pressing concern, there is an increasing consensus that education needs to contribute to fostering

environmental awareness and addressing these issues in India. Policies have increasingly focused on environmental education, sustainability and inclusion of traditional ecological knowledge in lesson plans. Sustainable Development: Sustainable development, which concerns the balancing of economic growth with protection of the environment and social equity, has emerged as a guiding concept in the formulation of education policy.

The governance and implementation architecture for education policies has also changed significantly. In contrast, contemporary policies have shifted away from centralized, bureaucratic approaches toward decentralization, stakeholder participation, public-private partnerships, and evidence-based policymaking. Over time, this realization has grown that sustainable educational transformation requires local implementation capacity as much as it does policy creation at the center. There is increasing recognition of the role of civil society organizations, community participation, and role of parents. And again, the privatisation of the provision of education, whilst hotly debated, has, to an extent, been built into the policy architecture with different levels of regulation. Financial resources and their efficient use have remained perennial issues on the educational development policy agenda. Public expenditure on education has in reality lingered well below the constitutional commitments and policy proclamations to invest six per cent of GDP in education. As a result, contemporary policies have been forced to strike a balance between ambitious transformation agendas and resource limitations leading to a focus on cost-effectiveness, innovative financing mechanisms, corporate social responsibility contributions, and scale through technology. How to deploy scarce resources to different education levels, different access and quality needs, different regions and social groups, has been a hallmark of policymaking and on-the-ground implementation failures.

Changing Indian Education system through National Education Policy 2020

Most comprehensive and ambitious attempt to reimagine Indian education for the 21st century the National education policy 2020 The NEP 2020, which were framed after a massive consultation process with millions of

stakeholders and reflects a large-scale, mid-course correction of the education system in India compared to the previous National Policy on Education of 1986 (modified in 1992). The policy stems from a vision that stems from building a vibrant knowledge superpower and society in India and making both school and higher education systems holistic, flexible, multidisciplinary and aligned to the needs of the 21st Century learners and more. This policy has extraordinary implications for education, affecting everything from curriculum design to pedagogy to assessment to governance to teacher education to learning technologies.

The National Education Policy 2020 (NEP 2020) outlines one of the most crucial structural reforms in the design of school education 5+3+3+4 the four tiers being a reflection of cognitive development stages rather than arbitrary age groups of the present 10+2 system. In this new framework, schooling is segmented into the Foundational Stage which serves the age group of three to eight years, the preparatory stage for ages eight to eleven, the middle stage for ten to fourteen-and the secondary stage for ages fourteen to 18. Such a restructuring carries significant implications for curriculum, pedagogy, and learning outcomes. The priority accorded to this foundational stage acknowledges the fact that we need to lay the groundwork for cognitive development and future learning when the child is very young. The proposal is to fold the first three years of early childhood education into the formal schooling system where all children can receive a good level of preparatory education where they learn how to talk, count and socially interact. This a huge process change from the old system that left out early education (or left it to the adults to do the job together).

NEP 2020 envisaged curricular reforms that signal a move towards a more holistic, integrated, competency-based education in place of the existing culture of rote learning and content overloading. The policy underscores learning in the domain of twenty-first century skills such as critical thinking, creativity, teamwork, communication and ethics together with domain knowledge. This gives critical importance to what schools are teaching and exactly how they are going about doing it. One of the suggestions made in this

context is to decongest the curriculum so that students can learn to think and learn critically instead of cramming troves of syllabus. From the middle stage itself, integration with vocational education is naturally expected to break through the artificial boundary of academic and vocational education, while equipping students with practice skills as well as theoretical knowledge. The focus on experiential learning, discovery-based learning, and learner-centered pedagogy necessitates a shift in teaching practices from the traditional chalk-and-talk method to active learning.

Perhaps no part of NEP 2020 has been as contested as its statement on use of mother tongue or regional language as medium of instruction at least up to Grade 5, and preferably till Grade 8 and beyond. Here is a coherent language policy based on cognitional science that children learn with their mother tongue in fundamental years. The policy also has far-reaching and complex implications for education. Mother tongue instruction can yield better learning outcomes than Union Government driven provisions which often lead to increasing dropout rates among children from non-English speaking backgrounds. Apart from that, it can help in saving the linguistic diversity of India, treating multilingualism as an asset instead of a deficit. However, the implementation of its policy has to encounter daunting hurdles namely the availability of high-quality learning resources in diverse languages, teachers who will teach in the regional language and parents' preferences for an English medium education which is perceived as a route to social mobility. Under this policy, the approach to language also focuses on multilingualism where students have the flexibility to learn three languages of their choice, including foreign or classical languages."

The appraisal changes recommended in NEP 2020 is a step away from the sadistic, no back paper but once in a blue moon type examination system. The policy suggests that board exams should focus on core competencies rather than rote learning, be conducted multiple times a year to reduce exam stress, and be re-designed to test higher-order thinking skills. This will have far-reaching ramifications for the examination ecosystem which will need to come up with new question banks, assessment rubrics, and evaluation

systems. The focus on formative assessment and continuous monitoring of progress (as opposed to only such summative exams) demand that teachers acquire new skills for the purposes of assessment design and assessment translation. Realisation of the vision of the policy of report cards that hold information on the progressive growth of the child in the areas of socio-emotional development, life skills, values, etc., along with academic achievement will need a paradigm shift in our understanding of what constitutes educational success and how success is assessed and reported.

Likewise, the higher education reforms proposed in NEP 2020 are revolutionary; it suggests a complete revamp of the higher education system to a much more flexible and multidisciplinary higher education system, moving towards global best practices however within Indian values and context. The policy proposes transition of undergraduate programs from stringent, discipline-based programs to flexible, multidisciplinary undergraduate programs with multiple entry and exit points. It would allow students to combine their majors and minors across departments, allowing for real interdisciplinary education. This also includes four-year undergraduate programs, a fourth year of research plus three-year bachelor's programs to cater to students who want to work and those who are into research. The implications of these structural changes are profound for how universities structure, how faculty are put in place, how curricula are structured and how students traverse their educational journey.

The institutional framework being suggested for regulating higher education constitutes a major break from the existing fragmented system. The policy along with gradual replacements aims to have an umbrella body called the Higher education commission of India for higher education while multiple bodies work at the same time it is to eradicate the need for a single entity. The aim of this rationalisation is to lessen regulatory burden, limit conflicts and overlaps and provide more cohesive implementation of policies. But this structure presents an important balance between institutional autonomy, academic freedom and the regulation-innovation balance; one that both accreditors and institutions must navigate well. The promised policy of light-

touch regulation, autonomy for institutions that perform well, and graded systems of accreditation is, in many ways, an embrace of trust-based governance; but the sustenance of this embrace requires an equally strong embrace of both quality assurance and the capability of institutions to practise self-governance.

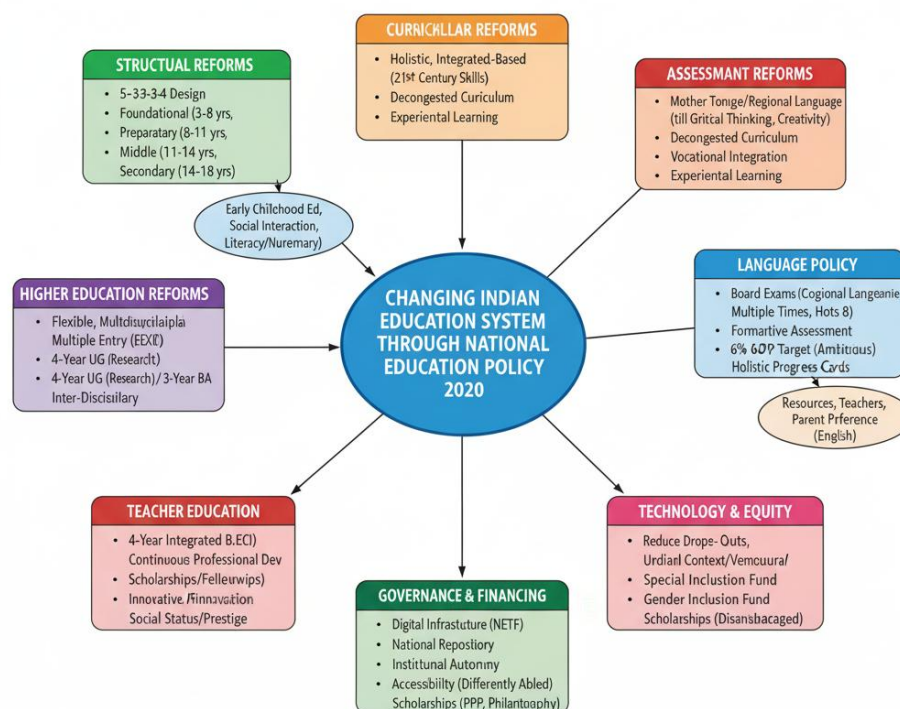


Figure 1.10: Changing Indian Education system through National Education Policy 2020

As NEP 2020 declares, Teacher education is the backbone for the transformation in the field of education. Among other things, the policy recommends structural reforms in teacher education as the minimum qualification for teaching would be a four-year integrated Bachelor of Education program (BEd), continuous professional development would be mandatory for all teachers, and meritorious scholarships and fellowships would be instituted for attracting the best into the profession of teaching. These reforms have far-reaching implications for teacher education institutions, requiring them to strengthen their infrastructural facilities, faculty and curricula. These shifts in expectations demand that teacher education programs emphasize pedagogical innovation, technology use, and child

development rather than pure content. legitimacy in social status, which the policy envisages as an eventual transformation of the social status of teachers whereby the profession is prestigious and competitive, would demand not just changes to education itself but changes to service conditions, career progression pathways and professional autonomy.

NEP 2020+ Embedding the technology not as an add-on to deliver the content but to the extent where the new calls for a complete reconstruction of how a knowledge dissemination mechanism supported by technology should be used to establish outcomes-based focused learning and the learning facilitators (teachers, guides, trainers, etc nurturing effective learning) and how gap of access can be bridged/filled in Geography/ and socioeconomically. The draft policy suggests setting up a digital infrastructure for education such as a National Educational Technology Forum to assist decision making on the integration of tech in education, National Repository of educational content and digital libraries. The focus on building educational technology relevant to Indian context, vernacular language resources and appropriate technology for the differently abled hints at the need for technology to be localized rather than just introduced Indian solutions, not imported. Nonetheless, realizing this dream of technology will involve a huge cost: in digital infrastructure, internet access, devices, and teacher capacity building, especially in rural and lower socio-economic contexts.

NEP 2020 rightly understands that for Educational transformation to take place, it is important to deal with structural barriers for disadvantaged groups. Policy suggests special education zones in disadvantaged regions, gender inclusion funds, and higher allocation for students with disabilities and special scholarship schemes for socio-economically disadvantaged groups. The National Educational Alliance for Technology will be lazily designed for the development and provision of technology solutions for underprivileged students. Its focus on decreasing drop-out rates, regret on universal basic literacy & numeracy by Class 3, and quality of education in government schools acknowledges that equity cannot just be the by-product of schemes and programs but it must be rooted in systemic quality improvements to

public education. In essence, these equity provisions speak not only to some of the inherent inequalities sector, but perhaps more fundamentally to the larger issues related to social justice and inclusive development. The policy talks about a robust governance framework which includes State School Standard Authority for quality regulation, strengthening of School Management Committees, and professional standards for educational administrators. The focus on evidence-based decision making, regular massive assessment surveys, and the use of research to inform policy changes reflects a transition forward to more intelligence-driven and efficient public governance. But overcoming such lack of follow through in governance reforms needs more than just structural changes it requires building the capacity of administrators, creating cultures of transparency and accountability, and establishing systems for monitoring and evaluation of reforms. While decentralizing many decisions to schools, institutions and local actors is a good thing, it can present barriers in terms of quality assurance and equity in resource distribution.

NEP 2020 has huge financial implications. The policy reaffirms the promise of spending six percent of GDP on education a target that has long been a mirage. This policy, if translated into a transformative vision for health, may well go beyond the increasing financial allocations but rather requires the wise use of current resources and mobilizing from outside of government funds but also establishes some innovative financing mechanisms. The policy includes several recommendations, such as expanding public-private partnerships, enabling philanthropy, and considering innovative financing approaches. But doubts remain about whether the necessary financial commitments will be followed through on amid competing developmental needs and squeezed resources. It is not only the question of how much but also how much among the several levels and types of education, how much for infrastructure and how much for recurring costs, how much in different states and regions.

Reforms in Vocational Education and Plans for Skill Development

The realization that formal education will not be enough to prepare our large youth population for the evolving labor market and entrepreneurship

opportunity in India has led to skill development becoming the central pillar of India's developmental strategy. Implemented in 2015, the National Skill Development Mission embodies a unified push towards road-mapping for skills training to ~400 million people by 2022, albeit, such an aspirational target has struggled in terms of implementation. These consequences for education are enormous, demanding a radical re-examination of the nexus between education and work, re-integration of vocational education within general educational pathways, new institutional frameworks for skill training and certification, and the establishment of skill training capacities

The Skill India movement includes various programmes and schemes initiated to meet different components of the skill development challenge. The flagship scheme for skill training - Pradhan Mantri Kaushal Vikas Yojana- focuses on providing industry relevant skill training to youth across the length and breadth of the country. Funding is predicated on how well a program aligns with industry qualifications through mechanisms established by the National Skills Qualifications Framework program ensuring pathways for vertical mobility (skills and education level) as well as horizontal mobility (topographically-desired skill) between types of education and training. This framework has huge educational implications because it is beginning to create equivalencies between vocational qualifications and academic qualifications to the point that it may erode the centuries old hierarchy that placed academic education on a pedestal above vocational training. The National Skill Qualification Framework (NSQF) is an outcomes-based framework that, organized into ten levels, provides a comprehensive system for delineating all qualifications according to a common principle based on learning outcomes in terms of knowledge, skills and aptitudes, thus providing a common reference point for all training and learning inputs learners, employers and training providers.

The inclusion of vocational education in school and higher education which is a core aspect of NEP 2020 but has been on the drawing board for the last couple of decades, is also a major break away from the historical separation of academic and vocational streams. The proposal is for vocational education to

become available for all students from Grade 6 and to be linked to the curriculum through practical and experiential learning in addition to learning related to various vocations. At least half of all learners are expected to have experience of vocational education by the year 2025. Such level of integration in fact has far-reaching implications on the school architecture, which means having Workshops, Laboratories, and collaboration with the nearby industries and artisans. In turn, curriculum developers must design learning modules that integrate theory and practice and teachers should be skilled at delivering experiential and not just a classroom based learning.

The 1992 reforms, including the creation of the National Council for Vocational Education and Training to govern vocational education, were part of a push to train better informed people in a previously disorderly and second-rate sector. It is responsible for the design of qualification frameworks, quality assurance mechanisms and equivalence standards for vocational education – its work includes all 24 sectors of the economy. Such institutional innovation solves the persistent issue of proliferation of vocational training programs of varying quality and with limited recognition. Educational implications are the uniformity of the curriculum and assessment and certification practices of various training providers. But, far from simply being set-and-forget other challenges in implementation remain (flexibility vs quality when ensuring a regulatory framework that allows for different vocational domains; building the capacity of the council to oversee such a vast and diverse vocational education ecosystem).

This two-pronged approach (to skill development) is a massive departure towards more demand-led training as most of the skill development programs will now be focused on enhanced industry engagement. Several mechanisms have evolved to encourage participation from industry, e.g., the Sector Skill Councils that are industry-led bodies responsible for setting skill standards and developing curricula for a respective sector. At present, the number of apprentices being trained in industry has to be raised sharply, which has not happened on a significant scale so far and lack of real world work experience among the learners, despite being a high component of theoretical knowledge,

continues to impede their career development prospects, which is being ironically countered through the National Apprenticeship Promotion Scheme with its accompanying plans for overhaul of the apprenticeship reforms. Such industry partnerships have significant educational implications because they intersect a variety stakeholders with potentially disparate interests and perspectives. Engagement with industry for relevance and employability is important, but also poses challenges regarding who determines the what/how/why of education, the short-term orientation of industry demands versus long-term educational objectives, and how to balance discipline specific training with other developmental objectives other than immediate employability.

This is essentially Recognition of Prior Learning (RPL), a critical innovation in India's skill ecosystem with far-reaching potential in promoting educational equity and lifelong learning. Recognition of Prior Learning (RPL) essentially offers a bridge for acknowledging and certifying abilities obtained via informal or non-formal education, whether that may be work experience or traditional or self-study. This is especially critical in the Indian context where a significant chunk of the workforce, which gains its skills through traditional modes of apprenticeship systems, family occupations or on-the-job learning, available with no formal certificates. RPL helps not only to strengthen the dignity and economic value of informal sector workers, but also to open up further opportunities in higher levels of training and education, ascertaining certification of existing skills. The educational implication is a wider recognition of what counts as valid learning and expertise, beyond formal schooling as the only site of credentialed skills and knowledge.

Recognizing that success in the modern workplace is about much more than domain expertise, the inclusion of soft and employability skills is a step forward which improves the relevance of technical skills. Programs that put emphasis on skills are increasingly realizing that skills include effective communication, efficient teamwork, problem-solving attitude, digital literacy, and an entrepreneurial spirit. It has resulted in the merging of life skills and general education content with vocational education programs, resulting in

less clear boundaries between voc- and gen-ed. The takeaway from this is that skill building should not be relegated to narrow job specific training but should be understood as equipping a person with skills that would help him/her adapt to changing environments where they work, capitalise their opportunities as entrepreneurs and indulge in lifelong learning.

The geographical dimension of skill development initiatives indicates a recognition of the variances in levels of economic development and demand for skill at the local and regional levels. Emphasis has also been laid to set centres for skill development in aspirational districts, tribal areas and areas with more youth population but less infrastructure for training. Pradhan Mantri Kaushal Kendras in each district enable access to skill training in all parts of the country. This spatial distribution has consequences for education, adjusting local training to local economic conditions, compensating for local skill traditions, and addressing youth mobility barriers which would prevent them from travelling to urban areas to receive training/education themselves. But the challenge has been the quality and relevance of training in remote places, especially in getting the right kind of trainers and making industry linkages.

Skill development programs have skill entrepreneurship promotion components which is an acknowledgment that skill development must result in job creation, not just job seeking. Stand up India and Start Up India are common programs that help young entrepreneurs, especially from underprivileged sections of the society, with funding, mentorship, and relevant training. Adding entrepreneurship education into skill development programs is intended to build an enterprising culture and real life skills when it comes to business planning, financial management, and market analysis. This has educational implications in terms of embedding entrepreneurship as a learning outcome within the various training programmes, pedagogies to develop creativity and risk-taking and ecosystems for trainees transitioning from training to enterprise creation. Nonetheless, the bigger questions still loom whether entrepreneurship is something that can be taught through formal education and the extent to which we need to promote entrepreneurship

against the backdrop of entrepreneurship failure rates and hard reality of market forces. Technology has increasingly played a central role in developing skills, especially during the COVID-19 pandemic, when delivery of training had to change direction towards digital almost overnight. The National Skills Development Corporation has created online training platforms, digital content repositories, and technology-enabled assessment tools. But e-learning platforms allow learners to learn anytime, anywhere, thus expanding your reach to individuals, who may be unable to attend physical training centers because of work-related commitments, family responsibilities or geographical location. Thus far we have explored the use of virtual reality and simulation-based training technologies for skill domains that require in-person practice but are costly or dangerous to deliver. This transformation leads to various educational implications like: whether online skill training is effective as learning by doing, the risk of digital divide that may prevent disadvantaged learners from having access to technology-enabled skill training, and the need for different pedagogical approaches to develop skills through online modes of delivery.

The connections drawn between skill development and social inclusion goals are indicative of an awareness of the specific barriers that marginalized communities may face when it comes to accessing quality skill training and being able to reap economic benefits. Several special initiatives has been initiated which includes women, persons with disabilities, minorities, scheduled castes and tribes. Under the Pradhan Mantri Kaushal Vikas Yojana, there are delivery mechanisms designed for trades that are appropriate for women and also for safe and accessible training environments for persons with disabilities. To conclude, this has several educational implications that include and are not limited to developing gender-oriented training programmes, making educational materials and facilities accessible, counter social biases that confine community to specific jobs and ensure that training on skills is a means of moving up the social ladder and not a vocational force to reinforce social inequality. But providing individuals with these trainings is only part of the story actually making these inclusion efforts work requires

reducing discrimination in hiring and offering market-facing opportunities to trained persons from marginalized communities. Quality assurance mechanisms for skill development remain a challenge; training leads to certification, not necessarily skill development. The National Skills Qualification Framework has well-defined assessment and certification systems that standardizes the assessment of learning outcomes. Yet, it will be challenging to maintain the sanctity and credibility of the assessment process across several thousands of training centers with different capabilities. The learnt lessons for education are development of solid assessment tools that assess competency than theoretical knowledge, train assessors to perform reliable evaluations and development of systems to catch fraudulent certifications. The significance of vocational qualifications is determined, above all, by the credibility of the certification system in the eyes of employers.

Financing skill development programs has always been one of the challenges, considering the enormity of the task and required infrastructural and trainer investments. Public financing, private sector contributions through Corporate Social Responsibility, levy-based financing, and learner fees have all been examined as potential financial mechanisms for the system. NDSP: National Development Skill Fund is a other fund that provides funds to skill development activities from sources including govt. departments or agencies, corporations, academic institutions, or any other public-private partnerships of national or international nature. Educational implications: The financing mechanisms are directly linked with affordability and access, including those poor and disadvantaged youth who cannot afford to pay a training fee even if they only pays a slightly subsidized fee. The tricky part would be to create financial models that remain sustainable and can support quality training at scale while at the same time making sure that economic barriers do not become a hindrance in eligible candidates receiving training.

Digital India, Technology-Enabled Learning Frameworks

Digital India, launched in 2015, is a comprehensive transformation agenda with a vision to transform India into a digitally empowered society and

knowledge economy. The learning elements of this project have serious consequences for the overall profile and practice of education throughout the nation. The implementation of technology-facilitated learning has changed from the sidelines to the epicenter of the strategy planning for development in education, especially with the pressure for rapid phased online learning by the onset of the COVID-19 pandemic, which has brought forward the promise as well as the pitfalls of technology in classrooms. Digital technology in education is not just using computers and the web in the classroom, but changes to pedagogies, learning resources and curriculum delivery, assessment, the role of the teacher, and the time-space constraints of educational institutions.

Swayam platform was developed as a part of Digital India initiative, it is India's platform for Massive Open Online Courses (MOOCs) with an objective to achieve the three cardinal principles of education policy, namely, access, equity and quality. SWAYAM is offered a variety of courses, including courses offered by premier universities and institutions, school education, undergraduate and postgraduate programs, and skills development courses. It seeks to close gaps in the digital divide and make quality learning resources accessible to students who cannot get into elite institutions.

The implications in the educational area are major, as it disputes the monopolization that physical entities have over the diffusion of knowledge and the rights of issuing credentials. These SWAYAM courses have the credit transferability in the Home Institutions of a student which is why it offers much flexibility in the pathway of learning. But SWAYAM cannot be a success on its own as it requires a quality check for online content, a developed internet infrastructure for better access to students, a learner support system for online learners, and an acceptance for online degree credentials from traditional institutions. However, the study on learning outcomes from SWAYAM courses against actual classroom learning is limited, and questions still remain on the status of completion rates, how well learner engage with content, and if online learning suits certain type of content and certain types of learners. DIKSHA platform is the digital intervention in

school education, a national digital infrastructure for teachers and students. DIKSHA (Digital Infrastructure for Knowledge Sharing): Text books, learning resources, teacher training material and assessment tools available in 30+ languages With a modular and extensible design, the platform's goal is to allow states and organizations to build material to fit their particular curriculum and to make that content available to others. DIKSHA has educational implications with regards to content in terms of quality and creation, and it leads to a change in the nature of content development from the textbook being primarily the responsibility of the book publisher to a crowdsourced model where varied stakeholders may own and contribute content on a single platform. This trend can be beneficial for the diversity of viewpoints and contextual relevance offered by locally produced content, but it also brings up issues related to quality control, learning objective alignment, and the possible spread of poor-quality context-specific materials. However, an effective platform also requires capacity among teachers to find, assess, and deploy digital materials, so significant investment in teacher professional development in digital pedagogy is also needed.

The National Digital Library of India has been an initiative towards collation of such digital learning resources to be made available in a multi-faceted way from a single platform and at scale so as to provide a huge repository of content, all made within reach to learners from all over India. It offers textbooks, articles, videos, audio books and other material in various languages on various subjects. Educational implications democratizing access to knowledge resources that for a long time was available only to people who were within the reach of a physical library in a well-resourced institution. The digital library can change lives for those in remote regions or under-resourced institutions, researchers, students, and lifelong learners. But awareness of the resource, general digital literacy, and being able to use the legal content and curation and organization of that content in a way that allows for discovery and learning still present challenges. Limitations of copyright clearance and permission to digitize and share content has also hindered the growth of the library collection. Digitalisation of examination and assessment processes, represents another front of technology integration in education with

implications for educational practices and results. Numerous competitive examinations and assessments are adopting examinations online, tests through computers, or automatic evaluation systems. Such technologies have the potential to enhance effectiveness, lower pricing, offset fast feedback, and potentially offset examination examination malpractice. While they are, nevertheless, concerned about equitable access regarding students from lower socio-economic backgrounds who, for example, may not have the digital literacies, or opportunities to access devices and the internet. Somewhat ironically, the move to computer tests has its own implications for curriculum and pedagogy in that what works in computermediated tests may not work in pen- and paperbased tests. The validity and reliability of automated evaluation especially for open-ended answers is still an area of research and debate.



Figure 1.11: Digital India, Technology-Enabled Learning Frameworks

Conversation Artificial Intelligence Learning analytics are nascent domains of technology-enhanced education with potentially transformative impact. AI-driven adaptive learning systems can create personalized learning experiences

by modifying content difficulty, pace, and style based on how one learner performs and their preferences and tendencies. Learning analytics make learning observable, help to identify and support at-risk students by focusing attention quickly and efficiently, and enable the evidence-based design of interventions that have a positive impact on learning outcome. These technologies have deep implications for education, moving us from one-size-fits-all education to true personalized learning. But many challenges are left such as building culturally sensitive AI systems which operate effectively in Indian languages and contexts, addressing privacy issues with regards to collection and use of learner data, ensuring that algorithmic decision-making modelling system that doesn't beget existing bias and building teacher capacity to make sense of and act on learning analytics. Another set of even more fundamental questions involves whether the kind of personalization that AI might bring could decrease opportunities for collaborative learning — an important dimension of social education.

Addressing the digital divide, meanwhile, is still an urgent issue for the promise of learning enabled by technology. Even though urban, higher income school pupils have completely replaceable devices, broadband accessibility, and digital studying materials, rural and low-income kids sometimes shortage even base access. These inequities were particularly laid bare during the COVID-19 public health crisis, when school closures shifted millions of students into online learning without the needed digital access, leaving hundreds of thousands essentially out of school altogether. Bridging this gap will take more than widening internet access and providing devices; it will demand access to electricity, nurturing digital skills and creating offline-enabled learning technologies. Some have pointed out that the implications for education are much broader than just access: how do we educate digital literacies, how do we create content that will be effective in high bandwidth-low bandwidth environments.

The role of teachers in technology-rich learning environments is changing with important implications for teacher education and professional development. In digital learning environments, teachers must act not only as

content deliverers, but also as facilitators, mentors and curators of learning resources. It calls for new competencies such as digital competence, technology integration, online discussion facilitation and collaborative learning skills, and using data and learning analytics to inform instruction. Despite this, educator preparation programs have struggled to integrate these competencies, and most in-service teachers remain uncertain and unskilled in employing technology effectively. Professional development programs that support technology are a necessity, but they need to reach beyond simple occupational training about why and how to use a technology, and instead address innovation in pedagogy, at the same time educating teachers about what technology can add to the teaching toolbox beyond the ability to replicate existing practices.

Vernacular language digital content is an important aspect of making technology-enabled learning truly inclusive in the Indian context. Indian language skill learning content is relatively lesser in quality compared to English language digital content which exists in huge quantity. Because of this language barrier, a lot of students miss out on digital learning opportunities. Moving Content beyond English: Content creation in regional/tribal languages is important to educational equity. This has educational implications (especially needing considerable localization but not just translation but adaptation of examples, contexts, culture reference). While tech solutions like speech recognition and text-to-speech in Indian languages can improve access to digital learning, creating them involves substantial investment and technical obstacles due to the complexity and variety of Indian languages.

These debates around intellectual property and open educational resources have significant implications for policies surrounding educational technology. India has been a leading voice for open educational resources on the view that proprietary resources limit access and raise costs. National Repository of Open Educational Resources a repository for sharing/reusing educational content. Real issues like quality of openly available resources, incentives to create quality open content and the balance between being open and

protecting the intellectual property rights of content creators still need to be addressed. Implications related to sustainable models for production and curation of content, open resources meeting quality standards, and attribution and licensing which will protect the rights of creators while promoting broad access and use. Regulating online education and educational technology is a moving target with major policy implications. Online learning platforms, EdTech startups, and digital tutoring services have outpaced moribund bureaucratic regulatory frameworks. This leads to the question of whether quality standards are being maintained in online education, consumer protection against false claims and substandard services, data protection and privacy of learners, and most importantly, the accreditation and recognition of online qualifications. Policymakers face a difficult task balancing the need to develop regulatory environments that preserve learner interests and guarantee educational quality against the risk of choking off innovation and constraining the potential for technology to significantly expand the access to education. Recent attempts to build such infrastructures can be seen in the guidelines on online and distance learning status issued by the University Grants Commission, but they are evolving as per the requirement of the field.

Consequences for Educational Research and Evidence-Based Policy Making. Story Highlights Digital platforms produce huge volumes of data about learner behavior, learning outcomes, and educational processes. If analyzed correctly with privacy safeguarded, this data can help provide new insights into what works and the simplest way to keep improving education programs. Nevertheless, addressing these areas capacity building for education data science, infrastructure for data collection and analysis, and the ethical use of education data is still a work in progress. A key opportunity for enhancing educational effectiveness resides in technology's ability to facilitate more robust intervention evaluation, and the more agile implementation of evidence-informed programs.

Promoting Policies for Social Inclusion and Fair Access to Education

Centrally placed in the modern Indian developmental policies in education is the component of inclusiveness and equity in access.

This commitment understands that caste, class, gender, religion, region and disability have set up the status quo where many in India's population are systematically kept away from equality of opportunity in education and the fulfillment of their potential. Hence social inclusion in education goes beyond merely providing formal access to educational institutions but requires conditions whereby all children, regardless of their social background, are able to actively participate in education, achieve learning outcomes and benefit from education as a pathway to social mobility and dignified citizenship. The implications of inclusion policies in education span all aspects of the educational system (infrastructure, curricula, pedagogy, and assessment) and necessitate systemic transformation rather than simple or add-on interventions.

The reservation policies in educational institutions is perhaps a most poignant reflection of India's promise to the disadvantaged by way of affirmative action. Different levels of education have different percentages of reserved seats for Scheduled Castes, Scheduled Tribes and Other Backward Classes in public educational institutions according to the Constitution of India. Recently also reservations have been given to economically weaker sections from forward castes. These policies have considerable institutional consequences with implications for admissions, competition, campus diversity, and educational success. Reservation policies have opened the doors of education for a large number of people disadvantaged from accessing them, who otherwise would have been excluded; however, there are debates about whether reservations achieves real equality or simply tokenistic inclusion, the issue of creamy layer within reserved categories, and whether reservations should be determined by caste-based discrimination or based on economic status alone. The educational ramifications go well beyond admissions, It leads to questions about how reserved category students would get support, the campus climate or discrimination, and the mismatch between access and outcomes.

Sarva Shiksha Abhiyan (2001), the grand of universal elementary education with emphasis on equity and inclusion, later (Mean while Shiksha Abhiyan

also subsumed into the Ramshala School scheme. The scheme is designed for removing the hindrance of girls and other children who face obstacles such as children from scheduled castes and tribes, child with special needs and children in difficult circumstances. The educational implications of SSA have been large—setting up primary schools within walking distance of habitations; providing free textbooks and uniforms; midday meal schemes to enhance nutrition as well as provide incentives for increased attendance; the recruitment of teachers; and the establishment of alternative schooling mechanisms such as education guarantee scheme schools in sparsely populated areas. Concerns still remain regarding the quality of education these access-expansion programs have been able to provide, how far the infrastructure and teacher appointments have primarily followed up with quality through the increased enrollment, and whether or not the emphasis on numbers have compromised attention to outcomes related to learning.

The inclusion of disabled children constitutes a key aspect of equity policies in education. India has made constant efforts to promote inclusive education at all levels from 2016 through the 'with Disabilities Act (RPWD) Act, 2016,' which provides for the 'right to education' for persons with disabilities and places the responsibility to provide an inclusive educational system, which means that students with disabilities should be able to access schools with students who do not have disabilities and they should be employed successfully in schools without disabilities with the necessary reasonable adjustments. The implications for education are extensive, including physical accessibility of school buildings, provision of assistive devices and technologies, provision of accessible learning materials, provision of materials in Braille and a sign language, training of teachers in inclusive pedagogies, the availability of special educators and support staff, etc. The change from special education to regular education (the "least restrictive environment") is consistent with global best practices but will require considerable capacity building and changes in attitude. The true challenge has been the implementation of inclusive education, especially to mainstream government schools with scarce resources, while ensuring that inclusion is not confused with mere presence of the child and only physical existence.

Addressing gender equity in education has long been a policy priority due to the persistent underemployment of girls, especially at secondary and higher levels as well as in rural areas. Many initiatives have been put in place to help narrow such gender gaps, from building separate toilets for girls within schools and appointing female teachers, especially where cultural rules prevent boys and girls being taught by the same teacher, to providing scholarships, financial incentives for girls to stay in school and even bicycles or other transport to allow girls further access to secondary schools, along with campaigns to change social attitudes that disparage girls' education. These gender-focused interventions have had important educational ramifications, as reflected in the near achievement of gender parity in total enrollment in elementary education and significant progress at the secondary level (UNICEF 2008). Still, challenges remain, such as girls dropping out of secondary level schooling in rural areas, persistent gender gaps in learning outcomes in subjects such as maths and science, scarcity of women in higher education institutions especially in professional courses, and the need to go beyond access to confront entrenched gender stereotypes in curricula and classroom practices.

At constitutional level and through other programs, the educational needs of religious and linguistic minorities are also provided for. Shri Ghosh also said that Article 30 says that minorities have the right to establish and administer educational institutions and hence there is an enormous amount of minority schools and colleges spread across the country. The development programs for minority-concentrated areas are designed to tackle issues in all sectors such as livelihoods, education, health care, sanitation and infrastructure etc but with an educational component to improve access to quality education for children from minority community. But educational measures for some minorities, especially Muslims, still paint a picture of lagging behind that needs to be addressed. The educational implications are challenges about how to reconcile minority rights to control educational institutions with the right to maintain high educational standards and not to discriminate, addressing the under-representation of minorities in higher education especially professional courses, and developing curricula that respect yet transcend religious and

Sociological Foundations of Education cultural diversity while promoting loosening of prejudice and acceptance of common national values and citizenship.

The educational issues faced by tribal communities necessitate a focused approach due to their remote locations and unique cultural backgrounds coupled with a long-standing history of marginalization. Interventions have been made by establishing residential schools such as Eklavya Model Residential Schools in tribal areas, providing scholarship schemes, recruiting tribal teachers, and imparting teaching materials in tribal languages. Nevertheless, the implications for education are complicated. While the residential schools have ensured better facilities and education in a tension-free environment than in most tribal habitations, they also can lead to cultural discontinuation and alienation from community and culture. Language of instruction (LOI) is an especially contentious issue in tribal contexts; whilst instruction in dominant regional or national languages risks further undermining tribal languages and cultures, the practicalities of developing educational materials and trained teachers in so many tribal languages is daunting. More recent policy efforts acknowledge the importance of culturally responsive education that acknowledges and builds upon tribal knowledge systems, cultures, and languages, rather than pushing models based on mainstream dominant culture norms.

Educational issues are more specific to the urban poor and children living in slum areas over-crowding, poor infrastructure, irregular attendance (driven by migration and family economic pressures), and minimal parental education and learning support. For urban children from deprived backgrounds, interventions include mobile schools, bridge courses for mainstreaming out-of-school children, step-up schools, remedial education programs and establishment of civil society organizations for provision of complementary education (as in the case of rural schools in particular). It raises some serious questions for educational practice: What kinds of schooling arrangements could or should be flexible enough to correspond with the realities of children's lives (such as the demand by many parents to keep their girls at home to tend to siblings or do household chores instead of going to school).

How should pedagogy at schools, which are heterogeneous spaces where many students get their only formal education, be conducted to accommodate the widely varying learning levels across communities? How might schools work in tandem with social welfare programs to address the multifaceted deprivation of urban poor children? Policy measures, including school transfer mechanisms and recognition of learning across states, need to be in place to avoid the disruption in education continuity that urban migration and its impact on educational continuity for children of migrant workers usually causes.

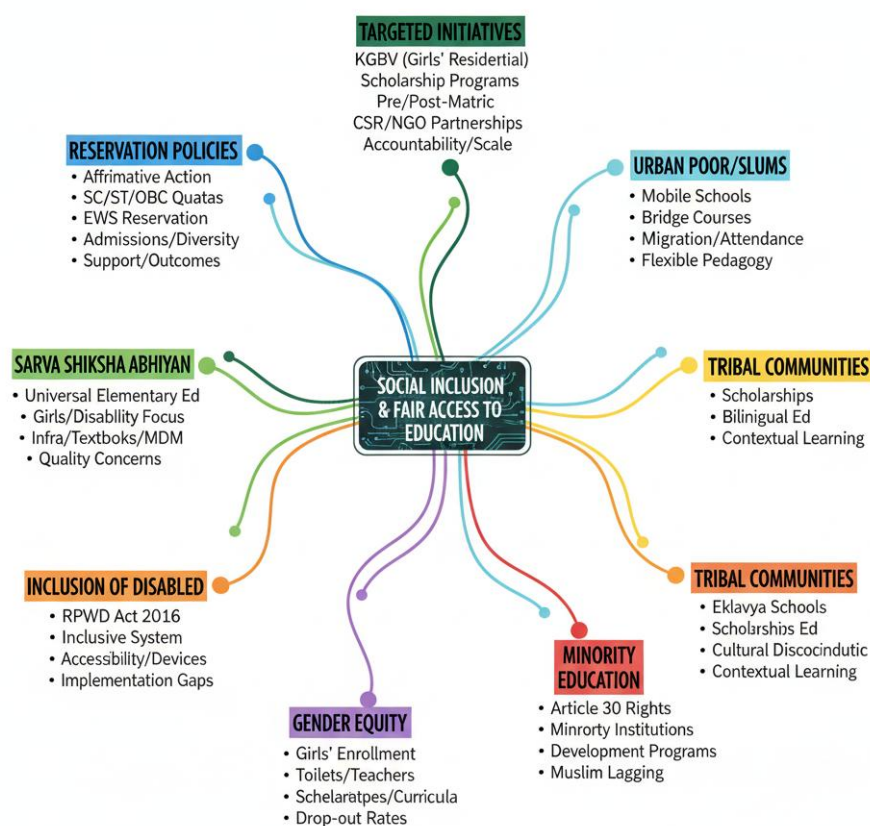


Figure 1.12: Social Inclusion and Fair Access to Education

Kasturba Gandhi Balika Vidyalayas (KGBVs) are a scheme for the scheme for Girls Education at upper primary level in Educationally Backward Blocks. It provides free education, boarding and lodging to girls from SC, ST, OBC and minority communities at these residential schools. This targeted approach holds important educational implications, namely the effectiveness of residential schools at retaining girls in education past primary school age in

conservative sociocultural environments, but also poses critical questions regarding the reforms' sustainability and scalability, cost-effectiveness relative to efforts to improve conventional schools, and whether segregated institutions for marginalized girls constitute the best solution or the return to mainstream is preferable against the backdrop of civil society investments in schools accessible to and welcoming all girls.

Scholarship programs are crucial means of providing educational access to disadvantaged groups, as they can set the economic conditions for access to education, in the first place. Various scholarships like pre-matric and post-matric for SC, ST, OBC and minority students, merit-cum-means scholarships and fellowships for higher education as well as research have opened the doors of education for many underprivileged at the same time. But scholarship disbursement issues, cumbersome apprise processes, little notification of schemes and fiscal inconsistencies compared with request have adversely influenced the acquisition of the CE program. More questions raise about need-based versus merit-based scholarships, what sufficient financial support would look like to create educational access, and whether accompanying academic support is necessary to translate financial aid into educational benefits.

Government to government, civil society organizations, private schools and public-private partnerships, have played important roles in promoting educational inclusion. They have also created new models of pedagogy, shown effective pathways to reach out-of-school children, provided additional educational support, and nudged policy reforms. Partnership model such as CSR initiatives of corporates (to adopt government schools) are based on the belief that private resources can be deployed for improving public education. But the growing role of private and civil society actors in the education of marginalized children also raises questions around the role of the state as the provider of education as a public good, the danger of the privatization of education for poor children, how accountability can be rendered for private educational actors, and how to use the innovations created in civil society to be scaled through the public system, rather than just existing as unique

projects. Finding the appropriate balance between acknowledging the invaluable role of the non-state sector and keeping education a core state function is still an ongoing policy discussion.

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Despite the many systems for monitoring and measuring education, tracking equity in education remains a challenge. Although there is regular collection of enrollment data by social categories, learning outcomes and retention and completion rates disaggregated by social category are not as systematically available. They are bolstering educational management information systems to get broader data on equity indicators. However, the implications of monitoring systems focuses on a number of other critical issues related to data collection, such as how best to measure the quality of inclusion (is it formal access or actual participation) and how to measure quality of educational experiences and not just outcomes, and how to use data to catalyse continuous improvement (as opposed to simply accountability or compliance). Independent research plays a crucial role in generating rigorous evidence to assess the effectiveness of inclusion policies, to document ongoing inequities, and to examine the barriers that prevent the meaningful inclusion of children with disabilities. This work, however, cannot be fully realized without sufficient funding and institutional support for educational research more broadly.

The Indian educational development landscape today is a complex tapestry of aspirational policy frameworks, innovative programmatic interventions and unrelenting implementation hurdles. Together these policies outline a bold vision for an education system, which is universal, relevant, technology-enabled, and rooted in the imperatives of economic development and commitment to social justice. These policies have far-reaching educational implications that span the entire educational ecosystem, requiring the cooperation and participation of multiple stakeholders. The real challenge remains, however, to convert the policy vision into ground realities. Indian education continues to be marked by the gulf between policy and practice, allocation and expenditure, and intent and outcomes.

1.4 Self-Assessment Questions

1.4.1 Multiple Choice Questions (MCQs):

1. Economics of education primarily deals with:

- a) Stock market trends
- b) Educational costs, financing and resource allocation
- c) Business management
- d) Banking systems

2. Cost-benefit analysis in education measures:

- a) Number of students only
- b) Ratio of costs to benefits of educational investment
- c) Teacher salaries only
- d) Building costs only

3. Cost-effective analysis compares:

- a) Different methods to achieve same educational goal
- b) Student performance only
- c) Teacher qualifications
- d) School infrastructure

4. Educational budgeting involves:

- a) Random spending
- b) Systematic allocation of financial resources for education
- c) Individual donations only
- d) Private funding only

5. The relationship between politics and education is:

- a) Non-existent
- b) One-directional only
- c) Reciprocal and interdependent
- d) Competitive

6. Political socialization refers to:

- a) Joining political parties
- b) Process of learning political values and norms
- c) Voting in elections only
- d) Political protests

7. Education contributes to political development by:

- a) Creating political divisions
- b) Developing informed and responsible citizens
- c) Promoting dictatorship
- d) Reducing civic participation

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8. Which is a contemporary developmental policy in India?

- a) National Education Policy 2020
- b) No policy exists
- c) Only colonial policies
- d) Foreign policies only

9. Human capital theory in economics of education emphasizes:

- a) Physical infrastructure only
- b) Investment in education for economic productivity
- c) Military strength
- d) Political power

10. Educational policies in India aim at:

- a) Exclusion and inequality
- b) Development, equity and quality
- c) Reducing literacy
- d) Limited access

1.4.2 Short Answer Questions

1. Define economics of education and explain its scope.
2. Differentiate between cost-benefit analysis and cost-effective analysis.
3. Explain the relationship between politics and education.
4. What is political socialization? How does education contribute to it?
5. List any three contemporary developmental policies in India related to education.

1.4.3 Long Answer Questions

1. Discuss the concept of economics of education. Explain cost-benefit and cost-effective analysis with examples.

- Sociological Foundations of Education
2. Elaborate on educational budgeting. What are its principles and significance in educational planning?
 3. Explain the relationship between politics and education. How does education contribute to political development?
 4. Discuss the concept of political socialization. What is the role of education in this process?
 5. Critically analyze contemporary Indian developmental policies and their implications for education.

MODULE 2

SOCIAL IMPACT

STRUCTURE

UNIT: 2.1 National Integration and International Understanding

UNIT: 2.2 Social Processes and Educational Implications

2.0 OBJECTIVE

- Understand the concept of national integration
- Explore role of education in national integration
- Examine international understanding through education
- Understand various social processes in Indian society
- Examine educational implications of social changes
- Explore impact on Indian education system

Unit 2.1: National Integration and International Understanding

2.1.1 National Integration

With rapid globalization, techno-cultural advancement, and exchange, an interconnected world is slowly moving towards a singular socio-political environment, wherein these need to be the outposts for a healthy societal situation, i.e., National Integration and International Understanding. These two unrelated but intrinsically tied concepts are the foundation that modern countries use for social unity and foreign relations. National integration is the process of bringing together many nations and cultures in the nation as a single unit whereas international understanding is the way of life whereby men and women of different nations know, understand, love and work for one another. These are necessary in constructing stable, progressive, and peaceful societies able to cope with varied, diverse, and complex challenges of the modern world.

In the present situation of the world, their importance is truly unparalleled. Both solidarity and cooperation are needed today. Agendas like climate change, economic interdependence, migration, terrorism and pandemic diseases cannot be solved by single states; these multifaceted problems require joint and well-

coordinated responses given that states need to operate in cohesion both internally and outward to tackle these crises. While national integration endows the internal might and coherence that makes for a successful state, international understanding engenders the outer ambience of goodwill and collaboration so vital to dealing with common global issues. Both of these define the two guiding mandates of contemporary governance and social order. Education has been a strong driving force for the development of national integration and international understanding. Educational systems can influence the attitudes, values, and behaviors of young people, in positive manner, at the national and international levels by integrating carefully crafted curricula, pedagogical approaches and institutional practices, thereby creating unity in diversity at the national, and empathy and cooperation at the international level. Schools and universities, where students from all walks of life come together, are the microcosms of our society: they are where students learn to appreciate differences at home, and develop the skills they need to engage productively both within their countries, and with the outside world. Education, in developing these attitudes, is recognized by most educators, policy makers, and international organizations as one of the most important means of building a more just and peaceful world order (Harris as cited in Hartung, 2008).

This article seeks to provide an analytical overview of the subject of national integration and international understanding from the standpoints of its historical context, its relevance in contemporary times, and some of the challenges it currently faces. In much of the world, especially the poor and less developed countries, national integration became an urgent issue after decolonization because newly independent countries were frequently made up of many different ethnic, linguistic, and/or religious peoples within the arbitrary colonial borders. Likewise, international understanding became a more important goal after the two horrifically destructive world wars of the early twentieth century, when representatives of the international community realized that political treaties and institutions alone would not suffice to ensure lasting peace that continuing world peace would necessitate a radical change in the way people viewed and related to each other as members of nations. This realization was the basis for creating organizations like UNESCO, which have an explicit

mandate to obtain peace and security through collaboration among the nations of the world, through education, science, and culture.

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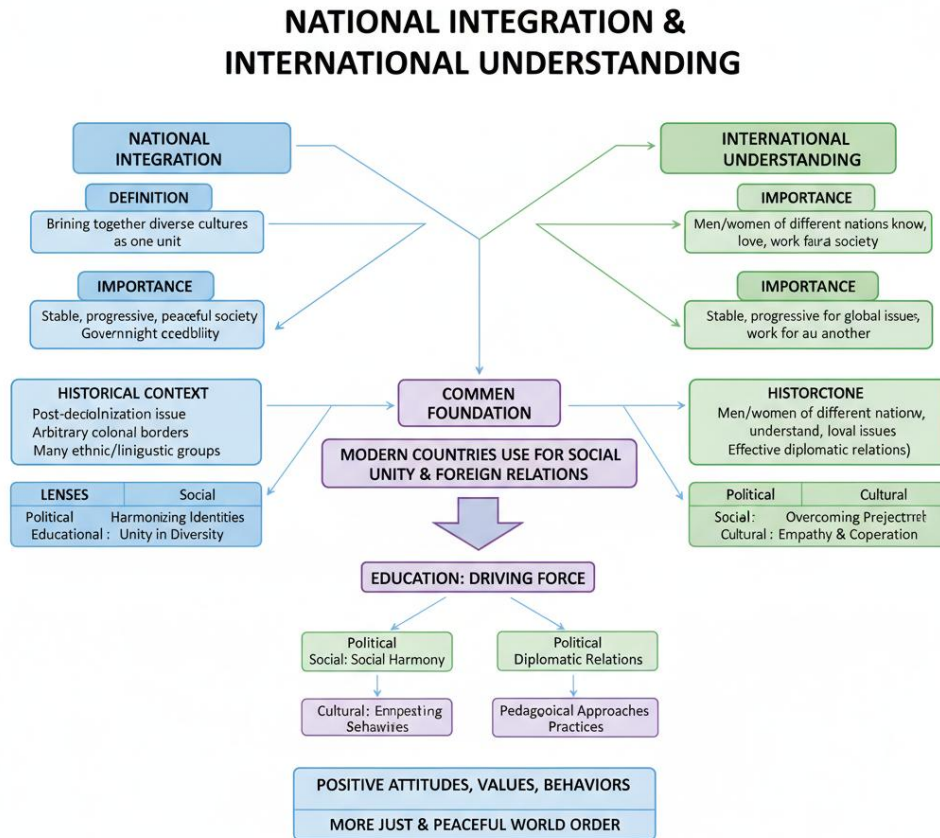


Figure 2.1: National Integration and International Understanding

To make sense of understandings of these concepts, one needs to view the study and analysis from multiple lenses: the political, social, cultural, and educational. Politically, national integration is key to government credibility and functionality and international understanding can mean effective diplomatic relations and mutually-beneficial collaboration. On a social level, national integration helps in overcoming civil strife, social conflicts and paves the way for social harmony while international understanding overcomes prejudices and assumptions that are sources of international tensions. Culturally, each consists it harmonizing the need for keeping distinct identities and inheritance with cultivating common principles and respect for each other. Equally educationally, both require intentional care to design learning experiences

Sociological Foundations of Education toward generating the knowledge, skills, attitudes, and values for such constructive engagement nationally and internationally.

National Integration: Value and Theoretical Frame

National integration is a complex concept involving the processes, policies, or practices as well as responses that a nation-state engages in for bringing together its various constituent groups, into a expressible socio-political and economic entity. National integration thus implies that, despite diversities in the form of ethnicity, language, religion, culture, regional identity and economic status, people should feel as belonging to the same nation. This idea is not simply about political unification or administrative amalgamation; it is about psychological ties, shared values, common purposes, and mutual loyalties that are less grounded in particularistic identities and allegiances. By national integration we mean both a process and a state of unity, the aim of which is the establishment of real national unity, and then the fact that a certain extent of unity has been established.

Several academic disciplines contribute to the theoretical foundations of national integration political science, sociology, antique and social psychology are some of them. Politically, national integration is correlated with nation-building, the processes by which political leaders and institutions seek to forge a common national consciousness out of heterogeneous groups. Political scientists have focused on a few important domains of national integration; territorial integration (establishing successful governmental control of the territory within the boundaries of the nation-state); elite mass integration, (overcoming the rift between governing elites and the mass public); and value integration (creating a sense of national values and ideals). The dimensions are dependent on each other and no nation can integrate itself without achieving all the dimensions one at a time.

Social cohesion is a major requirement for integrated nation. In this perspective national integration would mean creating social ties and structures which go beyond traditional ethnic, religious, and caste or regional boundaries. Such ties are exercised through intermarrying, economic interdependence, same

educational system, joint national institutions and projects as well as familiar ceremonies. Sociologists have emphasised on social integration as a means of reducing intergroup violence, facilitating inter-group movement and achieving a common identity that helps people to identify themselves as a part of a wider national community instead of a limited subgroup. Anthropology of national integration approaches concentrate on to the cultural aspects of building national integration. These views analyse the evolution of cultural symbols, stories, myths, and traditions within a nation which develops a shared consciousness among the different people of culture existing in it. The process of cultural integration combines elements of various subcultural traditions into a broad pool while also transcending them to create a culture that is uniquely national. This is a complicated and maybe even a controversial process that raises questions of cultural dominance, minority culture preservation, authenticity and construction of national identity. Studies by anthropologists have recorded both successful attempts at culture and less successful: both point out that while common ground needs to be built, individual cultures need to be respected.

National integration from the social psychological perspective is that it is the one which is the driving force that evolves into a national identity, which becomes an integral part of the self-concept of the individual. According to the social identity theory, people gain part of their identity from their group memberships and national identity is one such group membership. An individual must perceive the nation as one of the primary reference group, has emotional attachment to the nation, and acts according to the background of national interest and values for the evolution of strong national identity. National Identity is a psychological process influenced by the socialization experiences of individuals, symbols of the nation, national rituals and celebrations and the legitimation and effectiveness of institutions.

The idea of national integration needs to be differentiated from the similar but not identical ideas of assimilation, amalgamation and cultural pluralism. Assimilation is the process by which minority groups adopt the characteristics of the dominant culture in order to lose their unique features and blend into the

mainstream. This model of forming national unity has been widely condemned as coercive expropriation and as disregarding cultural pluralism, and it frequently provokes pushback instead of authentic unification. Amalgamation is the process of two or more cultural groups coming together to make a whole new, third group, with no single group being the majority. While this is a nice theoretical concept, it seldom plays out that way in reality because dominant groups do not usually like their culture disturbed and the minority group usually seeks to maintain their unique identity.

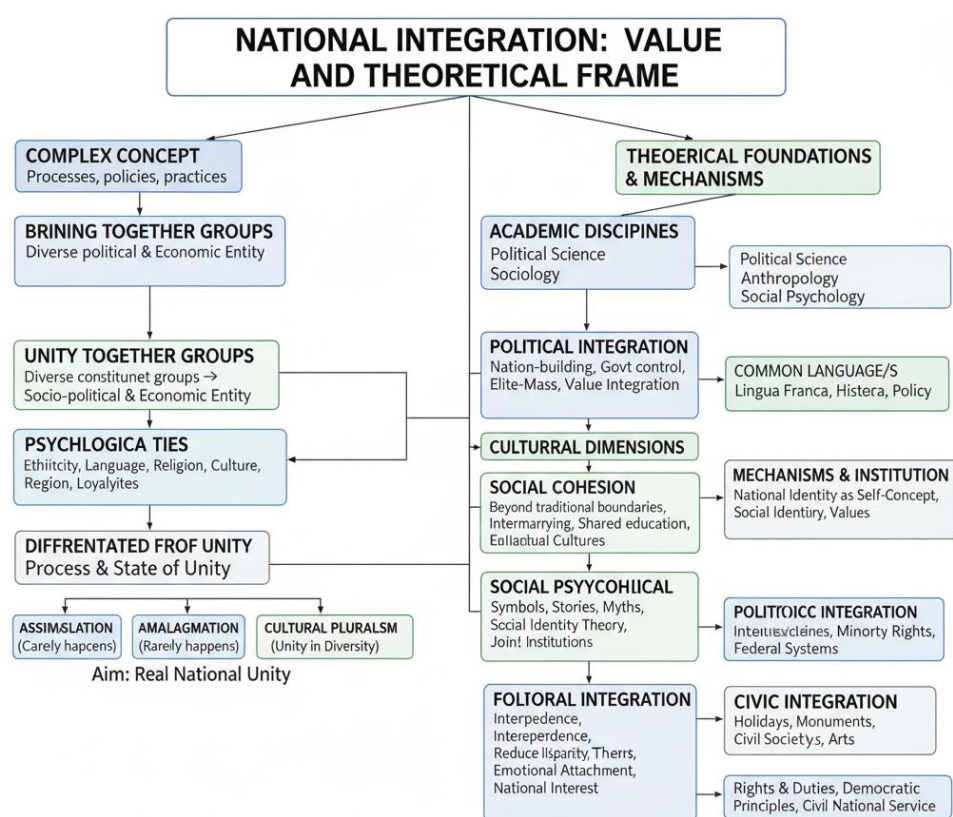


Figure 2.2: National Integration: Value and Theoretical Frame

Modern definitions of national integration differ from the conventional understanding of assimilation and amalgamation in that they recognize diversity like caste, culture, language and religion as essential elements that can and must be retained under the broader ideological theme of unity in diversity. This method, sometimes dubbed cultural pluralism or multiculturalism, affirms that a nation can remain cohesive in spite of internal diversity, indeed that

diversity can be a strength for the nation instead of a weakening factor. It is not homogeneity or nation-building, but rather fostering large identities and attachments that run parallel to smaller, subnational identities, that constitutes national integration under this model. Citizens can be at the same time part of specific ethnic, linguistic or religious communities and part of the larger national community, with these identities being complementary and not opposed. Different mechanisms and institutions drive the process of national integration. And a key mechanism among these is a common language or languages that allows for interaction between different population groups. In a multilingual society, it might be signage in more than one official language, but still encouraging fluency in a lingua franca for national communication. Language policy often assumes a controversial role in pluralistic societies (Baker, 2001) since the identity-power nexus is deep-rooted and intertwined in language practices (Baker, 2015), while the level of appropriate language arrangement is fundamental to national integration. The education system is another avenue because it integrates boys and girls from all backgrounds and exposes them to a common experience, often including national history and values, and fosters a sense of collective memory and national identity. One of the reasons that schools are such valuable domains of learning, is because it is here that the youth learn how to be people within society.

Thus, the role of economic integration in national integration is in the making of economic interdependence between the various regions and groups of a country. But when people rely on each other across vast swathes of a country for trade, employment, and jobs, ties of economic interdependence create real incentives for national solidarity and cohesion. National integration is also facilitated by economic development policies that reduce regional disparities and ensure that all groups have the opportunity for economic advancement; they reduce grievances and resentments that might otherwise favour the emergence of separatist sentiments. Infrastructure development especially transportation networks and communication networks that bind various parts of the country, which in turn allows for the movement of people and goods, and the transfer of ideas across national space serves as the foundation for economic integration and social integration. The third pathway, political integration, comes through

the establishment of national political institutions and mechanisms that allow for participation of multiple groups in governance and decision-making. Groups are more likely to identify with the nationstate a sense of loyalty when all groups are represented in political institutions and feel that they have a voice in national agenda setting. But political integration requires institutional arrangements in the constitution that secure minority rights and equitable representation in addition to mechanisms for peaceful settlement of intergroup conflicts. In many diverse societies federal systems that combine national unity with regional autonomy have worked well, permitting groups to enjoy some limited form of self-government without sacrificing their place in a larger national community.

A cultural integration represents a process through which collective cultural experiences, symbols and traditions are established over time creating common points of reference for citizens, regardless of their specific origin. The nation itself is an abstract concept, but it comes to a concrete life in the shape of national holidays, monuments, anthems, flags and heroes. Cultural policies that promote interaction and exchange between various cultural groups among others, enhance a national arts and culture scene that mirrors national diversity, and provides opportunities for common cultural experiences foster national integration. National broadcasting systems, as one type of mass media, contribute to cultural integration when large segments of a country hear the same messages, the same entertainment, and the same information.

National integration, too, has an essential civic aspect that concerns citizenship and civil society. Civic integration encompasses common grounding on the rights and duties of citizenship, pledging to democratic principles and processes, and engagement in civic life. When citizens of different backgrounds meet in civil society organizations, community associations, and public forums to deal with common problems and follow joint objectives, they create the habits of cooperation and common respect that national integration requires. So, Volunteering for national service (military or civilian) not only instills the spirit of patriotism but, also has a national impact as people from different walks of life gather together for the larger national purpose and work hand in hand.

National Integration: An Important Cool in Modern era

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National integration is paramount in the modern world, as it underpins most of national life such as good government, economic growth, social solidarity, national culture, and international stature. As migration, urbanization, and the resurgence of ethnic and religious identities have caused a new wave of diversity within nations, the goal and the problem of national integration has grown only more urgent. The dangers of failed integration are evident in the form of civil wars, political unrest, economic stagnation, and in some unfortunate cases, state failure. On the other hand, national integration transforms diversity into strength, with creating synergistic effects making it possible for a nation to prosper, to be secure and influential. Politically, national integration is fundamental in the stability and functioning of politics systems. The basic prerequisite of political stability is people's perception regarding the legitimacy of the state and commitment towards existing political institutions instead of aiming for violence or secession for their demands. If the different groups in a nation have a sense that they are part of the nation and that they have an investment in its success, they will i.e. accept certain political outcomes even if these outcomes are only partially in their favor. This acceptance is essential for democracy which must balance the need for political minorities to respect the decisions of political majorities against their right to peacefully champion dissident policies. When there is no national integration, political competition will degenerate into ethnic or regional conflict, each group viewing politics as a zero sum struggle for group survival not a process of managing competing interests in a shared framework.

National integration helps the state by acting unitary in all aspects as a Body is shaped and run all over their limbs and organs. But citizens who feel identified with the nation and trust both their national institutions and the government are more likely to abide by the law, pay taxes and cooperate with government initiatives. Exploiting this voluntary compliance is much more efficient and cheaper than coercing high compliance costs to achieve success in government implementation of policies. In addition, member states are able to tap the talents and energies of all their citizens in staffing government posts, policy-making

and program implementation. When a society is poorly integrated on the other hand, certain groups in the government often grow large in both presence and power, with the inevitable result of inefficiency, corruption and anger from ever-growing numbers of disenfranchised groups.

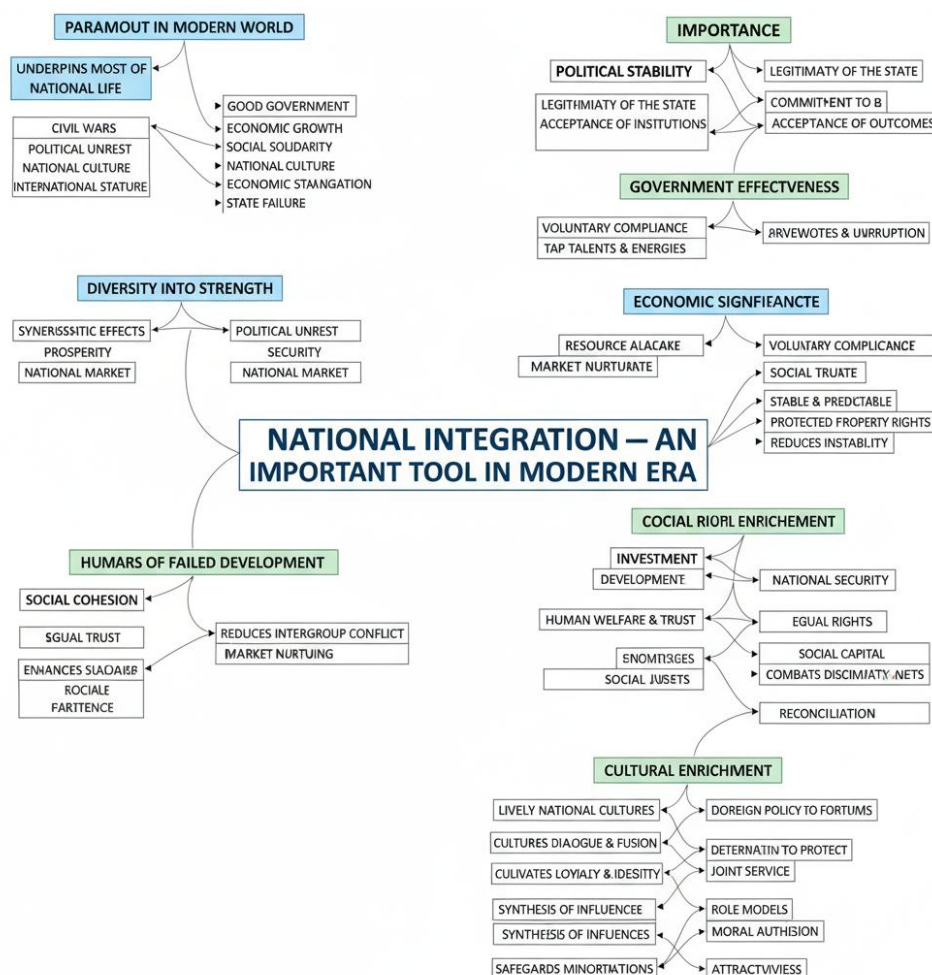


Figure 2.3: National Integration: An Important Tool in Modern era

There is a great and multifaceted significance of national integration in economy. In economic development, the allocation of resources, the nurturing of markets, and the establishment of an investment-friendly and entrepreneur-friendly climate are all vital. All these circumstances are possible through national integration. In the case of a well-integrated nation, resources such as labor, capital and goods can move seamlessly across the national territory without hindrance from ethnic, regional and religious boundaries. This allows resources to flow to their most productive uses, making the largest contribution

to economic growth. A national market not only offers economies of scale which makes production efficient, it also helps businesses to grow and compete on international markets. Another result of a united country means with the national integration, it is vision dream for every country to create a good investment prospect. Investors are attracted to environments that are stable and predictable, with well-protected property rights, enforced contracts and a legal framework that mitigates disputes. Countries with ethnic strife, regional separatism, or weak national institutions find it hard to secure investment from newcomers, who are understandably scared off by instability and the uncertain prospects of violence. On the other hand, nations which are better integrated, underpinned by national institutions and guided by social cohesion supply the security that investors seek thereby encouraging the flow of capital and developing the economy." In addition to that, national integration allows nations to launch huge scale infrastructures or economic development programs which need to be coordinated by several regions and groups.

One of the major aspects of concern of the 21st century knowledge economy is the relationship betwixt national integration and human capital development. Workers' education, skill, and creativity underpin economic competitiveness more than ever. National integration serves the purpose of development of human capital in various ways. For one, integrated nations ensure education of good quality for all their citizens regardless of ethnicity, region or religion since they tend to have more equal distribution of educational resources and opportunities. Second, it enhances social mobility by ensuring that everyone has opportunities to succeed based on their abilities rather than their identities. This essences of meritocracy guarantees that talent, however, will not go wasting, and that the best can integrate their contribution to the development of any nation. Third, integration enables knowledge and ideas to flow between groups, establishing the intellectual diversity and cross-pollination that spur innovative thinking.

From social point of view, national integration plays a very important role in finding balance in the society and curbing down inter group clashes. The potential for conflict lies within all diverse societies wherever competing

interests are in or become at play over scarce resources, historical grievances and cultural differences. National integration reduces the incidence of these latent conflicts by cultivating loyalty and identity that supersedes group loyalty, setting norms and setting up institutions that resolve conflict peacefully, and promoting intergroup understanding and empathy. By cultivating a sense of belonging and identification with the nation, individuals are less inclined to perceive other groups as dangerous or hostile, and more prone to view their opponents as fellow citizens with whom they have common interests and goals.

The social unity that national integration breeds attracts several merits for life standards and social welfare. Interconnected communities create a greater sense of social trust, which in turn makes it easier for people to cooperate in economic transactions, civic life, and personal relationships. Such trust diminishes transaction costs, and builds social capital that can work for collective action. Finally, integrated societies tend to create robust social safety nets since citizens support policies that help their fellow citizens irrespective of group affiliation. Countries with high levels of ethnic diversity typically have less generous welfare states unless they strongly promote national identities and make citizens believe they are helping fellow nationals with social spending rather than their out-groups (Hallas 2021; Weller 2021).

National integration is closely linked to problems of human rights and social justice. Formation of the Nation State If all groups are viable elements of the nation and have access to national instruments, they are more likely to be able to assert their rights and safeguard them. Politically disenfranchised or made resource deficient, marginalized groups without integration are not only turned away from equal access of resources and opportunity, but are recipients of violence and discrimination. National integration makes certain that all citizens are treated with equal dignity and have equal rights irrespective of their specific identity. In addition, they are also well-suited to the righting of past injustices and the promotion of reconciliation because they are contexts in which the past can be acknowledged and remedied without the kind of fear of national dissolution that might exist in less-integrated nations. National integration leads to the emergence of rich, lively national cultures based on a wide spectrum of

cultural traditions from the cultural vantage point. While, on the one hand, cultural diversity may represent both feed power and innovation, the potential is fully achieved only in the creative interaction of cultural groups, not in their disconnection (Benkler 2006, pp.231–233; Asch 2003, p.34). Cultural dialogue and fusion are resultant phenomena of national integration that give rise to new cultural forms, which enrich the national life. In well-integrated nations, literature, music, art, cuisine and other cultural expressions reflect a creative synthesis that combines diverse influences into distinctive national cultures that are at once diverse and unified. It helps safeguard minority traditions and languages through structures established for their acknowledgment and provision. Conversely, entrenched national integration can be making it safer for minority communities to continue being different in that they are assured of their national place in the nation and have little fear that cultural expressions will be stifled under the iron fist. By contrast, in societies which are poorly integrated, claims to minority identity can be perceived as challenges to national integrity, and the majority may react and attempt to repress minority cultures. Cultural pluralism is well within the capacities of integrated nations; they do not need to fear that diversity inevitably causes disintegration.

National integration has an international dimension as well as an effective national integrated state has a better opportunity to play its role. International relations presupposes that states behave as single units to defend their interests and exert influence over others as well as to participate in international governance. Different elements of a state may have different goals in the international realm, which makes crafting an effective foreign policy difficult for internally divided nations. Internally well-integrated countries can therefore really speak from one voice in international fora, thereby being more effective in diplomacy and more reliable partners for international cooperation. In addition, nations that are part of an integrated whole are more appealing as allies and partners, with other nations having reasonable assurance that promises and treaties will be kept and that domestic factors will not threaten joint efforts. It further help national security as the diverse groups of the nation remain determined to protect their nation at the times of external aggression. Force management is the stuff which separates military effectiveness from military

impotence: it is an essentially social problem a function of social cohesion, and hope for the future. See here and here. The joint service of soldiers from diverse backgrounds fighting together under one flag for common ends not only enhances the military it also helps in creating greater national integration due to shared experiences and loyalties. By contrast, countries with low integration risk divided loyalties among different groups, or worse, that some groups will work with foreign foes of the national government. National integration is also reflected in soft power of a nation as well in its international image. Countries which have specifically managed diversity and have remained national unity are role models and earn international respect. They showcase the reality that diverse societies can exist not divided by their differences but unified through peace, prosperity, and democracy. And such success gives them moral authority in the practice of international affairs and attractiveness as destinations for immigration, investment and tourism. By contrast, countries suffering through ethnic disputes and low integration deteriorate their global credibility and miss the chance for helpful international involvement.

2.1.2 International Understanding

International understanding is a multifaceted concept involving cognitive, affective and behavioral aspects, which refers to pupils and groups from different countries who understand, appreciate and cooperate with one another across cultural and national boundaries. International understanding is, at its simplest, an awareness of what is going on in other countries, in terms of history, society, politics, economics, and more. But, it is so much more than knowledge -- it is the knowledge needed to view the world through the eyes of others, to recognize the legitimacy of other cultural values and practices, to communicate effectively across cultures, and to co-operate on common problems despite differences of history and outlook. International understanding does not require us to seek best practices and eliminate cultural difference, nor does it posit the homogenization of a global culture; it requires us to be able to constructively differentiate among difference and to see the commonalities that undercut our shared humanity while respecting human diversity. International understanding has in fact had a different meaning over

time in response to the realities of that time but also due to the availability of more assets and access to complex resources. International understanding was drawn, in the wake of World War II, mainly as preventing war: Malice-stoking ignorance, prejudice, and misunderstanding must be diminished cut back, at least — so nations will not yield to bloody indifference on each other again. On this view, knowledge of other countries' histories and cultures was important; student and cultural exchanges were to be encouraged; and an understanding of and sympathy for peoples of other lands was to be developed. This understanding was reflected in the founding of UNESCO in 1945, with its explicit task to contribute to peace through education, science and culture. The psychology and education of international peace was famously summed up in UNESCO's constitution, which states that since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed.

The past few decades have greatly accelerated globalization, and as such the definition of international understanding has grown to include the knowledge, skills and attitudes for effective participation in an interdependent world. Modern perspectives on international awareness focus on global citizenship, intercultural proficiency, and cosmopolitanism. The international frameworks underpinning education for global citizenship and international understanding, meanwhile, acknowledge the interconnectedness of our world and the imperative of not only nurturing the values and competencies needed to avoid conflict, but also those required for people to thrive in a globalized economy, contribute to solutions for global problems, and seamlessly participate in ever more diverse local communities. Increasingly, international understanding is a concrete requirement and not an ideal toward which we aspire in many sectors of life and work. International understanding represents a combination of aspects that make up the ability to constructively engage across borders. Knowledge: The cognitive pillar of global awareness; includes both country/cultural breadth as well as systems/issue depth. As people who take on the world who realizes every country is connected by economic, political, environmental and cultural bonds. They understand that things happening in one part of the world have repercussions in another and that most of today's threats such as climate change, epidemics, terror and economic crisis, are

fundamentally global and thus must be met with a global solution. People who think in systemic terms go beyond the simple or nationalistic interpretations of world events to more complex and integrative ones. Affective component of international understanding comprises positive attitudes, values, and dispositions towards and for constructive international engagement. Such as willingness to consider other cultures, interest in lifestyles of other countries, compassion for people of other nations, admiration for cultural pluralism, respect for human rights and dignity, dedication to peace and collaboration. Those with a strong global awareness do not see their own culture as superior to others, but rather recognize that all cultures have something to teach us about fundamental human questions. They are comfortable being in uncertainty and adapt to things unfamiliar of a culture. They exhibit cultural humility, which means acknowledging the biases of their own cultural views of the world and willingness to learn from other points of view.

The behavioral dimension of global awareness includes ways of behavior and competencies necessary for effective interaction on the other side of the cultural fence. And these are foreign language skills that allow for direct communication with people from other countries; intercultural communication skills that are crucial for overcoming mismatch in communication styles, nonverbal behavior, and social norms; perspective-taking skills that allow you to understand how a situation looks by someone else's perspective; and collaborative skills that allow you to work effectively with people from different background. Furthermore, it is necessary for being able to think critically and analyse the information provided to you about international affairs, challenge stereotypes and propaganda, and make informed, evidence-based independent judgments about international issues rather than rely on prejudice.

International understanding has to be more than superficial cosmopolitanism or cultural tourism, with just a surface knowledge of other cultures without deeper understanding or interaction. Achieving good international relations does not happen because we have viewed enough exotic images, or have learned of others by means of stereotypes or some simplified narrative; it is the by-product of students who can truly appreciate the complexity of societies different to

their own and adjust their thoughts and behaviour appropriately. It means realizing that cultures have good and bad, and in order to understand other cultures, you need to grapple with ambiguity and complications within them instead of treating them like monoliths or something frozen in time. Realization that how we usually see other societies can be centered on how we consider our own traditions. Yes, without this crucial step, the interchange of cultures is merely a gateway to the repetition of old stereotypes, biases, and prejudices.

The need for being internationally aware on our planet today affects numerous areas of society. As part of international understanding, international understanding is still important; it is vital for preventing and eliminating most of the conflicts that will emerge in the future and building a more stable and long-lasting peace. International conflicts are mostly caused by misperceptions, misuse of stereotypes, historical grievances, and inability to respect each other's interests and concerns. Knowing a country is the best vaccine there is evidence that when people are familiar with the history, culture, and point of view of other countries, they become less prone to support aggressive policies toward them or to demonize them. Also, the psychological basis for diplomacy, negotiations, and peaceful conflict resolution is created by international understanding, because the parties tend to believe, notwithstanding their differences, that they share a common interest, a common humanity. With nuclear weapons and other weapons of mass destruction readily accessible, the stakes of international conflict are higher than they have ever been, making international understanding absolutely necessary to human survival.

The twenty-first century, by definition, is a century of global challenges, and overcoming these challenges requires an international understanding. Only with collective responses only possible with cooperation can we even begin to tackle problems such as climate change, pandemic diseases, terrorism, nuclear proliferation, economic instability, and mass migration, problems that no single nation can fix on its own. They need more international co-operation than ever before, based on a common understanding of the problems, agreed solutions, and coherent implementation mechanisms. The cooperation is made possible by international understanding as it promotes trust among countries, helps

communicate and negotiate easily and garners public support for international treaties and joint efforts. Only with better international citizens at the leader and citizen levels can the political will necessary for long-haul international collaboration on international challenges arise. International understanding has been identified as a driving force in the success in the global pump room from an economic, business, and fund base viewpoint. International trade, international investment, and international business require access to multiple markets, diverse business practices and regulatory environments, and varied cultural norms. Businesses with less understanding of the international landscape make expensive mistakes, overlook opportunities, and lose out to competitors that do a better job of operating globally. Collectively, international understanding makes students more employable in a globalized labor market that increasingly demands the capacity to work with others from different countries, whether at the home institution or the workplace. Individuals who have international experience, can communicate in a foreign language, and possess intercultural awareness have clear advantages for career advancement.

An international perspective fosters innovation and problem-solving by introducing different backgrounds and experiences. Some of the most illustrious accomplishments of mankind are the products of collaborative research, cultural and technological institutes and social cooperation at the international level. Collaborating between individuals from different countries brings different thinking patterns, different knowledge banks, and different problem-solving approaches. This variety of thought allows more creative skills and a higher chance of disruptive new ideas being developed. Overcoming differences International understanding makes this communication and collaboration productive and effective. International understanding is the premise for collaboration between international partners, becoming ever more important across all fields from medicine to technology to the arts.

International understanding has an educational importance, since the need to prepare young course for life in an Internationally described world. Given this impending reality, education systems across the globe have slowly but surely shifted their focus towards training students in more than just the knowledge

and skills that their respective societies will be requiring, to the competencies that will be necessary for cross-border economic, social and cultural integration. Such as foreign language education, world history and geography, exposure to diversity, and student-to-student engagement with students in other nations through exchanges, collaborative projects, or electronic means. Now, international understanding is viewed as a core learning outcome in addition to or other than standard academic subjects and technical skills.



Figure 2.4: International Understanding

This lack of national exceptionalism advances the global realization of human rights by encouraging recognition of the common respect accorded all peoples as being deserving of dignity and fundamental rights regardless of their national origins. Gaining international understanding helps in breaking down the psychological barriers which lead individuals to view the violations of rights in other lands with a sense of wicked indifference, or to feel that different peoples can be held to different standards. It evokes the shared humanity that we need

in order to do international human rights advocacy and humanitarian work. In addition, as people start to understand more about the world around them, they realize that their own societies may have issues with human rights, and will learn from the practices of other nations on how to protect their rights and dignity.

At a more personal level, international understanding adds more color to life by broadening their scope and providing them opportunities to engage with the diversified world people make through nations. In our global world, individuals are more able to travel, to work and study in other countries, to establish friendships and romantic relationships across borders, and to engage with cross-national communities of interest. International understanding allows individuals to maximize these opportunities and to feel edified when participating in the global community. It is a break from what can be the isolation and provincialism of living within the four walls of a single culture, and it leads to a new set of possibilities for personal growth and self-understanding, by making it possible to view oneself and one culture through outside eyes.

Building Bridges of International Understanding Through Education

International understanding should be especially powerful and essential through education, because it works to shape the minds of young people in the most impressionable time of their lives, as they learn to develop the worldviews that define who they will become. Schools and universities are important places where international understanding can be systematically developed through deliberate curriculum, pedagogy, and institutional practices. Education facilitates sustained, organized and analytical exposure to international subject matter in ways that go well beyond the superficial and often spurious nature of more common exposure to other cultures through media or tourism, encouraging greater understanding rather than simply creating or reinforcing stereotypes. Education also touches nearly every person in society when they are young and can be a strong vehicle for social change and for creating the kind of global awareness that is required for a more peaceful and collaborative world.

The most obvious sphere by which education can promote international understanding is the curriculum. The choice of subject matter, along with its presentation shape students' knowledge and attitudes toward other countries and cultures. Because of the excessive nationalism, many traditional curricula in countries around the world have been criticized for looking at historical events through a national lens rather than other countries, focusing more on military conflicts than peaceful exchanges, and demonizing other nations so they become viewed in terms of enemies, not partners. On the other hand, curricula oriented toward international understanding take a broader perspective, placing students more effectively in the world by developing an understanding of their own nation in relation to others and the mutual interdependence of national histories, including both the histories of pluralistic democracies and autocracies. It means teaching world history instead of national history, comparing events from different national stories, and celebrating cases of cooperation and cultural exchange alongside other examples of conflict.

Geography is particularly significant for fostering international awareness since geographical education enables young people to develop spatial literacy and to become familiar with the physical and human characteristics of countries and world regions. Good geography instruction focuses less on rote memorization of capitals and other physical features and more on how geography shapes culture, economy and politics and how human societies understand and shape their physical environments. Geography education can also tackle pressing global challenges like climate change, resource depletion, and migration, as it fosters in students a sense of awareness of how places are interconnected and that local actions can have global consequences. Good geography gives students the important frameworks they need to make sense of global news and events and to appreciate the world in all its complexity and diversity.

Language teaching is one more vital element of education for international understanding. The advantages of learning foreign languages for the global understanding are not limited to the simple practicality of being able to talk to foreigners. When we learn other languages, the ears are constantly exposed to the sounds of other cultures because language and culture are so closely

connected since one really cannot understand a language without knowing about the culture in which it is associated. Language learning, by contrast, also fosters cognitive flexibility and perspective-taking skills, as learners have to learn to think about meaning and expression in fundamentally different ways. Aside from simply being able to avoid speaking English while in another country, students who study foreign languages are more likely to feel favorably toward other cultures and be interested in international affairs. Foreign Language Education in Different Parts of the World Foreign language education is a priority in the education systems of many countries specifically to foster international understanding in addition to the instrumental values of foreign language knowledge particularly for the purpose of acquiring precise linguistic skills in practice.

The social studies and citizenship education curriculum areas also include important foundations for international understanding as they provide a lens for examining political systems, economic systems, and social issues among nations. Comparative approaches analyses how various societies are organized and tackle common problems, and therefore help students appreciate not only generally human themes but diverse ways of addressing those themes. Deceleration of citizenship education that emphasizes global citizenship next to national citizenship allows students to see themselves and their duties not only to their own country but to the entire humankind as well. This involves knowledge of things like international human rights, global environmental responsibilities, and the connection between national policies and global consequences. Learning about international organizations, the nature of international law, and the general structures of global governance provides students with a better idea of the ways through which nations are able to collaborate.

The contrast is science education, which tends to receive scant attention in international understanding discussions while possessing many distinctive openings to achieve global perspectives. Scientific knowledge belongs to all humanity and international scientific collaboration is vital for the progress of human thought and for tackling global issues.

Science education can emphasize the international character of scientific research, provide specific cases of international scientific collaboration and identify global scientific problems needing cooperative, international resolution climate change, pandemic diseases, exploration of outer-space, etc. Science education that incorporates a broader content focus on advances in science and contributions from various cultures and nations can help students recognize that scientific development is a world-wide endeavor to which many nations contribute as a part of the world economic and political community. International perspectives are effectively provided through art and literature education, which can involve insights into cultural expressions. The exposure reading literature from various parts of the world provides students with the ability to see into the hearts and minds of people from other cultures, and that cannot be matched by mere facts. One of the main reasons why literature is effective in developing empathy in readers is that literature brings readers into the lives of others and shows readers how their human experiences transcend cultural differences. Different cultural artistic works, such as music, visual arts, and dance, can be analyzed and understood in ways that promote aesthetic awareness and cultural appreciation. Such arts education exposes students to a variety of cultural expressions and thus teaches them that beauty, creativity, and meaning have many manifestations, and that their cultural aesthetic is just one of many legitimate interpretations.

However, the pedagogy that lies beyond the framework of formal curriculum is equally important in contributing to the building of international perspective. Teaching approaches that emphasize critical thinking, diverse perspectives, and inquiry-based learning are especially well suited for international education. By prompting their students to consider issues from a variety of perspectives, to challenge assumptions and stereotypes and to request proof for assertions about other nations and societies, teachers are producing those critical thinking abilities which are the foundation for international awareness. When students face controversy in the classroom, they preserve their respectful civility while still learning to speak across differences of opinion and to discover common ground amidst divergence. Collaborative learning strategies that focus on groups of students collaborating on projects related to global content are also

Sociological Foundations of Education useful for developing collaboration skills as well as knowledge of international issues.

Opportunities for experiential learning embodies perhaps the most impactful mechanism for promoting international awareness through firsthand experience with other cultures. Long-term student exchange, immersing students in another country, can provide experiential learning that builds profound cultural fluency, language skills, and lifelong global friendships. The impact of properly-structured, shorter international trips which include pre-departure prep, structured reflection during the experience itself, and follow-up activities upon students' return can help greatly improve international awareness and attitudes in students. The globalization of this exchange is a virtual one, using digital technologies to facilitate real-time interaction and collaboration with other students around the world for those who cannot set off travelling the globe. Now, with internet use more widespread than ever, these virtual exchanges have also become more sophisticated and accessible, allowing students to collaborate on joint projects, share perspectives on global issues, and establish international friendships without ever leaving their home communities.

International Schools & programs which merge students from different countries into multi-cultural buildings have special advantages in international understanding, since they integrate cultural traditions of many differing backgrounds into everyday learning through interaction and integration between students of varying backgrounds. Learners in these environments acquire intercultural competence as a byproduct of social interaction and through curricula developed specifically to foster international awareness. International-mindedness is a central goal of International Baccalaureate programs and other internationally-oriented curricula, which design learning experiences to build global perspectives. These programs show that education can be global without sacrificing rigor and academic respectability; in fact, what they do is internationalize their curricula, giving students in their classrooms the perspectives that make for better education by the opening of wider contexts for broader learning and frameworks for the understanding of complex issues.

Sharan Kaur, in a guest piece from *Teacher Education and Professional Development: A Global Perspective*, outlines the importance of proper teacher education and professional development to ensure teachers have the expertise, skills, and mindset to foster international understanding in their students. If teachers do not have international knowledge and experience, they cannot effectively teach about the world. Teacher education programs should reflect international material, opportunities for international experiences, and training in pedagogy for bringing global issues and cultural diversity into the classroom. Continual professional development needs to update educators on international affairs and delivery of effective practices for global education. Teachers with international exposure, familiarity with multiple populations, and ease with both ambiguity and complexity are in a better position to nurture in students the ability to move beyond borders.

School culture and climate also have an impact in developing international understanding. Schools that promote international understanding, through inclusive, diverse and globally-responsive policies, practices, symbols and celebrations send strong messages about the importance of international understanding. An internationally-focused school culture can be cultivated by celebrating international holidays, displaying world maps and multicultural art, hosting international festivals, bringing speakers from various countries, and ensuring school libraries have items from different cultural lenses (Henrichsen, 2012). If students know that their schools are vibrant with international engagement and rich in cultural diversity, they will internalize these values and be likely to appreciate international understanding and be highly international-oriented in their outlook. With a great mission to impart knowledge and train students for future leadership roles in society, higher education is one of the most important areas where international understanding can be expanded. Universities have a wide array of international activities: research, exchanges of students and faculty, international development projects, area studies programs that produce knowledge about the parts of the world outside the U.S. Through study abroad programs, students experience studying and living in other cultures. International students diversify campuses and allow natives to learn more about students from around the world.

Universities provide a forum for public discourse of global matters through a variety of mediums, which include lectures, summits, outreach to the community, etc. These diverse endeavors drive home what is at stake when we think of international engagement, while also cultivating those scholars who can help the public make sense of international affairs.



Figure 2.5: Building Bridges of International Understanding through Education

Do not underestimate the difficulties of breeding understanding across the globe through education. Teachers may not have the knowledge to teach about international topics. Because standardized tests are known to drive the content of curricula, there is very little room for international content in overcrowded curricula. However, there are political pressures of a nationalist nature, which may be used to censor curricular content that contradicts national narratives or represents other nations in a favorable light. Perennially it is economic constraints that both limit good will exchanges and overloads with determinations designed to cut foreign language instruction.

International understanding rests on tenuous grounds in many contexts, as public controversy over global education initiative indicates that some constituencies see international understanding as national identity or patriotism undermining. Tackling these challenges will take ongoing commitment from educational leaders, policymakers and the public to the goal of preparing young people to live and thrive in the interdependent world of the 21st century. These challenges considered, the need to promote global understanding through education is greater than ever. Education for international understanding is a necessity, not an option, in a world of swelling interdependence of nations, of global problems that demand global solutions; of economic competition that depends on global engagement; of diverse population groups that increasingly live in close proximity to one another. International understanding, on the other hand, is the only antidote to ignorance prejudice and strife. Through organizing and civilized dissemination of global education; one can articulate how education systems can play their role in visioning a more peaceful, prosperous and humane world. This is the highest purpose of education: to prepare individuals for their own success, yes; but also for the survival and success of humanity.

This task cannot be done without students cultivating intentionally strong national identities and commitments to their own nations at the same time they are cultivating global identities and commitments to global cooperation. Properly conceived, these goals are not in conflict, but rather synergy. It is national integration that provides the requisite social cohesion and stability for nations to respond constructively to the world while international understanding ensures that nationalism does not turn into chauvinism or xenophobia. Education that effectively promotes national integration as well as international understanding produces citizens who are rooted in their cultures and nations, yet open to the world; proud of their countries, yet aware of their imperfections and obligations; working for national interests, yet cognizant that in an interdependent world, national interests can best be served by international collaboration.

Unit 2.2: Social Processes and Educational Implications

2.2.1 Urbanization

Urbanization is arguably one of the biggest changes the world is witnessing in its societies today; and India is going through it at an unmatched magnitude. Urbanization, in its most essential form, is defined as the movement of population from rural to urban areas, with the expansion of sizes and numbers of towns and cities. Yet urbanization is more than a simple change in where people live; it is a complex web of changes in the ways that people live, including work and social relations, values, and institutional arrangements that restructure the nature of society. Urbanization became an important concept during the time of the Industrial Revolution when workers started to leave rural areas and move into cities looking for work opportunities in the factories and industries. This tendency has continued and escalated, especially in developing countries such as India where rapid economic transition and industrialization have established strong push factors to channel rural population to urban locations. Some common features of urbanization are high population density, population complexity, shift from primary to secondary relationship, occupational specialization, predominance of formal organization over informal social control (Badal Chandra Kar, 2020). Towns transition into hubs of commerce, industry, administration, education and culture, providing employment and services that are unobtainable in rural areas.

While urbanization in India has been slower than other developing countries, it has grown spectacularly fast since independence in 1947. Census data show that in 1951 around 17% of India's population lived in urban areas, a figure that more than doubled to over 34% in 2021, with projections stating India will have close to half of its population living in urban areas by 2050. This rural to urban transition differs from region to region, and with metropolitan cities like Mumbai, Delhi, Bangalore, Kolkata being witness to explosive growth, medium, and small towns have also shown substantial progress. This pattern of urbanization is also evinced by the growth of urban agglomerations and satellite towns, which have emerged from time to time around major cities. Urbanization has a complex and profound impact on education, reshaping the demand for

education and the nature of educational provision. Urban points usually provide broader entry to education in all types, from number one colleges to universities and expert faculties. Urban schools tend to be better serviced with regard to facilities, properly qualified teachers, quality learning resources and technology, largely due to the concentration of educational infrastructure in cities resulting in an urban-rural divide in education quality. Such educational superiority draws families toward urban centers and becomes a factor in the cycle of urban migration, as parents seek higher quality schooling for their offspring. The changes needed in educational content and pedagogy as a result of urbanization have also been major. The challenges of the urban context, and the complexity and fragility that accompanies the density, diversity and pace of change, require distinctive skills and competencies to those needed in rural settings. The demands of urbanization have resulted in urban education systems that prioritize cognitive, critical thinking, problem-solving, and tech literacy skills that are needed to live effectively in big cities and to compete in urban job markets. Urban schools have a curriculum that focuses on higher education and professional career development in accordance with the dreams and demands of the economies of art. More focus on English language, computer education and commerce, science and technology subjects.

This condition of the urban issue that characterizes a certain social heterogeneity has educational implications. Urban schools comprise students from heterogeneous linguistic, religious, caste and economic backgrounds and provide opportunities for inter-cultural learning and social integration. Such diversity has the potential to encourage tolerance, expand horizons, and develop students as citizens in a pluralist society. On the other hand, this aspect can also make it difficult to cater to different levels of learning, manage cultural diversity, and treat all students equally. Urban education systems will need to develop the successful large-scale systems for inclusive pedagogies and culturally sustaining practices around teacher professional development based on honoring diversity and building a common ground. Further, urbanization has changed the nexus between education and jobs. Because education plays an ever more important role in social mobility and economic prospects in urban economies, however, education availability will be a consideration.

Demands arose from this transition as the workforce had to be educated due to a new demand for workers to be qualified for various positions in industry and service. This translates into rapid advancement of vocational education, technical Training institutes and professional Colleges in the urban geographies. Increasing focus on career guidance, skill development, and alignment of educational strategies with labor market needs. Urban areas have experienced a rising tide of aspirants for jobs and have therefore intensified educational ambitions and burdens on students in terms of high scoring on grades. The urban-centric concentration of schools and colleges has further exacerbated the urban/rural divide in educational access. Difficulties in adaptation, adjusting to urban lifestyle, and financial burden wait for the students from rural areas who migrate to cities for education. Such rural-urban brain-drain has an impact on rural development and social justice. Educational policies need to tackle these inequalities, by enhancing the rural educational infrastructure, giving rural student's scholarships and hostel facilities in urban institutes, and generating quality educational opportunities in tier-two and tier-three cities to decompress metropolitan centers.

A post about all the distinct challenges that urban education systems deal with that are directly tied to the urban environment. Thoughtful responses are needed to address such issues of traffic congestion affecting school attendance, environmental pollution impacting student health, housing affordability constraining access for economically weaker sections, and the anonymity of urban life reducing community involvement in education. Urban schools have the added burden of dealing with psychosocial fallout from competition, nuclear families, reduced extended family support, and introduction to broad and sometimes oppositional value systems. All students need access to student support services such as counseling, mental health supports, and social-emotional learning opportunities. This trend of privatization and commercialization in education has emerged more strongly in urban areas. The existence of so many private schools, coaching classes and even ed tech companies are an embodiment of the small and willing nature of urban middle class families towards spending on the education of their children. Although this resulted in innovation and choice, it also raised concerns over equity,

access to the economically disadvantaged groups, and the commercialization of education. Public schools serving diluted populations including slum dwellers, children of migrants, and other disadvantaged groups also compete with private providers in metropolitan areas.



Figure 2.6: Urbanization and Education in India

The urban schools have adopted technology integration into education faster and to a larger extent. Urban students tend to have better access to digital devices, connection, and technology-enabled learning resources. This sudden surge can have a significant impact on their educational outcomes and future opportunities because of the digital divide. This gap was made apparent by the COVID-19 pandemic when urban learners seamlessly moved to online learning. While this digital gap needs to be addressed by educational planning, it is also crucial for the schools to use technology for enhancement in learning

quality in the urban schools with innovations such as learning management systems, smart classrooms, online ecosystem, etc. Urbanization has shaped systems of educational governance and management. Urban education systems are also massive, complex networks with advanced administrative mechanisms, data management systems, and a range of actors involved, such as governmental bodies, private providers, community organizations, and NGOs. What is necessary is decentralized decision-making that enables schools to better respond to local needs while also meeting system-wide standards and accountability. New governance models especially in urban areas (e.g. public/private partnerships, community-driven school governance, and school choice).

2.2.2 Sanskritization

Sanskritization is an Indian sociological concept of great significance, which describes an important strategy of social change and social mobility within the framework of the caste-based traditional social structure. The concept was first coined and explained by the eminent Indian sociologist M.N. Srinivas (1950s), based on his own ethnographic work in South India. The term Sanskritization denotes the process whereby a low caste or tribe assimilates the ceremonial observances, beliefs and lifestyle of an upper caste, especially of the Brahmins, to attain a higher position in the caste hierarchy. Hence, this practice reflects imitation of customs, norms and way of life related with ritualistic higher castes leading to betterment of social status and mobility in the caste stratification system.

Srinivas observed that Indian society was not entirely frozen in its caste structure and hence came up with the idea of Sanskritization. He pointed out that castes and sub-castes could and did rise and fall in status, in accordance with a process of cultural mobility. Lower castes would abandon what was seen as polluting or demeaning behaviour, forsaking meat and alcohol, becoming vegetarian and teetotal, adopting other aspects of lifestyle connected with the higher castes, especially the Brahmins. They would also perform Sanskritic rituals, hire Brahmin priests for rituals, change their caste names to sound less offensive, and create genealogies that assert descent from higher castes or

mythical figures. This drawing process usually needed lots of reconfiguration, generationally, and usually, economic progress had to or went hand in hand with the cultural change. There are various levels of this process taking place when we speak of Sanskritization. It can be understood at the ritual level as performing practices associated with the concepts of purity and pollution that are key within Hindu caste ideology. Socially, it encompasses the alterations in marriage, kinship terminology, food, and occupation. On the ideological level, it means willingness to embrace values associated with learning and piety, philanthropy, and to reject manual labor. This is not a simple or uniform process, it varies by region, by community, and it takes different forms depending on local conditions of locally dominant castes and reference groups that low castes aspire to immitate. Sometimes, the model might be Kshatriya martial traditions rather than Brahminical scholarly or priestly values.

One must also be keen to understand that Sanskritization is not the exclusive and sole process of social mobility in Indian society nor can we always call it a successful social mobility process for its direct aim. Indeed, Srinivas pointed to other processes like Westernization and pointed out that Sanskritization could, at times, translate into intra-caste differentiation and conflict with similar claims from other communities. Whether Sanskritization has served as an effective mechanism of upward mobility or not has depended on the size of the group making the claim, their economic resources, political mobilization, and the degree of acceptance or rejection they face from higher castes. By internalizing caste values and assumptions, Sanskritization has, in some forms, strengthened the hierarchical character of caste society rather than challenged it. At the historical and contemporary level the educational implications of Sanskritization are far-reaching and multidimensional. Until some time ago, education, and particularly the study of Sanskrit languages and religious scholarship, had been monopolised by the upper castes, and in particular Brahmins. Depriving lower castes of formal education, was a touchstone of caste domination and caste inequality. Through Sanskritization, lower castes used education to gain control over their status and to justify their right to an upward position. Education became recognized as a Metrei symbol or passport

a formation of social trustworthiness and sophistication (sanskriti) characteristic of the Brahminical ideal-life style of the learned Brahmin. Sanskritization and the lower castes studied for a formal education, which changed the face of Indian society. It questioned the upper caste monopoly over learning and scholarship and it generated a pressure for the opening up of opportunities for inclusive education. Movements for social reform during the nineteenth and early twentieth centuries by leaders like Jyotirao Phule and Periyar E.V. Ramasamy openly linked struggles against caste oppression to demands for education rights and opposed the restrictions placed by Brahmin and other caste-dominant groups on access to education. They created schools which accepted lower-caste and untouchable children, opposed the non-acceptance, and asserted that education was necessary for social liberation and respect.



Figure 2.7: Sanskritization

Although the forms have changed, the phenomenon of Sanskritization continues as a dominant paradigm in educational aspirations and behavior in

contemporary India. The importance of education as a tool for social mobility and respectability among caste groups continues to be of strong emphasis. Since education is seen as the best, if not the only, means of overcoming past and social discrimination and economic deprivation, families from historically disadvantaged communities make a number of sacrifices to educate their children. The cultural capital affecting by educational credentials has similar functions as the ritual status which has been traditionally pursued through Sanskritization, namely, legitimate claims to social honour and occupational opportunities in modern sectors.

In return, it impressed the study of education and social mobility in Indian society and the phenomenon Sanskritization. Although one could argue that education at modern institutions should occur in a meritocratic way, the effects of historical exclusion necessarily reverberate on educational participation and outcomes. Students from traditionally disadvantaged castes are affected by factors such as poverty, absence of family literacy tradition, unpreparedness, unfamiliar languages being used in education, and both subtle and overt discrimination in educational institutions. Reservations in educational institutions as affirmative actions are the acknowledgment of this historical wrong which seeks to provide equitable access.

Similar is the case with educational content and curriculum as well which also have to be taken into account as far as Sanskritization is concerned. Traditionally, it was through educational systems, which transmitted and legitimised Sanskritic culture, religious texts, classical literature, and Brahminical values. This question arises as to the cultural background and knowledge that is allowed to be reproduced - namely at the expense of fabricating the assimilation of other cultures that operates through state and education systems. Curriculum bias has remained a core issue for educational reform movements that have demanded representation of the diverse cultural traditions, histories, and contributions of all social groups instead of the elitist cultural forms which tend to be valorized and reproduced in schools. The role of education in the preservation of cultural heritage versus the challenge of

social hierarchies continues to be a controversial one, as is the need for critical consciousness. This idea assists us to this end by explaining differences in social group patterns of educational aspiration and achievement. The communities that are undergoing Sanskritization or similar processes of status mobility display high educational motivation and achievement aspiration. They realise that education is an essential way forward for the advancement of their community and the success of individual members. That has implications for education planning and policy, meaning that education expansion is not enough, but has to go hand in hand with action to reduce social and cultural barriers to the effective use of educational opportunities by concrete groups.

In this sense, Sanskritization sheds light on the relationship between traditional social organization and modern institutions. Education in mainstream schools and colleges may outwardly proclaim to be based on ideals of equality but students are themselves not devoid of the social identities, experience and cultural capital that accompany caste backgrounds. School is one of the places where caste is reproduced through subtle mechanisms like teacher expectations, peer relationships, content of the curriculum, and language. Or they can be used as sites for subversion of caste myths and for social inclusion. Educational practices which recognise diversity, directly challenge discrimination and promote egalitarian principles must be at the heart of education if it is to be a true vehicle of social change as opposed to replication of current inequities in other guises.

Sanskritization was not merely an implementation of external status symbols for upward social mobility but rather an assimilation of inner ideals and mindset. Education too is largely socialization into particular configurations of thought, action, and conventionalism to the world. As critical educators have long argued, education can work to either reproduce existing relations of power by socializing students to accept the status quo, or develop transformative consciousness that allows students to critically interrogate and resist unjust social arrangements. Specifically in the context of fighting caste-based discrimination and inequality, education mandated by constitutional principles

of equality, justice and dignity has to consciously strive towards the latter objective. This inadequacy is reflected in contemporary educational policy in India, which does propose measures to tackle this inadequacy, owing to its potential recognition of social justice via affirmative action through constitutional provisions, special scholarship schemes for disadvantaged groups, importance given to inclusive education, etc. Yet despite some successful implementation, obstacles remain: both informal barriers to equal access to education, and formal challenges to equitable practice. Knowing phenomena like Sanskritization allows educationists and policy makers to know the loop between education and social stratification, understand that access alone does not suffice succinctly they will be able to provide quality and right education, and authentic interventions for uplifting historically deprived communities by not reducing them to comply with existing hierarchical social structures on terms defined by dominant groups but to give them a chance to conduct life and sustain in a way they have envisaged.

Conceptualizing Modernization and its Implications for Education

Modernization is a holistic reshaping of a society that includes the nature of its economy, the character of its political institutions, the nature of social relations, the set of cultural values and beliefs, and human psychology. This idea was created mainly from Western in the middle part of the 20th century social science to explain and theorize the progress of societies from the obsolete to the contemporary. According to the ideas of modernization, the processes of industrialization and urbanization, the rationalization of social life, the secularization of worldviews, the differentiation and specialization of institutions, the democratization of political processes, and the development of scientific and technological potential happen nowadays. Not just economic development, but fundamental shifts in how societies are organized and in how individuals perceive and relate to their surroundings.

Classical modernization theory, which was particularly prominent in the 1950s and 1960s, assumed a linear path from traditional to modern society with Western industrial nations as the development model or culmination point. Theories that implied that modernization entailed a broadly similar and

relatively orderly process of transformation over time in economic production, social organization, and cultural values, with technological innovation and economic growth as its motor. For example, traditional societies were based on subsistence economies, the extended family, a religious worldview, ascriptive status order, and authoritarian political systems, while modern societies had industrial or post-industrial economies, the nuclear family, secular rationality, achieved status based on merit, and democratic forms of governance.

Nevertheless, the classical modernization paradigm have seen intense criticism and reexamination. It was criticized for its ethnocentric bias of treating Western patterns as universal and inevitability, for neglecting colonial histories and global power relations that shaped the dominant developmental trajectories of different societies, for underestimating the resilience and adaptive capacity of traditional institutions and cultures, and for its inability to anticipate problems associated with modernization including environmental degradation, social fragmentation, and cultural alienation. Modernizations today, however, do not assume only one road to modernity or that tradition simply vanishes; they view the interaction of global processes and local conditions as a dynamic source of varied social and cultural change.

Modernization has remained a focus of criticism in India ever since independence. India saw modernization as a necessity for its progress and development, especially because the founding fathers of the nation believed in it, especially Jawaharlal Nehru. Nehru envisioned India to be a modern society, which was rational and strongly believed in scientific temper, and aimed to develop technology and industries, but also aimed to retain those elements of culture that were beneficial and progressive. The emphasis on planned economic development of Five-Year Plans, building heavy industries, establishment of scientific and technical institutions and propagation of secular democratic ideals was a deliberate attempt to modernise the Indian society. Indian experience of modernization has been unique in many ways, such as attempts at accommodating modernization and tradition, of political mobilization for democracy but economic development, and manifest of persistent social inequality and regional disparity (Sharma 1985).

Modernization encompasses several interrelated dimensions.

Social
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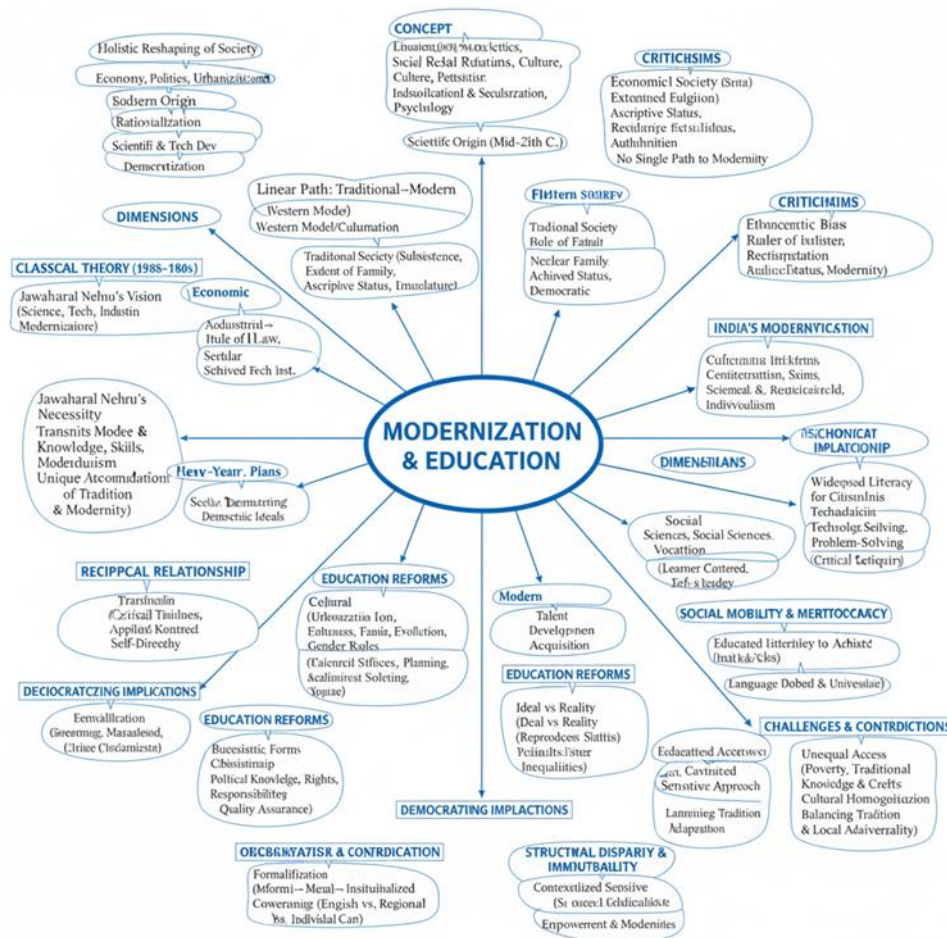


Figure 2.8: Modernization & Education

Modernization refers to a historical process whereby countries move through a series of stages of economic development, transitioning from subsistence to capitalist methods, mainly agriculture to industrial and then service sectors, and strengthen their economic linkages with one another up to the world market level. Political modernisation encompasses building of democratic institutions, the rule of law, bureaucratic administration, political participation and accountability channels. Social modernization is urbanization, the evolution of the family, rising social mobility, the crumbling of old status hierarchies, and the redefinition of gender roles. The better course of action seems to be cultural modernization, which brings rationalization of thought, secularization, valorization of science and reason, search for the individual, and a questioning

of tradition. Psychological modernization identifies personality and other attitudinal or value changes such as openness to experience, belief in personal efficacy, planning orientation, and desire for achievement. The relationship between modernization and education is basic and reciprocal. Education as a cause and consequence of modernization, primary channel of modern values, knowledge and skills transmission as well as demand of education obtains through the last processes of modernization. Education is important for producing human capital, which is needed for economic development and technological progress. Workforces prepared with literacy and numeracy skills, technical skills, and learning and adaptive capacity are prerequisites for the modern economy. And thus educational expansion and upgradation have been at the core of modernization strategies in India and across the globe.

Modern Education develops analytical abilities, problem-solving skills, and scientific thinking. Contemporary education schemes stress identifying cause and effect, testing information, and using reasoning rules to solve issues rather than sticking with custom or power. Science education specifically nurtures the spirit of scientific inquiry and the questioning attitude that Nehru regarded as indispensable to a modern domain. Educational experiences ingrained the intellectual habits of mathematical and logical reasoning, systematic inquiry and empirical verification, and these habits transfer not only to academic problems, but also to nonacademic practical life problems. Education reforms itself when terrains, contexts, and societies begin moving with the times. Education: Traditional education systems (such as the gurukul system in India) were heavily oriented toward rote mapping established knowledge, religious texts, cultural practices in the form of oral tradition, obedience, respect for authority, compliance, duty, etc. Traditional education systems, however, focus more on critical thinking, innovation and the application of acquired knowledge in the labor force to prepare students for the complexities of all the different roles of an economy. Along with literary and philosophical traditions, the curriculum looks beyond just the arts to encompass sciences, social sciences, vocational subjects, and contemporary issues. Pedagogical practices tend to focus more on learner-centered teaching, experiential learning, practice, and self-directed toward learning.

Social mobility and meritocracy two essential attributes of modern societies depend on education. In conventional stratified societies, the social position is determined by birth based on caste, family, or class background of the individual. Modernization is the process by which societies become more achievement-oriented, moving toward achievement-oriented status systems that emphasize individual merit, effort and accomplishment over ascribed characteristics. This can be achieved primarily through education, which serves as the main institutional system for talent development and credential acquisition, irrespective of social backgrounds. Meritocracy is an unattainable ideal, and we know that educational systems generally reproduce the inequalities of the broader society, but the idea that education should provide upward mobility through demonstrating ability and working hard is a bedrock of modern educational philosophy.

Education is seen as an aspect of modernization with democratizing implications. Education systems developed historically in parallel with political democratization, and widespread literacy is seen as a prerequisite for sound citizenship in democratic societies. Education provides individuals with knowledge of political systems, rights and responsibilities, and critical faculties needed to be effective participants in democratic processes. It also nurtures the communicative abilities and the information that facilitate political participation. There are many points of indirect impact: the relationship is complex and there is no one-to-one correlation, though differences in context and educational level have been shown to correlate with differences in: support for democratic values, in civic participation, and in democratic attitudes across countries.

Yet, education-based modernization is not without challenges, and contradictions. The rapid expansion of higher education can generate difficulties of educated joblessness through imbalance between the rise of educated-persons syndrome and the anemic job market in various form that are seen by frustration and social unrest. This issue has been particularly pronounced in India, where millions of well-educated youth have been unable to find jobs that matched their education.

The process of modernizing technical and professional education places limits on the learning of traditional knowledge systems, crafts and occupations, which accelerates cultural detachment and loss of indigenous knowledge systems and practices. The competitive, achievement-oriented ethos of contemporary education breeds psychological stress and works against humanitarian ideas of society and community. While there are perspectives that are now criticizing the modernization paradigm in education for cultural homogenization and the Western-centrism nature, This has made modernization of education associated with institutions, curricula, languages and pedagogical models of the west, fuelling fears of cultural imperialism, depletion of local cultural resources, suppression of indigenous systems and identities. The debates over choice of language, where English symbolizes modernity and globalist and regional languages signify traditional rootedness, in the Indian setting showcase familiar challenges of educational modernization. These efforts seek to balance these tensions by creating contextually relevant models of modern education that both build on local traditions while recognizing knowledge universal to the human condition.

Educational organizations become modernized as organizations, adopting bureaucratic forms, specialization, operational procedures, and accountability measures. More broadly, the transition from informal, personalized educational arrangements, perhaps between individuals with no contracted or legally binding obligations, to formal, institutionalized systems with regulations, credentials, and other forms of quality assurance points to ongoing processes of modernization reflected in social, economic, and political spheres. Questions around educational governance, management, assessment and quality assurance become prominent. An alternative solution can lead excessive bureaucratization to inflexible and faceless treatment at odds with the educational values of caring connectedness and attention to individual learners, (Schiller, 1991, Becker, 1986). Educational modernization has to reckon with the structural disparity in development and immutability of new response traditional social arrangements in modern societies such as India. Although many parts of Indian society have taken advantage of modern education, others remain alienated, either by poverty, social discrimination, and geographic isolation or cultural barriers.

Educational policies need to follow this delicate balance between modernization and the reinforcement of inequalities or radical external models that as result may erode existing practices that might be both inefficiency and functional at the same time. It needs a contextualized sensitive approach; a participatory process which involves the communities in the educational development; and an acknowledgement that modernization can be plural, as plural as a form of empowerment and capability progresses towards the same ends and functions but adapts to the local contexts.

2.2.4 Globalization

Globalization is considered one of the most potent and omnipresent forces that are reforming societies, economies, cultures and individual careers in modern times. Globalization, in its simplest sense, is the process whereby the world is becoming more interconnected and interdependent as a result of international trade in goods, services, and capital, technology, information and ideas and the movement of people. This definition limits the dimensions of the process of globalization to such an extent that it ultimately fails to describe the deep changes involved in this complex and multiform process which are at the same time economic, political, technological, cultural and social. During the end of the twentieth century globalization is reshaping both the scale and character of human interaction, leading to new patterns of both integration and fragmentation, new potentials for both security and insecurity, and new trends toward both homogenization and differentiation globally.

The current phase of globalization, which has expanded significantly since the 1980s, is caused by several interrelated factors. The costs of distance have fallen sharply with the technological innovations especially in the arena of transportation and communication, reducing also time in transporting goods, capital and information across distances. The internet and digital technologies are ushering in a new period of instantaneous communication and coordination on a global scale unseen throughout history. Globalization is facilitated by political decisions, at both national and international levels, to liberalize trade and investment, deregulate markets, and reduce barriers to the flows of international capital. Structures that both facilitate and impose the necessity of

global integration have arisen, including multinational corporations, global financial markets that allow sweeping capital to flow within seconds, and international institutions such as the World Trade Organization (WTO) that manage trade and economic relationships.

Globalization neither unidirectional nor controversy free Process. This has caused heated discussions over its effects and actual implementation as well. Advocates claim that globalization is involving economic expansion, efficiency, and innovation, as well as cultural exchange, international cooperation, and altruism for humankind. Critics argue that globalization aggravates inequality at the national and international levels, threatens national sovereignty and local cultures, creates economic instability and vulnerability, harms the environment, and mostly benefits wealthy countries and multinational corporations. Globalisation is but a double edged sword, with winners and losers, producing opportunities and jeopardies, advantages and disadvantages, fruits and thorns; its impact is complex, heterogeneous and path dependent.

The story of India's globalization cannot be complete without a mention of the economic reforms of 1991 that paved the way, with the economy being opened up to foreign investment, trade barriers having been reduced and various sectors deregulated. This was a drastic change from the previous focus on doing things on your own and via a state guided development process. India has since then become more integrated into global economic networks, with successive decades seeing accelerating growth in IT and IT-enabled services, export-oriented manufacturing, and foreign direct investment inflows. There is a new global middle class, riding the wave of economic growth created with globalisation, but poverty, social differences regional imbalances have also been created due to globalisation. Like other societies, Indian society has been increasingly exposed to the melange of global culture through media, consumption patterns and migration flows.

Globalisation in education is undeniably one of the most interesting problems due to the fact that it has multiple implications and consequences for education in various ways and at different levels and ultimately changes the purposes,

content, processes and contexts of education. The importance of education as an element of national competitiveness in a globalising economy has become increasingly well recognised. The competition among nations to nurture a world-class workforce which can pull investment, create innovations and thrive in knowledge-enhanced industries. The rising pressures to reform education systems to train students for skills demanded by a global marketplace, including fluency in English and technological skills, problem-solving and creativity, and adaptability. International benchmarks of which PISA (the Programme for International Student Assessment) is the best known but by no means the only one, are increasingly used to assess and compare educational quality and outcomes internationally.

Curriculum and educational content are deeply rooted in globalization. Focus is increasing on the global, international, and intercultural. Pupils are meant to prepare to comprehend global challenges like climate change, conflicts between nations, economic reliance, and cultural variety. There are more emphasis on international relations, global studies, and foreign languages. Simultaneously, the curriculum places greater focus on generic skills that are believed necessary for success in an era of globalization that is changing rapidly as well as home equity rather than specific content knowledge that will soon retain less value.

Due to being the language of the world's most powerful superpower, the English language has reached an unprecedented place in the very fabric of many nations' education systems globally; international business, science, technology, and popular culture all use English extensively. In a country where the mastery of English has become inextricably linked to academic achievement, job prospects, and upward social mobility, such trends have further fuelled the appetite for English-medium education, and thus tensions over language identity, access (linked to class backgrounds) and the status of the vernacular languages. It must also find the appropriate balance between the undeniable benefits of competence in English when it comes to many aspects of practical life and the need to maintain the quality of linguistic diversity while not allowing the language to become a hurdle for access to educational opportunities.

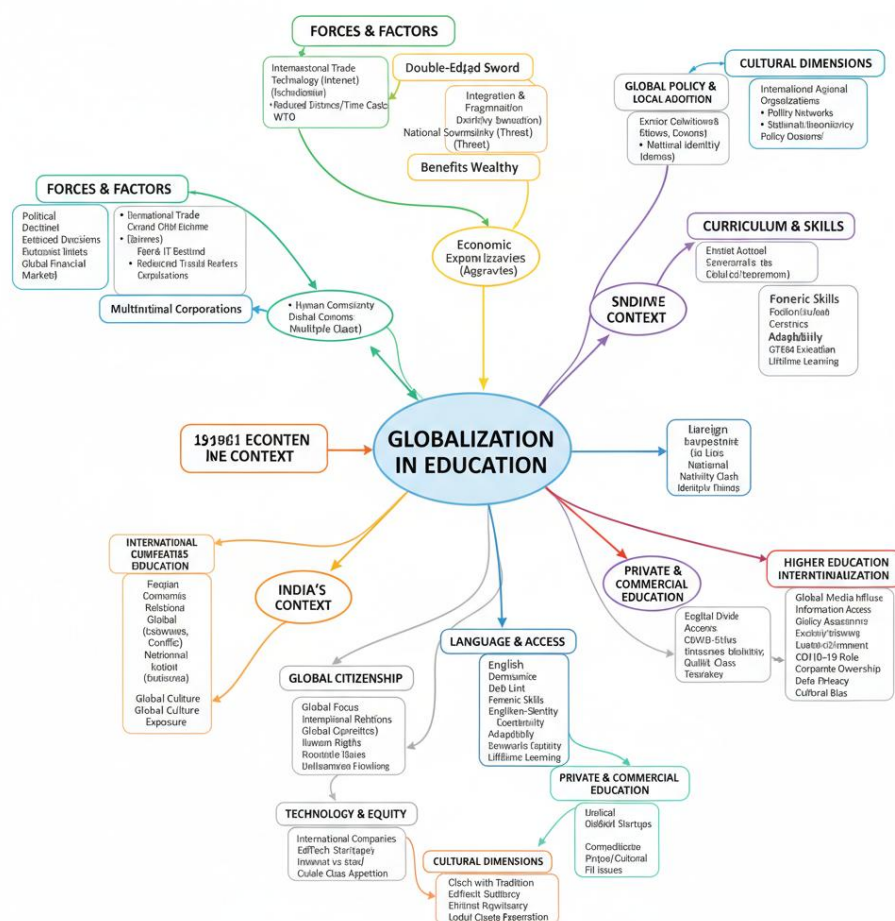


Figure 2.9: Globalization in Education

Globalization is one of the most important things that has shaped the technology integration in education. While this would have been impossible a few decades ago, new digital technologies allow access to massive information resources, interaction with fellow learners and educators worldwide, and new transformative pedagogical methodologies. The scope of e-learning platforms, online classrooms, educational apps, and digital content has grown exponentially. These technologies were crucial for continuity in education during the COVID-19 pandemic. Yet the lack of access to technology and connectivity has produced a stark digital divide that is now an urgent equity concern. In addition, he said, while most schools are strengthened by technology, it is mainly owned by corporations in the developed world, which inevitably comes with issues around data privacy, cultural bias in content and dependence.

Private and commercial education has burgeoned due to globalization of education. Various international education companies, private universities and coaching institutes alongside edtech and startup companies have sprung up identifying education as an industry. This has both fostered innovation and increased capacity but also challenges with equity, quality, regulation, and treating education as a commodity. In India, this is especially marked culturally because private education increasingly attracts middle class aspirations, while public systems are often found wanting. While encouraging private participation, policymakers need to strike a balance between making education accessible and having it serve other societal purposes that cannot be fulfilled through a profit-making mechanism.

In a worldwide knowledge economy, innovation, creativity, and lifelong learning are valued more than ever. This has made education systems feel pressure to develop entrepreneurial thinking, research skills, and capability to innovate. STEM education (Science, Technology, Engineering, Mathematics) is frequently touted as the key effort that will save our nature and our economy, even at the cost of the Humanities and Arts. Lifelong learning itself has become a buzzword we need it to keep our skills somewhat relevant to the current measure of technological change.

The old paradigm of a limited stage of lifelong education is being replaced by a vision of continuing education throughout the lifetime and career. Globalization poses new problems to citizenship education. Students need to construct identities and allegiances that maneuver through local, national and international boundaries. Global citizenship education focuses on instilling a sense of belonging to the larger human community and responsibility to help tackle common, global concerns, as well as the in-principle commitment to certain values such as human rights and sustainable development. But this can lead to clashes with citizenship education focused on national identity and fears of a developmental threat to national identity. An education that allows students to have multiple, complementary identities will be much more meaningful in India's pluralistic society than any approach that sees identities as necessarily mutually exclusive.

The global conversation about education as articulated by international organizations, development agencies, and policy networks has an impact on national education policies and reforms. Global discourse and local adoption (with varying degrees of local modification) of certain concepts such as inclusive education, quality assurance, learning outcomes, and education for sustainable development. International knowledge sharing provides important opportunities for public health agencies; however, uncritical transfer of global policy prescriptions, regardless of the context, should be avoided. India simply cannot blindly copy what is termed as global best practice in education without a critical undertone and still do it because of the fact we are the biggest and strongest country along those lines and so it has to bend to suit the Indian context.

Impact of globalization on educational equity & access On the one hand, it brings opportunities via technology, access to information, and other methods of learning. However, it could deepen inequalities, as globally connected spaces better favour those with resources, social capital and the advantages they came with. Without policies aimed at embedding equity, rural students, lower-income families, and marginalized communities are at risk of being left further behind in an increasingly global education system. One area of educational complexity

posed by globalization concerns cultural dimensions. The exposure to global media, brands, and lifestyles has led many youth to aspire to different values, often clashing with their traditional cultural frameworks. But, instead of passively absorbing modern global commercial culture, education must cultivate the critical media literacy and ethical commitments of young learners as they move across varied cultural landscapes, developing cultural competence and the skills to make informed choices in the process. At the same time, it can also be soil in which to plant local cultural knowledge and practices that, without it, could succumb to the pressures of a much more dominant global culture.

2.0 Westernization

Westernization (or Westernisation) is a period of cultural, social, economic, political, and technological traits, values, and ideologies associated with or originating from Western Europe and North American societies. This process is especially important in colonial and postcolonial situations, where Western hegemony was installed by colonial domination and then perpetuated through economic, political, and cultural channels. Westernization is a process of change that is not limited to the adoption of Western styles or consumer goods, but can go as deep as a transformation of outlook, social organization, and lifestyle, though such changes vary widely in extent and in character from one society or social group to another.

Westernization as I have suggested became a distinct sociological category especially in the work of M.N. Srinivas who sought to differentiate it from other processes of social change in India such as Sanskritization and modernization. Sanskritization is a vertical mobility within the traditional Indian social structures through imitation of the higher castes and westernization is a horizontal alien cultural adoption. Srinivas pointed out that Indian society has been changing since the British colonial period when a lot of technological and institutional changes took place, and also the alien ideological influence whereby the British imposed their values upon Indian minds v. He stated that Westernization and modernization overlap but are not synonymous; some Western attributes such as clothing or diet are not necessarily modern, and some

features of modernization such as rationalization can also take place without total Western rejuvenation. The history of Westernization is long in India and it is closely integrated with colonialism. British rule, almost never changing India society, directly, indirectly, in every ways for nearly 200 years. They brought in Western legal systems, bureaucracies, schools, and governments. English assumed the status of administrator language and higher education. Western systems of knowledge science, technology, and medicine were brought to bear, often against Indigenous knowledge systems. Christian mission actively targeted relatively small numbers directly as converts, but had an indirect wider cultural influence through schools and hospitals. Colonial economic policies were to ultimately draw the country into the fold of global capitalist systems, as a source of raw materials and consumer of manufactured goods, fundamentally disrupting established economic formations in excess of that component of colonial production.

One of the main parts of Westernization was the educational system that arose under British rule. The infamous Minute on Education (1835) of Lord Macaulay that we have been hearing about, suggested producing, "a class of persons Indian in blood and colour, but English in taste, in opinions, in morals, and in intellect" to be the bridge between the colonisers and the masses. The next phase of English-language education, with Western syllabi of European literature, history and science, and eventually universities modelled on the British university system, produced a Westernised elite in India, which continued to be heavily influenced by English thought and culture. This elite played a leading part in India's nationalist movement, administration, and development post-independence, but at the same time they also felt alienated from the masses, whose lives had been less affected by Western education and culture.

The reactions of Indians to Westernization in the colonial period were diverse and multifaceted. Others, meanwhile, adopted the Western style way of education, culture and lifestyle, believing they were the key to development and progress. While the Brahmo Samaj and Arya Samaj emerged within an Indian religious framework, they were still informed by Western liberal and egalitarian thought in their attacks on practices such as caste discrimination, child

marriage, and wife-burning. It was in this context that the nationalist movement itself, while laying claim to the Indian identity and petitioning for self-governance, was informed by Western political ideas of nationalism, democracy, and the rights of the individual. Some Indians fought back against Western colonization, challenging the colonial order, and countering Western notions of superiority by asserting the "value" and "validity" of Indian culture and traditional practices.

The Westernization of Manipur continued in a new context and with a new meaning after independence. With the removal of the coercive shell of colonialism, appropriation of Western elements was freer and selective but global power structure still made Western models quite influential. The modernization drive in India took resources from western technologies, scientific methodologies, institutional models, and analytical tools and after adapting to them asserted its own cultural uniqueness even as it looked for blends or syntheses between tradition and modernity. Economic liberalization since about 1991 has certainly enhanced the role of the West in the region through economic integration, media pervasiveness, and cultural globalization; that is, using the term globalization more correctly though overwhelmingly dominated by the West, the phenomenon can even include influences from Japan, Korea, and other modernized non-Western societies.

Westernization has inherent educational implications inevitably leading to debate and tension in Indian society. The impact of English-medium education which continues to be a legacy of colonialism, has been compounded. This is because English is mostly associated with social prestige, education, jobs, and opportunities for upward mobility. Middle-upper class families especially compete to get their children into elite private schools that teach Western-style education in English. It establishes a third-degree education system where English medium schools are considered first-class citizens along with second-class vernacular medium schools followed by a non-caste which is the community which is not covered under English education. English v Indian languages continues to be a thorny policy question in education. Indian schools and colleges still have a western-influenced curriculum all the way up.

Dr. Chandrabalan Bhat struggles to explain to students the reasons for Eurocentric bias, particularly the unbalanced focus on European history and perspectives at the cost of Indian and non-Western histories. Traditionally, literature syllabi have focused on British and American writers, with a push to include more Indian writing in English. The curricula for science socialization depict Western scientific knowledge and methods as universal and only spend a little time on indigenous knowledge systems or non-Western contributions to scientific developments. This begs the questions of who will knowledge counts as real the knowledge which is worth disseminating through formal education.

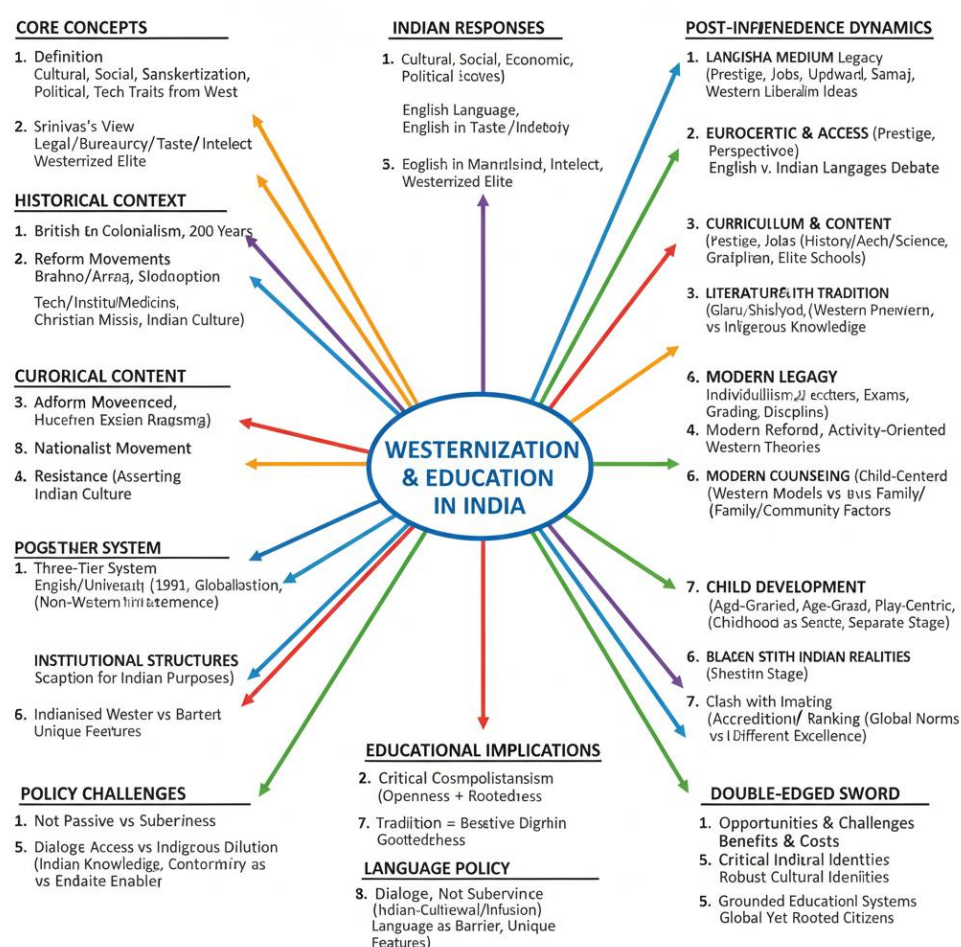


Figure 2.10: Westernization & Education in India

The influence of Western on Pedagogy in Indian education Colonial education brought classroom lectures, written examinations, grading systems, and disciplinary structures that were criticized long ago but remain to this day,

despite a half-century of reform efforts. These strategies sometimes are at loggerheads with traditional Indian pedagogical practices such as guru-shishya traditions stressing learning as apprenticeship, oral transmission, and processes that promote all-round development. In contemporary times, many progressive education philosophies advancing child-centered, activity-oriented, and constructivist approaches were inspired by western traditions and are being adopted by contemporary educational reforms and innovations, raising concerns regarding US theory and practice transplants in Indian contexts.

Educational values and purposes have been influenced by westernization. This focus on the individual, individual rights, autonomy and self-realization is in stark contrast to traditional Indian emphasis on duty, collective well-being and social harmony and therefore requires deep integration into local culture before such liberal ideals can ever take root in Indian society. Educational institutions dance around the tension between individual achievement and competition on the one hand, and cooperation and community responsibility on the other. Career counseling and vocational guidance are typically based on Western individualistic models of career choice and development that are not well suited to Indian students within a socio-cultural context in which family and community are critical variables in educational and occupational decisions. Western theories of child development and psychology have shaped our ideas about childhood and what the right kind of education for children should look like. These aspects, including age-graded schooling, separation of children from adult work and family responsibilities, prioritization of play and distinctness of childhood as an isolated life stage, and shielding of children from labor highlight a Western middle-class perspective. Although they have the benefit of protecting children against exploitation and acknowledging their evolving capacities, they often clash with economic realities and cultural practices, given that children's participation in family work is socio-culturally normative and sometimes necessary in Indian communities.

The other significant thing related to education is about institutional structures and governance as part of its westernization. The higher education institutions in India are largely inspired from British systems, and therefore, the degree

structure, examination systems and governance mechanisms have a similarity. Templates from Western models of the regulation of higher education are followed by the UGC (University Grants Commission) and similar bodies. Global (ostensibly Western) norms and measures are shortening the point of reference for decisions relating to accreditation, quality assurance and ranking systems. These offer frameworks for supporting standards but they also impose conformity to Western models, skews aspirations and devalues different institutional forms and excellence defined differently.

This gives rise to an insidious and overt form of cultural alienation and sense of inferiority complex among the educated Indians subjected to such hegemony of Western knowledge and education. Tradition is equated with backwardness and this leads students to think their own cultural traditions are outdated and backward, compared to Western culture which is believed to be more progressive. The same colonial mentality plays a role in postcolonial realities impacting self-regard, cultural identity, and ability to recognize the worth in indigenous knowledge and practices. Education should promote critical appreciation of knowledge systems, both global and local, both human higher-order generalizations and culturally specific significations. Yet, to see the Westernization only in black and white, or treat it as a one-way imposition, would be too simplistic. Indian Engagement with Western Education & Culture has not been merely passive. It has been selective & creative. Be it anti-colonial nationalism or social reform or modern cultural production, Western ideas and practices have been adopted and adapted by Indians for Indian purposes. The successful Indian diaspora has performed greatly well across the globe with a strong sense of Indian identity, and rooted in Indian culture despite being educated in Western systems. Numerous things of Western origin have been Indianised and adapted in modified form into Indian life.

Since our contemporary educational policy and practice will always need to deal, in one way or another, with this history and this reality, it remains essential to do so thoughtfully. Not testing cultural authenticity by a yardstick of wholistic rejection nor any barely critical about-face in the name of modernization. What we really need is better understanding of what is

transferable and what is to be valued irrespective of its source, where indigenous alternatives are to be created, plus high quality capacity for navigating multiple cultural contexts in a way that allows strong identities (not merely the emergent one of a fuzzy genericisation). Education should be critical cosmopolitanism where the openness to listen and learn from the width of knowledge spectrum including western knowledge should thrive along with deep-rooted Indian (the indigenous) knowledge traditions which also must be fostered and developed even by keeping the feet on the soil.

The challenge continues to be building knowledge systems and pedagogies in India that are in dialogue with, not subservient to, Western systems. This comprises academic retrieval and contemporary reconstruction of Indian philosophical, scientific, artistic and practical knowledge systems, infusion of this content into curricula at all levels, pedagogical approaches based on Indian educational traditions, and assertion of India's contributions to world knowledge rather than that India is merely a receiver of western knowledge. The Indian Institutes of Technology and Indian Institutes of Management were, of course, modelled on Western lines, but these institutions have also developed unique features and not all of them deleterious while retaining international benchmarks, raising the prospect of institutions in other contexts performing globally at a high level.

The management of Westernization in education primarily revolves around language policy. Although English enables access to global knowledge and opportunities, its overemphasis dilutes indigenous knowledge, creates unequal competition for students from vernacular-medium backgrounds, and reinforces the inferiority of Indian languages, besides stunting their development as a vehicle of modern knowledge. While the three-language formula tries to strike a balance between the two views, actually implementing it is never easy. This is a fundamental human right, and therefore an educational policy that allows students to learn in the languages they understand best while making enough space for learning English and other languages in the right measure, and more importantly that language itself does not turn into a factor determining success or failure in education and broader life. The educational implications of

Westernization in Indian society, in the final analysis, are problematic; they are double-edged sword—that is, they offer both opportunities and challenges, benefit and cost. In this richness and complexity there is a burdened responsibility on education to guide students and society by promoting critical thinking around cultural appropriation and propagation, incentivizing relatively robust cultural identities capable of receiving inputs from multiple directions, and building educational systems which are grounded in diverse traditions of knowledge across human history, while answering to the demands of India's development agenda as well as nurturing its democratic ethos. An education that is global but rooted in local, that shapes citizens who are comfortable with their cultural identities yet skilled in entering the wider world to produce knowledge, not consume it only.

2.3 Self-Assessment Questions

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2.3.1 Multiple Choice Questions (MCQs):

1. National integration refers to:

- a) Division among communities
- b) Unity and cohesion among diverse groups in nation
- c) Regional separation
- d) Religious conflicts

2. Education promotes national integration by:

- a) Creating divisions
- b) Fostering common values and understanding
- c) Encouraging regional bias
- d) Promoting inequality

3. International understanding aims at:

- a) Cultural isolation
- b) Global cooperation and peaceful coexistence
- c) National superiority
- d) Economic competition only

4. Urbanization refers to:

- a) Rural development
- b) Movement of population from rural to urban areas
- c) Agricultural growth
- d) Village expansion

5. The term "Sanskritization" was coined by:

- a) Karl Marx
- b) Emile Durkheim
- c) M.N. Srinivas
- d) Max Weber

6. Sanskritization means:

- a) Learning Sanskrit language only
- b) Lower castes adopting upper caste practices
- c) Religious conversion
- d) Modern education

7. Modernization involves:

- a) Rejection of all traditional values
- b) Transformation toward modern industrial society
- c) Return to past practices
- d) Isolation from world

8. Globalization in education means:

- a) Local focus only
- b) International interconnectedness and exchange
- c) National isolation
- d) Cultural uniformity

9. Westernization refers to:

- a) Travel to Western countries
- b) Adoption of Western values and practices
- c) Rejection of all Indian values
- d) Geographic movement

10. Educational implication of urbanization includes:

- a) Closure of schools
- b) Increased demand for quality education and infrastructure
- c) Reduced literacy
- d) No change in education

2.3.2 Short Answer Questions

1. What is national integration? How can education promote it?
2. Explain the concept of international understanding.
3. Define urbanization and state its educational implications.
4. What is Sanskritization? Give example.
5. Differentiate between modernization and Westernization.

2.3.3 Long Answer Questions

1. Discuss the concept of national integration. What is the role of education in promoting national integration in India?
2. Explain international understanding and its significance. How can education foster international understanding among students?

3. Elaborate on the concept of urbanization with special reference to Indian society. What are its educational implications?
4. Discuss Sanskritization, modernization, and Westernization as social processes. How do they impact education in India?
5. Critically analyze the impact of globalization on Indian education system. What are the challenges and opportunities?

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MODULE 3

EMERGING ISSUES IN INDIAN SOCIETIES

STRUCTURE

UNIT: 3.1 Equal Opportunity and Empowerment

UNIT: 3.2 Major Social Problems

3.0 OBJECTIVES

- **Understand equal opportunity in education**
- **Explore education and empowerment of marginalized groups**
- **Examine issues related to class, caste, gender, and religion**
- **Understand major social problems in India**
- **Examine causes and effects of social problems**
- **Explore remedies and educational interventions**

Unit 3.1: Equal Opportunity and Empowerment

3.1.1 Equal Opportunity in Education

The concept of equal educational opportunity at its core represents a foundational concept of a democratic, equal and just society. It shows that every person (BE) and no one (NOB) either social status, economic status, caste, gender or religion should give high-quality education DE that compares to they grow their best for the society come out to do work effective. It is not only about access to the schoolhouse; it is about equal opportunity to the gains of education, for academic success, and for the dividends of educational credentials in terms of social and economic mobility. The key to the notion of equal opportunity in education, therefore, is rooted in the ideologies of social justice since education is also seen as a fundamental agent and mechanism through which smooth and organic social mobility, economic development, and structural inequalities in every part of the world over the course of history are all reduced.

Within the background of India, the idea of equal opportunity in schooling takes on unique significance due to the nature of the social structure of India that is rooted in inequalities based on caste, class, gender and religion. India still has a very hierarchical and unequal education system inherited from the colonial

period, which restricts quality education within upper classes/castes. Education was seen as an important instrument to bring about social change and to construct the nation by the nationalist movement and this vision was articulated in the constitutional provisions around education after independence. The framers of the Indian Constitution were acutely conscious of the fact that political independence without social and economic democracy would remain a mere shell, and they considered education to be the most potent instrument for achieving this greater change.

There are many provisions in the Indian Constitution for Right to comprehensively define the principle of equal opportunity in education and the mechanisms for its fulfillment. This right to equality is even more precious due to the fact that Article 14 lays down the foundational principle of all equality related provisions which is equality before law and equal protection of laws. The Supreme Court has interpreted this article to mean that it guarantees not only formal but also substantive equality, imposing a duty on the state to undertake a positive obligation to create conditions for equality of opportunity in the real sense. Nature of Rights: Right against discrimination, as provided in Article 15 prohibits discrimination on the grounds of religion, race, caste, sex, or place of birth and allows the state to make special provisions for women, children, and socially and educationally backward classes. This constitutional measure provides the breeding ground to have affirmative action policies in education mainly due to the consideration that the formal equality does not solve the issue of historical disadvantaging and/or structural inequalities.

Education is now a fundamental right because of Article 21A included in the Constitution under the Eighty-Sixth Constitutional Amendment in 2002, which states that children between the ages of six and fourteen years will receive free and compulsory education as a matter of right. The provision was given effect through the Right to Education Act in 2009, which laid down specific modalities for universal elementary education. Introducing the Right of Children to Free and Compulsory Education Act; 2009 marks a historic juncture in Indian constitutionalism by changing the status of right to education from ‘a directive principle of state policy’ to a ‘justiciable right which citizens can

enforce through courts. In turn, the Article also creates an obligation on parents and guardians to send their children to school, thus establishing a two-pronged structure for universal education.

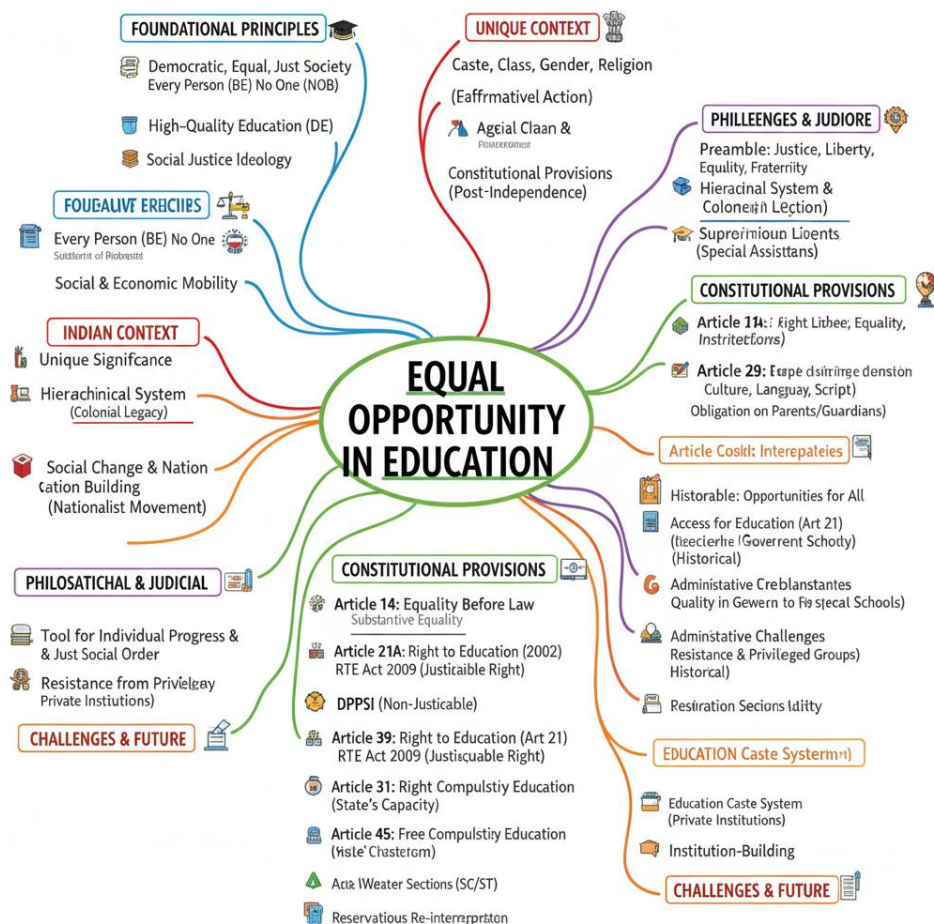


Figure 3.1: Equal Opportunity in Education

Article 29 is the provision in the Constitution concerned with the rights of minorities, which includes the right of any section of the citizens residing in the territory of India or any part thereof to conserve their culture, language or script; and no citizen shall be denied admission into any educational institution maintained by the state or receiving financial aid out of state funds, on grounds only of religion, race, caste, or language. Article 30 adds even more muscle to these minority rights by allowing all religious and linguistic minorities to establish and administer educational institutions of their choice, although with certain riders to check against abuse. These provisions emphasize the significance of cultural plurality and the necessity to shield minorities from

discrimination while enabling them to maintain and communicate their cultural legacy through teaching. The non-justiciable nature of the Directive Principles of State Policy though important for educational policy. 39 directs the state to provide "for all children and youth" different opportunities and facilities "against exploitation, and against "against neglect, against exploitation, against discrimination in any form" Article 39 directs the State to provide 39 directs the State to provide schools and institutions for "the school-age children of both sexes, to develop in a healthy manner and in conditions of freedom and dignity". Under Article 41, a right to the education is made available to the state due to the limited financial resources available to the state to do so effectively, whereas Article 45 historically mandated that the state provide Free Compulsory education to children upto fourteen years within ten years of the commencement of the Constitution itself. Although this timeline was not achieved, the provision embodied the constitutional commitment to a system of universal education, which has been progressively actualized over the decades since.

Article 46 is of special importance for the weaker sections of the society, particularly Scheduled Castes and Scheduled Tribes, as it directs the state to promote educational and economic interests of these communities with special care and to protect them from social injustice and exploitation. This arrangement has provided the basic constitutionality for a plethora of plans of educational reservations and special assistance programs of backward classes. This provision acknowledges that historical discrimination and social disadvantage will not automatically be remedied by mere removal of legal barriers to education and that, given that communities systematically excluded from educational opportunities over many, many generations may lack the necessary resources to make the most of whatever opportunities may then be made available to them, the state will need to intervene positively to provide genuine equality of opportunity.

Apart from these particular provisions, the Preamble to Constitution, with its promises of justice, liberty, equality and fraternity further provides the larger philosophical framework for understanding educational equality.

The constitutional perspective looks at education not just as a tool for individual progress but importantly, a prerequisite for the development of a just and equitable social order. Over the years, various Supreme Court Judgments have progressively interpreted constitutional provisions to fulfill this vision of protection and promotion of educational rights. In the Unnikrishnan case, the Supreme Court observed that the right to education emanates from Article 21, i.e., right to life (prior to insertion of Article 21A in the Constitution), and subsequently, courts while dealing with cases on right to education, directed several measures to provide access to education to disadvantaged sections of the society as well as quality education in government schools.

But turning those principles into reality has proven to be a stiff challenge. As India enters the 75th year of its Independence, it celebrates a special birthday of its constitutional commitment to equality of educational opportunity commitment that never left even during the long night of emergency. The gap between constitutional aspiration and social reality reflects complicated arrangements of historical inequality, resource constraint, administrative challenges, and resistance to redistributive policies by privileged groups. The enduring legacy of high-priced private educational institutions has created an education caste system where quality is more based on social class than on talent or necessity. The promise of equal educational opportunity, unlike other well-intentioned policies like law and order, needs a constellational strength of institution-building around it, and given that there are many new, emerging challenges, the constitutional architecture will have to, somehow, be continually re-interpreted and made failure-proof, so that this promise can, at least, be fulfilled for some Indians on the ground.

3.1.2 Educate and Empower the Marginalized

Meanwhile the class based differences in education are one of the most widespread and significant forms of educational disparities in India. The rub in economic stratification is a significant gap in access to, quality of, and results of education, with children from economically disadvantaged backgrounds facing a number of hurdles on the road to educational success. The interplay between class and education is mutually reinforcing; an absence of education

keeps individuals trapped in a cycle of poverty and limited economic opportunity, while poverty provides hurdles to accessing and succeeding in education. This ensures a vicious cycle of disadvantage across generations, making class-based educational inequality one of the foremost challenges to social justice and national development. To grasp these divergences, we must look beyond variations in school enrollment but through the whole schooling pipeline pre-K to postsecondary and how poverty sets different educational pathways.

Children who are exposed to economic hardship, inequity, and instability face an alarmingly different educational landscape than their more privileged peers starting just before they even walk through the school doors. The Kind Foundation explains that these children are unable to afford proper nutrition, while also receiving sickness and disease a lot more often because of very poor access to healthcare. The homes are extremely dull, unfriendly, and devoid of stimulation which equally impacts their mental development and preparation for school. Many of the families where parents work in the informal sector or as casual labourers may not have the time, the resource or sometimes the inclination to provide the early childhood stimulation and care that better-off families are able to provide. This creates huge developmental gaps in the years prior to formal schooling, and children from less affluent backgrounds begin school already behind their better off classmates. High-quality early childhood education programs can address these gaps, but they are still fighting uphill against poor access to poor communities, with the majority of quality preschool programs located in urban middle-class neighborhoods or behind paywalls in private settings.

The moment these kids get into school, there are many challenges which kids from low socio-economic families have to contemplate and create learning as well as developmental progress. Most have to juggle school with work, be it assisting at home or participating in child labor to help their family earn money. The combination of these two burdens takes away time and energy to study from children, which in turn leads to sporadic attendance and dropout, especially in rural areas at the onset of any farming seasons or an economic

crisis. The nominal concept of free education is belied by the continuing high direct costs of education, including uniforms, books, transportation, and additional required materials which form insurmountable obstacles to poor families. Mid-day meal schemes, even as they make a dent in nutrition and boost attendance, cannot offset the opportunity cost for the poor of educating their children, just like livelihoods cannot bolstered the productivity by much.

In India, the access to quality of education highly depends on the economic class of the students leading to an extreme scenario, which is called as educational apartheid of students. Many government schools that cater to poorer and lower-middle-class children are lacking basic infrastructure, lack trained teachers, teachers are absent frequently, teaching is often stuck in the past, and learning materials are scarce. There might be fewer classrooms, buildings in poor condition, and inadequate resources such as toilets, drinking water, and electricity many times, if available, non-working. On the other hand, private schools for the middle and upper classes usually have superior infrastructure, smaller student-teacher ratios, better qualified teachers, English medium instruction, and early exposure to technology and extra-curriculars. This quality differential leads to cumulative disadvantage, whereby children from poor households receive lower quality education that restricts their capacities to compete for higher education and labour market opportunities.

Private schooling has added to the educational divides along class lines. From elite schools demanding lakhs of rupees a year of fees to low-fee private schools in urban slums and rural areas, private schools in India have burgeoned in the past 30 years. This privatization mirrors middle-class disenchantment with government schools and establishes a two-tiered system wherein educational quality is ever more dependent on the ability to pay fees. The Right to Education Act requires private schools to allocate twenty-five per cent of seats to children from economically disadvantaged backgrounds with government reimbursement, but this has not always been successfully implemented, and has often met with resistance from private schools. And even when poor children are admitted to such private schools using this clause, they are seldom treated well once they are there schooled poorly and ostracized by better-off peers so

their education may also be qualitatively different, even if they are in the same place. Even when poor children are admitted to such private schools using this clause, they are seldom treated well once they are there schooled poorly and ostracized by better-off peers so their education may also be qualitatively different, even if they are in the same place.



Figure 3.2: Educate & Empower the Marginalized

Disparities in education that are class-oriented are also mediated by language. There is a perception that English-medium education is synonymous with a good quality school, one that is integrated into the system that can provide access to higher education and directed professional career. Children from middle and upper classes now go to English-medium schools right from the start. But poor children learn in vernacular-medium government schools in their early years and find studying English challenging. Such linguistic deficiency translates into serious disadvantages in higher education, where a large part of the teaching and reading is in English, and similarly in the labor market, where

proficiency in English becomes a form of educational capital and employability passport. Thus the class-differentiated access to English-medium education carries the particular quality of being one of the means by which economic inequality turns into and reproduces educational inequality.

Another important component of class-based inequality is access to post-secondary education. Gross Enrollment Ratio (GER) moved from around seven percent in the early 1990s to over twenty-five percent today, but enrollment in higher education is still highly stratified by economic status. Students from low income backgrounds will have to cross several hurdles to obtain a higher education: Firstly, the cost of a college education, even in case of enrolment in a government institution, is largely unaffordable; Secondly, the necessity of beginning to earn limits the ability to pursue a prolonged process of education; Thirdly, weak schooling preparation makes it challenging to apply for a competitive place in a good institution; Finally, a lack of information and guidance about education opportunities and career options restricts ambitions and choices. As a result, students from wealthy families are overrepresented in top colleges and professional programs and low-income students (when they can enroll in higher education) are segregated in low-quality colleges and unproductive programs of study.

Coaching classes for competitive examinations have become a new form of class-based educational inequality. For professional courses (such as engineering or medicine) and civil services, admission to elite institutions (see box) is so competitive that joining expensive coaching classes an industry worth several thousand crores has become a prerequisite. These coaching centers which are based in major cities are expensive and only the middle and upper-class families would be able to pay for these. Not only do these services impart knowledge on a specific subject, they instil various test-taking strategies, prepare students psychologically, and create peer learning environments that work to their students' viably aided advantage. Though they may be equally intelligent, gifted students from poor families, especially those in remote areas, find it hard to get coaching and so lose out on opportunities; competitive exams

are increasingly being fashioned to favour coaching-based preparation over school learning.

Clearly, class differences in access to higher and professional education have not been adequately addressed even with the promise of educational loans that hold the potential of democratizing access to this education. Banks are hesitant to grant students from lower-income families loans without collateral, and when loans are available, debt can be a heavy burden for families with low income. The fear of starting adult life in a huge amount of debt is unnerving, and for many less fortunate students it discourages to apply for these kinds of expensive professional courses, even if they have passed the entrance exams. In contrast, students from affluent families can outright finance their education (i.e. without debt), or can more easily make loan payments based upon family resources and social networks to facilitate employment. Scholarship schemes by Government for poor and meritorious students are in existence, but again they cover only a small percentage of students who deserve those scheme, the amount is insignificant compared to the overall educational expenses.

Educational inequalities related to class were laid bare and magnified by the COVID-19 pandemic. When schools moved online, students from poorer households faced several challenges related to devices (no smartphones, laptops or tablets available), poor or absent internet connections, the lack of a proper study space at home, and parents who could not help the child learn, either because of their own lack of education or because they too were out working. The extended school identification also led to learning defeat, for a tremendous number of children from low-income families never completely returned to normal after, and may have lost an entire school year of learning, the repercussions of which may take years to fix. Conversely, kids from wealthier households stayed educated with a little disruption often with multiple gadgets, high-speed internet access and parental support. This new technological breach has emerged as a frontier of a very class-oriented educational inequity so systemic that its ripple effects will likely outlast the pandemic.

Education as a means for the empowerment of socially-blind economically marginalized groups needs thorough interventions to cater to multiple aspects

of their disadvantage. This is not limited to ensuring nominal access to schools, but includes making Government schools of high quality so that they present real alternatives to private education; providing financial support covering all direct and indirect education costs; facilitating enabling educational environments addressing the unique complex challenges of first generation learners; ensuring access to information, career guidance and mentorship; bridging the digital divide; linking education with livelihood opportunities and artistry to eliminate inter-generational cycles of poverty. Apart from this, initiating schemes such as scholarships for poorer students, developing residential schools for under-privileged communities, providing remedial coaching programs, and opening career counseling centers are steps taken in this direction, but their scale and quality need to be significantly improvised in order to make a significant impact on class-based educational equality.

3.1.3 Caste and Education

One of the oldest and most nuanced aspect of educational inequality in India is the relationship between caste and access to formal education, as caste-based social hierarchies formally barred large segments of the population from learning for millennia. According to religious texts that justified and codified the caste system, some communities, such as Shudras, and those outside the varna system who were classified as »untouchables«, were denied access to education, while Brahmins were allowed to pursue the highest forms of learning. Those disparities, though unconstitutional for almost a century now and mitigated if hardly eradicated by decades of affirmative action, were built on the immovable foundation of that historical exclusion. Assessing caste-based educational inequality means grappling with this legacy from the past, contemporary cycles of discrimination and disadvantage, and whether education can still be a means of caste, dignity and social change. Hierarchical and caste-based in nature Indian pre-colonial education system Vedic education was monopolized by the higher castes, especially Brahmins, and this ban was not confined to the inheritance of their ashes only; other castes could only learn skills related to their hereditary professions. Even in worse case scenarios, the untouchable communities were not only refused formal education in India, but

were also subjected to severe punishment for trying to gain knowledge that was reserved for the caste system of higher order. Through this systematic exclusion, when independence came, Scheduled Castes and Scheduled Tribes, who made up around twenty-five percent of the population, had literacy rates that were some distance below the national average and next to nothing, either in terms of higher education or professional representation. Although modern education in its elements was regarded as a part of the colonial experience, education was from the beginning only introduced at the surface level of perpetuating the existing hierarchy, as missionary as well as government education remained unreachable for the lower castes, because of social insult, economic deprivation, and also lack of extensive elaboration on either side.

Scheduled Caste and Scheduled Tribe were identified as disadvantaged groups in post-independence Constitution and specific provisions were included to ensure needs fulfilment and affirmative action stability to convert qualitative equality of opportunity into quantitative through the guarantee of a share to ensure their functional equality in society. Such provisions included reservation in educational institutions, scholarships and fee concessions, special schools like Kasturba Gandhi Balika Vidyalayas and Navodaya Vidyalayas with specific quotas for SC/ST students, residential schools and hostels, pre-examination coaching schemes and book grants. They are the National Commission for Scheduled Castes and National Commission for Scheduled Tribes, which were created in April 2000 to protect constitutional provisions and oversee welfare schemes. Even after these elaborate measures, the educational gaps between Scheduled Castes (SCs) and Scheduled Tribes (STs) and the rest of the population has narrowed but continue to be critical, both in terms of enrollment and retention, and in terms of learning levels across all levels of education.

Caste-based educational inequality today has multiple expressions. There is still a lack of enrolment of Scheduled Caste and Scheduled Tribe students, especially at higher levels of education and in prestigious institutions and courses. There are much higher levels of dropout from school in these communities, with many children not completing even elementary school and

even more who do not complete secondary school. SC/ST students continue to score lower than general category peers, on average, as measured by standardized tests of learning outcomes. And when caste intersects with other forms of disadvantage such as rural, poverty and gender, the educational deprivation is terribly higher for SC/ST girls in rural areas.

Intra-institutional discrimination continues to great a hurdle in educational attainment for SC and ST students. Though illegal, caste-based discrimination continues – in the form of name-calling, social exclusion and harassment of students from upper castes; in form of teachers ensuring low expectations and less attention and encouragement; caste arrangements of seats; and form of SC/ST students being assigned menial tasks or cleaning duties that avoid the other students. This type of discrimination results in hostile learning environments that compromises academic integrity, self-esteem where dropouts are likely to result. Even in schools claiming commitment towards equality, the hidden exclusion operates, where subtle forms of caste-based differential treatment continue to characterize educational experiences.

Although residential educational institutions offer opportunities for young people to study in an environment unconstrained by home, they have also been sites of some of the most grotesque expressions of caste discrimination. The death by suicide of Rohith Vemula at Hyderabad University in 2016 highlighted the kind of discrimination and social ostracisation Dalit students have to face in higher education institutions. Following his passing, there was a nationwide outcry and criticism of the persistence of caste-based discrimination and the ineffectiveness of institutional measures in curbing such bias on campuses. Other such cases at many institutions also vocalised similar hostels discrimination, laboratory and library access, guidance and mentorship by faculty members, interaction with fellow students, and many such actions. The layer of psychological burden imposed on SC/ST students by experiences of discrimination has to be borne by first-generation learners and those from economically weaker sections and even before they start learning in a new atmosphere. Reservation in higher education has played an important role in increasing SC/ST representation and is a politically contentious issue.

Critics, mostly upper-castes, dismiss it as anti-merit and contend that the under-privileged students both drop out or fail to perform well while studying in their host institutions leading to loss of academic rigour. These critiques frequently overlook the extent to which privilege, organized along caste lines, has controlled education, and they overlook the fact that the current (and historical) gaps in educational achievement reflect gaps in opportunities and not in capabilities. Studies indicate that SC/ST students who are admitted through reservations perform reasonably well on subsequent, if provided adequate support and that reservations have not resulted in a loss of quality amongst higher educational institutions. However, the very stigma associated with reservation carries forward to SC/ST students who are perceived with such deliberation that they incapable of performing efficiently, irrespective whether they actually perform or compromise to prove them right.

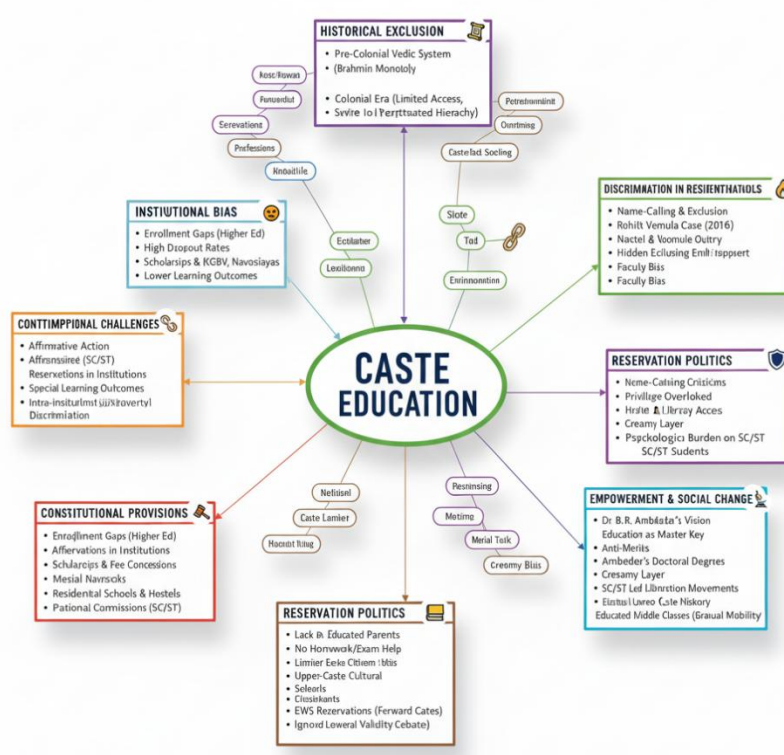


Figure 3.3: Caste Education

There was another complexity in caste-based affirmative action in education with the extension of reservations to Other Backward Classes in the 1990s, following these recommendations of the Mandal Commission.

About forty percent of the population belong to OBCs, which were classified on educationally and socially backward classes of the society and provision of reservations in the government services and educational institutions were given to them. This, however, further widened the coalitions demanding affirmative action and triggered a controversy on whether all castes within OBCs should be given reservations, which eventually resulted in formulation of "creamy layer" criteria to keep the relatively well-off out of the ambit of reservations. Reservation politics have gotten a little complicated on the part of demand by the community of reservation to take advantage and the episodic spatial conflict of reservation. The recent provision of reservations for forward castes by the Union Government to economically weaker sections has positioned another layer of complexity within the canvas of affirmative action, and will no doubt continue to tease apart the constitutional validity of caste-based reservations.

Language and cultural capital embody the most covert, yet potent means through which caste disadvantage is perpetuated and reproduced in education. Most students from Scheduled Castes and Scheduled Tribes, especially in rural areas, do not have educated parents who can help them with homework, prepare them for exams or aid them with choices related to education. Without the cultural knowledge and social networks upper-caste middle-class families leverage to traverse educational systems and opportunities. Many schools have hidden cultural practices and assumptions based on upper-caste middle-class values and practices making SC/ST students feel alienated and marginal. Even after reforms, history textbooks still ignore, erase, or mischaracterise the past of lower castes and tribal students, consolidating the invisibility of their identity.

The emancipation of Scheduled Castes and Scheduled Tribes through education has been one of the foremost objectives of post-independence policy and planning, inspired by Dr. B.R. Ambedkar who saw education as the master key for social transformation. As an example to demonstrate what this belief instills in a person, Ambedkar, himself, in the face of grievous caste discrimination, endowed himself with a number of doctoral degrees so many that he earned the title of 'the learned man' and used education as a potent weapon and his voice

as one against caste oppression, and eventually became the chief architect of the Indian Constitution. These moves with his stress on education, into exchange with association, sometimes regulate, sometimes command, for Dalit liberation, has paved the machine for attempts at educational access and assimilation. Several Dalit leaders and movements have set up schools, colleges and coaching centres, dedicated to quality education, especially for SC/ST students, and fostering non-discriminatory spaces.

A notable result of affirmative action and the widening of educational opportunity is the presence of educated middle classes among Scheduled Castes and Scheduled Tribes. Social mobility for many who belong to these communities has been possible, thanks to access to education and role models have emerged to change social perceptions. But this has been gradual, with the gains to date skewed toward certain castes in the SC category and certain Tribes in the ST category, the others being left far behind. The argument and counter-argument on creation of sub-categories in SC and ST kirats is an evidence of this internal differentiation and at the same time, the doubts on whether a group with relative backwardness may have monopolized reservation benefits to the exclusion of poor sections.

3.1.4 Gender and Education

This very fact that nearly half the population is deprived of their right to learning poses a universal challenge to social justice and development itself and leaves an indelible mark on the potential to contribute to society and the economy. Girls and women around the world have long struggled against systematic impediments to education, rooted in patriarchal ideologies which consider learning for females inferior to that of males, confining women to the boundaries of the home, and resulting in educational inequity, a concept highly manifested in Indian provisions, among others. Decades of research and advocacy have yielded improvements in education, and gender gaps in enrollment among the primary and secondary levels have narrowed yet differences remain in access, completion, quality, field of study, and conversion to economic and social empowerment. The struggle over gender and education means more than what simple access to schools allows (and is no longer a fair

account of political representation) and requires examination of the entire ecosystem of beliefs, practices, and structures that bear on the nature of girls and women's education.

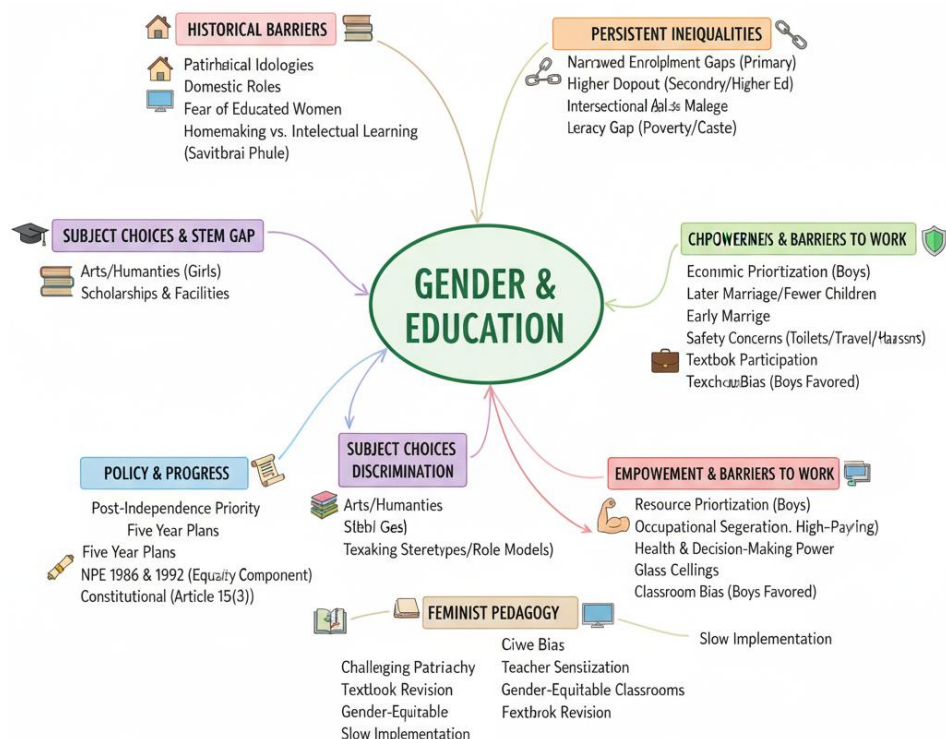


Figure 3.4: Gender & Education

The very putative Indian patriarchal system did a great deal towards the end of restricting female literacy from soaring above "parachute classes". Women were often relegated to domestic roles, defined primarily as daughters, wives, and mothers. Young women were not seen as needing education; indeed, it was believed that if educated their potential would be so threatening to men that they would become uncontrollable. Where information did differentiate when girls have been educated at all, it was between coaching to do home-making tasks rather than intellectual improvement or economic self-sufficiency. In the nineteenth and early twentieth century religious and social reform movements questioned these restrictions and campaigned for women's education so that pioneers such as Savitribai Phule, Pandita Ramabai and others had to set up girls' schools only after fierce opposition to female education. By independence, female literacy stood at only 8 percent, compared to 27 percent for males,

an indicator of the extent of gender inequality in access to education (Pakistan 2006). After independence policy acknowledged women's education as vital for national development and gender equality. In 1958, the National Committee on Women's Education reaffirmed that high priority should be given to the education of women and girls, and subsequent Five Year Plans have continued to illuminate the need for expanding the educational opportunities for girls. There were schemes to promote education among girls through scholarships, establishment of girls' schools, appointment of female teachers, construction of separate toilets for girls and campaigns to change social attitudes. The National Policy on Education, 1986 and its revised version in 1992 encloses education for women's equality as a separate component, while admitting that unless educational discrepancies between males and females are tackled, universal education cannot be achieved. The legal basis for gender specific interventions in education: Constitutional provisions: Article 15(3) has made special provisions for women and children.

For the past few decades, girls' education has made incredible strides. As seen through the Gender Parity Index (ratio of female to male enrollment) at the elementary level, gender parity in enrollment is now close to parity (index close to 1) in most states. Over time girl's dropout rates have decrease but remain higher than that for boys especially at the secondary and higher secondary levels. While female literacy of roughly eight per cent at independence has soared to over seventy per cent, it is still behind the eighty-four per cent male literacy. This has been aided by the expansion of the schooling infrastructure to underserved rural areas and targeted interventions such as mid-day meals, free textbooks and uniforms and bicycle schemes to facilitate better access to schools and retention of girls in schools. Khadeje and Mukhtar said that through their work, campaigns promoting the importance of girls' schools and laws against child marriage had also helped change social attitudes.

While there has been progress, very large gender gaps remain, especially when these gaps are disaggregated by socioeconomically disadvantaged groups based on rural captivity, poverty, low caste status and minority religious status. Girls belonging to Scheduled Caste and Scheduled Tribe communities, Muslim girls,

and rural girls continue to stay out of school even today as inequality in terms of enrolment and dropout prevails. It is in secondary and higher secondary education levels that the gender gaps worsen, as families start to pull out girls from schools after elementary schooling, because of worries over adolescence, distance to schools, safety, and opportunity costs. Secondary school is the trap-door where the majority of girls drop out: secondary schools (if they exist in a federation of villages) are often a long way from the village, and families will not allow adolescent girls to go to school out of range of parental gaze, lest they endanger family honour and take risks that the family cannot monitor in terms of sexual and social propriety by being a spatial boundary breaching female.

There are many reasons why gender inequalities in education persist. Poor families often see their limited resources gobbled up by boys, and even when they can afford to send their kids to school, pressured by ever-dwindling income streams, they will likely send the boys, because boys are seen as an investment boys will help their parents when they get older, girls will marry out into other families. Girls are also more likely to be pulled out of school to do household work or to take care of their siblings when the mothers have to work outside of the home. Outdated customs like early marriage are still an issue behind girls dropping out of education many girls from rural areas and the socioeconomically disadvantaged are married before eighteen, often well before secondary education is finished. While child marriage is prohibited by law there are still many instances of child marriage related to poverty, local traditions, family honour issues, family honour and unavailability of anyone to enforce the laws.

Safety issues play an important and direct role in girls' education, especially during teenage years of schooling. Dropout before recent policy initiatives made provision of toilets essential was majorly due to lack of separate toilets for girls. Concerns about violence when travelling to school, especially at secondary and higher levels, restricts girls' mobility (Blum& et al., 2007). Sexual harassment and violence in schools and on the way to school instills fear in girls and constrains their access to education. These however make up only a small fraction of the concern aspect because in rural areas even if a school

does exist, many parents will not send their daughters until they are assured of the fact that there are female teachers, where the absence of female teachers further adds to the dilemma. Community safety is not only about infrastructure it also has to do with addressing cultural attitudes regarding female mobility and autonomy.

Gender discrimination and bias work in subtle but significant ways within schools. Stereotypical beliefs that girls cannot perform as well as boys in areas such as mathematics and science can result in teachers having lower expectations of girls and discouraging them from taking such classes. Gender stereotypes are often embedded in textbooks and other learning materials, where women are depicted in domestic roles, while men hold leadership positions in professional roles, thereby reinforcing traditional gender norms rather than challenging them. Evidence shows that interactions in classrooms can be biased towards boys; instructors calling on boys more often, giving boys more detailed feedback, and accepting disruptive behavior from boys while expecting girls to be quiet and compliant. These experiences mold how children feel about themselves and what they aspire to do, with many girls being taught to second-guess their skills in specific domains and glory only in gender-stereotyped professions.

The subject choice- and field of study pattern is still high gender-segregated and reflects and reproduce occupational segregation. There are much higher number of girls in arts and humanities stream whereas boys are more in science, technology, engineering and mathematics (STEM) fields. This segregation starts at secondary level in the form of subject choices, and increases at the level of higher education, and also in professional courses. While engineering and technology remain male fields of study, education and nursing have been female domains. This separation into male and female disciplines is significant since the former leads to better paying and better regarded positions, while the latter leads away from high paying and high status courses and careers. Addressing stereotypes around what fields are appropriate for women, offering role models, creating inclusive environments in male-dominated fields, and

Sociological Foundations of Education addressing structural forces that steer women toward certain fields and away from others are necessary steps to break down this segregation.

Schools, colleges and universities are facing increased scrutiny over sexual harassment and gender-based violence, catalyzed in part by media attention to high-profile cases and international student activism. Sexual harassment by teachers and peers; voyeurism, stalking, and assault in schools, colleges, and universities all expose girls and women to different forms of gender-based violence that lead to hostile learning environments and limit their equal participation. Between 2015 and 2017, the University Grants Commission issued several guidelines for all higher education institutions to set up the Internal Complaints Committees (ICCs) to redress complaints of sexual harassment, as laid out in the Vishakha guidelines, however, and the implementation has been weak while many institutions are still unable to build an efficient mechanism for dealing with gender-based violence. To create the safe educational environments we call for, it is not just complaint mechanisms we need; we need to change institutional cultures that have too often both tolerated or downplayed gender-based harassment and violence.

There is a vast documentation of the empowerment potential of women's education. An empowered woman is a lot of potential education empowers her to engage in paid work and economic activities beyond subsistence and informal work thereby enhancing her economic independence and intra-household bargaining power! Women tend to marry later, have fewer children, spend more on children health & education, and participate more in household decision making. Education also helps women to negotiate with public institutions, secure entitlements and engage in political processes. Women tend to use healthcare services more effectively and practice healthier behaviors due to their education, and educated women secure better nutrition for children, leading to better health outcomes overall. As such, the impact of educating women goes far beyond the educated woman herself but extends to her family and community as well.

But translating educational credentials into economic opportunity is still limited by labor market discrimination and structural barriers.

However, in India, while the educational attainment of women has gone up, their labour force participation has fallen in recent decades and is currently just twenty-five per cent one of the lowest in the world. Highly skilled women are subjected to barriers in the hiring process and receive lower wages compared to men with similar qualifications, but are also forced into lower-paying sectors due to occupational segregation, meet glass ceilings that restrict their promotion into leadership roles, and, are perceived to interrupt their careers to care for families. Limited access to affordable childcare and controls on women's free movement restrict employment avenues for educated women. The education of the young women fails to empower them because majority are not working outside of the home or are doing work in family enterprises with no separate income capability.

Feminist pedagogy and gender-sensitive education have appeared as frameworks for critical transformation of education towards a gender-just world. Feminist approaches to education challenge the idea of women, girls and gender being included in existing education systems that manifest patriarchal interests and present these systems as the only game in town. That transformative vision encompasses gender sensitization of teachers, the revision of school textbooks to eliminate stereotypical representation, infusion of gender issues across subject and grade levels, and establishing gender equitable classrooms. These ideas are slowly being incorporated into policy documents, but in practice, especially in most of our institutions they are a long way from the ideal, and require persistent engagement for gender equality in education to become a reality.

3.1.5 Religion and Education

The questions of access to education for religious minorities, the transmission of religious and cultural identity through education, voices of minority religious institutions, and the interplay between universal access to education and the right and freedom of minorities to establish and administer educational institutions are complex and intertwined with the socio-religious dynamics of India. India has a Hindu majority but significant Muslim, Christian, Sikh, Buddhist, Jain and other populations, which gives the cultural dynamics in

education a slightly different tone than in France. The importance of addressing issues of educational disadvantages faced by religious minorities, especially the largest minority of all, the Muslims (nearly fifteen per cent of the population), arises also from the fact that while different minority rights are protected in the constitution, the right to establish educational institutions on minorities is basically considered as a major way for preserving cultural identity. The paper make sense of these dynamics by looking at three issues: patterns of educational access and achievement among religious communities, drivers of disparities, and policy responsiveness, covering issues such as universal education and minority rights.

According to the census 2001, Muslims are the most educationally backward community in India. Various surveys and studies have shown Muslims lagging behind other religious communities in terms of literacy, school enrollment, dropouts and higher education. Muslim educational backwardness had already been meticulously documented by the Sachar Committee Report of 2006, which reported that Muslim literacy rates were lower than the national average, and the gap was much larger when it came to female literacy. School enrolment of Muslim children was lower than that of other communities and dropout rates higher at all levels. Muslims remained grossly underrepresented in higher education, especially in elite institutions and professional courses such as engineering and medicine, even as their numbers began to rise nationally. They face fewer job opportunities and economic will, continuing the spiral of marginalization and when their children go through the same cycle, the country ends up in a cycle of laxity.

This is one of several causes of Muslim underachievement in education. The economic privation is important in that the Muslims are over represented target of below the poverty line population and among informal, unskilled, low-wage works. Even in government schools, the expenses related to education are beyond the capacity of many Muslim families. Because Muslims are heavily concentrated in particular occupations (most notably artisanal trades and small businesses), occupational patterns mean education may be viewed as less directly relevant in some places and that the traditional skills learnt may be more

practical instead. The ghettoisation of Muslims leads to poor educational infrastructure and limited access to universities of good quality owing to spatial segregation. There are documented cases of discrimination in the admission process, especially in admission to private schools, where Muslim children are not allowed in on the grounds of their religious identity in flagrant violation of laws prohibiting such discrimination. Another aspect impacting education are cultural and religious backgrounds. Some Muslims, especially in conservative communities, like to send kids to madrasas or religious schools which focus on Islamic education as the main education, and modern and secular education as either secondary or alternative. Although madrasas have important roles for imparting religious knowledge and values, many traditional madrasas do not teach in subjects such as mathematics, science, and others which are needed for modern occupations, and their certificates are seldom accepted for admissions in mainstream educational institutions besides liberal employment. Education levels among Muslim women are particularly low, partly because many Muslim families are hesitant to send their daughters to schools where boys are present, especially in higher levels of education than elementary school. But cultural factors should not be overemphasized or the Muslim community treated as a monolith the differences in attitudes toward education range considerably depending on the region, sect or socioeconomic status.

The structures of discrimination and communalism in the education system pose an obstacle to the educational success of Muslims. Given the communal tensions that have arisen over recent decades, Muslim students may be subject to bias and prejudice from teachers, negative stereotyping, and hostile environments. In some states, critics have said that this has resulted in a curriculum based on majoritarian religious nationalism with perverse presentations of Muslim history and contributions. Textbooks and teaching materials that exclude or even marginalize Muslim perspectives are more likely to alienate Muslim students. Discrimination be it in admissions, hostel allotments or in other forms dissuades Muslims from partaking in education. Muslim students negotiate the educational system in an atmosphere of communal bias and growing majoritarianism, where their experiences and

outcomes of education are influenced by the stigmatization of Muslims in wider society. The Sachar Committee recommended many measures to address Muslim educational disadvantage, including basic educational infrastructure in Muslim concentrated areas, Muslim student scholarships, Muslim girls hostels, secularisation of madrasas, Muslim teacher recruitment policy and multi-sectoral development program for Muslim concentrated districts. These include schemes and initiatives like the Multi-Sectoral Development Programme for Minority Concentrated Districts, pre-matric and post-matric scholarships for minority students, and the scheme for providing quality education in madrasas which implements some of these recommendations. Yet the rollout has lacked consistency and the size of actions is insufficient compared both to the extent of the long-term educational disadvantage. Slow rates of policymaking have also been due to political debates over whether Muslims should be granted group-specific benefits or whether benefits should be based solely on economic criteria.

Relatively high levels of education among Indian Christians: in many parts of India, they exceeded national averages on literacy and school enrollment, and had a small but significant number of postsecondary graduates. Christian missionary schools, often recognized for their quality, that started during the colonial period and are not closed even after the independence, have educated Christians and other communities also. Yet, this overarching trend conceals large internal variance among the Christian community. Tribal Christians, especially in the northeastern states, have the same educational disadvantages as the tribal population as a whole. Educational attainment is lower among rural Christians in central and southern India than their urban counterparts. The relatively favorable educational status of Christians can be traced to their monopoly in Kerala and in other relatively more educationally advanced south Indian states, the history of missionary education, and the stress laid on education by the community. Yet, in some contexts, discrimination persists against Christians, particularly in regions where an identity of Christianity is seen as a social stigma or where evangelical efforts to convert Hindus to Christianity create social tensions. Overall, Sikhs tend to have a higher level of education than the national average, as well as notably high levels of literacy

and enrollment in school. Education has been highly eulogized by Sikhism and, therefore, many Sikh families have been in the position to give their children education. But Sikh educational performance is regional, with the general finding that while Sikhs educated in Punjab do better than Sikhs elsewhere and elsewhere in India. Sikh institutions have been prominent in the field of education, with many Sikh-managed schools and colleges providing high-quality education. The prosperity of Punjab in the face of the Green Revolution also made it possible for many Sikh families to educate their children there, resulting in high rates of educational attainment. However, the issue of some Sikh students for whom wearing a turban or maintaining long hair is a religious duty, being discriminated against in institutions that promote the wearing of uniforms and do not exempt those who centre their religion around maintaining their 'tasked beard and long hair' raises the question of how an educational institution can be secular or uniform when there exist groups that define their identity in a manner contrary to the secular or uniform ethos.

The historical Buddhist communities in India, particularly in the Himalayan region, as well as, neo-Buddhists (mostly Dalits) who adopted Buddhism after Dr. Ambedkar's call for religious conversion in lieu of caste oppression. While other Scheduled Caste groups are educationally disadvantaged, neo-Buddhists (found mainly in Maharashtra and parts of Uttar Pradesh and Madhya Pradesh) are disadvantaged due to their particular identity as Buddhists; a lack of caste background leaves many disadvantages upstream. The traditional Buddhist communities in the northeast are also often marginalized and isolated with little education infrastructure in mountainous areas. Some Buddhist institutions have created schools that emphasize traditional Buddhist philosophy alongside the modern curriculum, and cater only to Buddhists, while some serve non-Buddhists as well. Despite being a relatively small religious minority, Jains achieve exceptionally high levels of educational attainment, outperforming all other religious communities in literacy, school enrollment, and higher education participation. The historical business-and-trade-nature of Jain community ensured a set of resources for education while the pressure to seek education kept the level of education investment high, Page 29 of 241 The socio-economic structure of the Jain community with very few constraints on

the positive aspects of the caste system has created both capabilities and pressure to get a good education. Jains are significantly overrepresented in institutes of higher learning and professional courses compared to their population share. These two patterns demonstrate that minority status, in and of itself, does not translate to educational disadvantage; but that the combination of minority status with other factors, namely the resources, social status, and value placed on the community towards education largely explains educational outcomes.

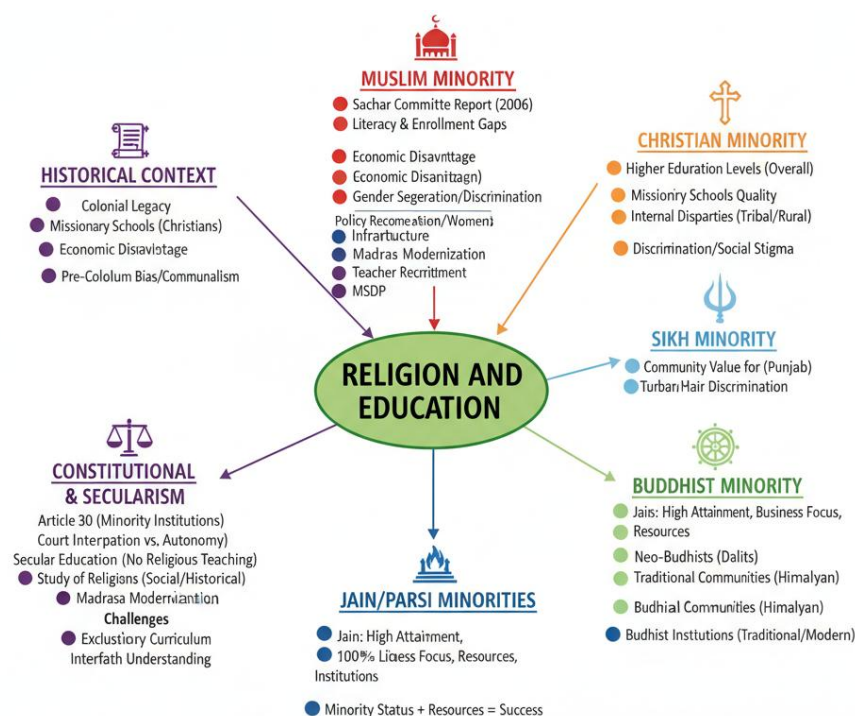


Figure 3.5: Religion and Education

Some other notable minorities are Parsis (Zoroastrians), a small group that had a high literacy rate of almost one hundred percent and higher education and professions as far into Indian history as the twentieth century. Parsis are also among the most educated Indians, and the community has been economically quite successful since colonial times, with a range of prosperous enterprises, so its members have been able to establish and maintain high quality schools and colleges not just for Parsis but for other communities too. Nevertheless, the new educational makes sense, however high, associated with a small and

diminishing population throw some doubt on the longer-term future of the community. Minority rights in education in the constitutional domain embody the desire of the framers to provide a balance where national integration was equally matched with respect for diversity. The right of minorities to establish and administer educational institutions is protected through Article 30 which of the Constitution involves several court decisions that attempt to harmonize minority rights with regulatory obligations to ensure that education is not only of a high quality but also not subjected to commercialization and commodification. It has led to controversies, for instance, about whether a religious or linguistic minority institution is bound to adhere to a reservation policy for Scheduled Castes and Scheduled Tribes, whether the institution can grant preference to its own community in employment and admissions, and whether government regulations governing educational institutions are equally applicable to a minority and a non-minority institution. Supreme Court decisions are also elaborate on the ambit of the right of the minorities to establish institutions so as to ensure that right is not an absolute right and State may prescribe regulations in the interest of common good, however, at the same time these regulations cannot be in the form of strangle hold so as to make the minority right illusory.

Questions on secularism and the role of religion in public education come into play with religious education in schools. India's secularism fosters non-discriminatory principles, including that government schools must not teach religion. On the other hand, students will learn about other religions through social studies and history classes. The wrangling over religious education raises questions over the possibility of moral education without content, and how the teaching of religions as cultural and historical phenomena might fit within the secular education system; the need for curriculum respect for the religious diversity of your citizens has to balance against the need for a common national identity. Proponents argue that ignorance about religions feeds bigotry and that objective study of different religious traditions can lead to appreciation and tolerance. Other people are concerned that even a tiny bit of religion gives precedence to majoritarianism, and advantages any specific religion perspective over other religions.

The ultimate focal point in debate has been madrasas or Islamic religious schools. At the other end of that spectrum, traditional madrasas teach primarily Islamic theology, Arabic, and religious texts, with only cursory instruction in mathematics, science, or any other contemporary discipline. Many madrasas are still traditional but the curriculum taught in some madrasas has become modern which contains large portions of secular education along with religious education. There are proactive schemes for aiding madrasa modernization with grant-in-aid for infrastructural development and entry of modern subjects of learning in these institutions, as well as bridging courses to lead madrasa students to mainstream of schooling, with the same for madrasa qualifications. While aiming to address the fact that Muslim children who study at madrasas should not be at a disadvantage academically, they also shape pedagogy around respecting what parents want regarding religious teachings. Sporadic debate continues on whether resources ought to be used for madrasas, or if all children ought to attend regular schools with a uniform curriculum, indicating a friction between the right to operate a madrasa and a notion of a universal standard for education.

The relationship between caste, class, gender, and region works with religious identity to produce these multifaceted patterns of educational advantage and disadvantage. Muslim women are particularly disadvantaged, suffering both from gender disadvantage and from belonging to a religious minority, resulting in high levels of illiteracy and low attainment in formal education. Even those from Scheduled Castes and Scheduled Tribes have faced caste and religious discrimination when they are converted to Christianity, Islam, Buddhism, or Sikhism. This acknowledgement that religious minorities are not a homogenous group, and indeed show remarkable internal segmentation by social standing and educational requirement is essential for effective policy making. We need disaggregated data to highlight levels of disadvantage followed by targeted interventions addressing specific subgroups (for instance, Muslim women or Scheduled Caste Christians) to move beyond the very basic levels of educational inequalities. For religious minorities, both the lack of access to, and the lack of quality education is under a micro and a macro threat by Communalism and the broadened spectra of religious polarization.

During times of communal strife, minority students are also vulnerable to hostility, violence or becoming displaced, which disrupt their education. The representation of majoritarian religious nationalism in curricula, school textbooks, and educational practices in certain states create exclusive spaces for religious minorities. Equal educational opportunity, irrespective of religious identity, should be supported by deliberate efforts aimed at creating educational environments that are inclusive, sensitive to religious differences, do not promote stereotypes and prejudices, and contribute to more interreligious understanding. While education has a vital role to play in cultivating the values of tolerance, respect for diversity, and peaceful co-existence in a multi-religious society, the critical challenge is that this role can only be fulfilled if the ethos of educational institutions mirrors, rather than reproduces or aggravates, religious divisions.

Analysis of educational equity along the lines of class, caste, gender, and religion indicates that in spite of constitutional assurances and years of policies, there are still considerable gaps in education attainment, quality and achievement. These disparities are not just numbers they reflect structural oppression based on history, economy, patriarchy, and religion. While education is perhaps the most powerful tool we have for emancipation and social change, it is also embedded in and influenced by prevailing structures of power and privilege. Real equity in learning does not only involve increasing enrollment or growth in physical infrastructure but, much importantly, changing the quality, content of education and education culture from one that reproduces the social inequalities to one that has the potential to challenge such inequality. Sustained political will, including sufficient resource allocation, proper implementation of policies, accountability mechanisms that prohibit discrimination, and changes in the sociocultural valuation and treatment of groups are needed. The aspiration should be not merely equal opportunity to education but education that provides everyone with true liberation, and that plays a part in constructing an equitable and just society.

Unit 3.2: Major Social Problems

3.2.1 Poverty

Concept of Poverty

Poverty is a multi-faceted deprivation of basic human capabilities, rights and opportunities, rather than one-dimensional lack of monetary income. It is understood and articulated in two main ways for researchers. Absolute Poverty (or extreme poverty) is a condition where the most basic human needs are lacking or strongly deprived, such as food, safe drinking water, sanitation facilities, health, shelter, education, and information.

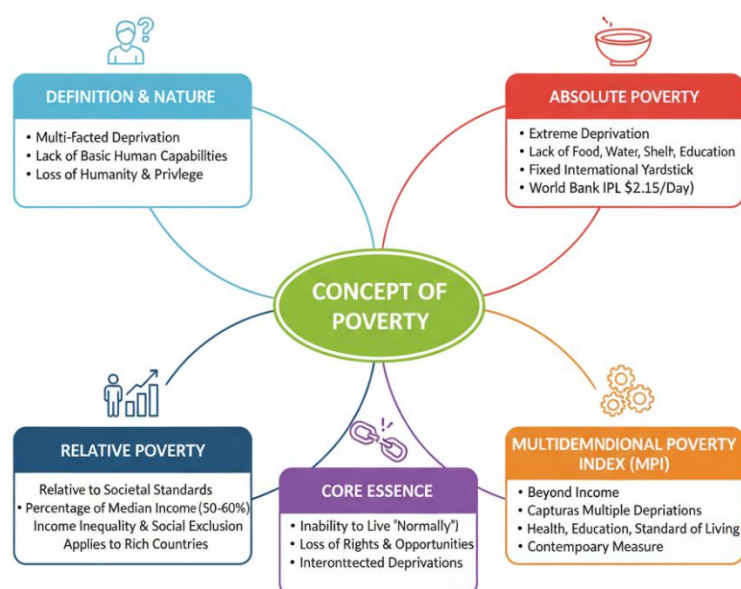


Figure 3.6: Concept of Poverty

This measure is referred to as absolute if it applies a fixed international comparable yardstick e.g., World Bank's International Poverty Line (e.g., \$2.15 per person per day, 2022 PPP terms). Relative Poverty, on the other hand, defines poverty relative to the average standard of living in a particular society, usually as a percentage of the median household income of that country (50% or 60%, for example). The plight in poverty at home reveals disparities of income inequality and social exclusion within rich countries. The Multidimensional Poverty Index (MPI) which captures the multiple

deprivations a person experiences at a single point in time in the health, education and standard of living dimensions, moving beyond income-only measures, has become a more widely used measure of poverty more recently. The essence of the poverty is an inability to live your life in a normal way and the loss of humanity and privilege that comes with that.

Causes of Poverty

Poverty is structural, systemic and co-morbid in nature, ensuring the creation of an inescapable poverty net. Layer 1: Structural and Systemic Causes unequal land, wealth, and productive asset distribution; colonial and conflict legacies; and chronic governance and corruption. Secondly at the Macro-Economic Level, the drivers of poor/non-inclusive economic growth, higher inflation and failure to create enough number and quality of jobs. Neoliberal structural adjustment policies inflicting austerity measures, for example, usually reduce public spending in health and education with the poorest being the greatest sufferers. Demographic and Environmental Factors rapid population growth, climate change and environmental degradation (e.g. drought that leads to poor crop yield) have an immediate detrimental impact on livelihood, particularly in agrarian economies. The primary drivers at the individual and household level include lack of education and occupational skills, ill health and disability (which lower effective work ability), and high household size (which increase the number of dependents). Moreover, Social and Institutional Barriers such as systemic discrimination, castes, gender inequality (e.g. discriminating women earning lower than men for the same work), and lack of affordable credit (financial exclusion), locks certain sections of the community into an envelope of opportunity denial buttressing inter-generational poverty.

Remedies for Poverty

Conventional solutions demand a sustained, multi-level and multi-sectoral response at the local, national and global levels: from quick-fix relief, to structural empowerment. Economic Interventions focused on promoting inclusive and collective high-quality job creation through investment in infrastructure and small and medium enterprises (SMEs).

This is reinforced by strong Social Safety Nets, for instance conditional cash transfers (CCTs), such as Brazil's Bolsa Família program, which pays a monthly rent to families if their children attend school and pass health checks, thereby tackling the common problems of poverty – lack of cash and human capital – at the same time. Developing Human Capital needs massive public investment in universal access to quality education, skill development programs (especially vocational education and training for youth) and affordable and comprehensive healthcare. Structural Reforms should encompass progressive taxation, minimum wages and land reforms to tackle asset inequality. Lastly, Financial Inclusion via microfinance, and simple bank accounts (eg Jan Dhan Yojana in India) allows the poor to save, borrow, and invest in their livelihoods, thereby enhancing their ability to withstand economic shocks.

One of the more well-known poverty remedy models is the Grameen Bank, of Bangladesh, founded by Nobel Laureate Muhammad Yunus. It extends small loans (microcredit) without collateral to poor women living in the rural villages. The idea is that women, who are largely shut out from formal banking, invest the loans (usually hundreds of dollars) into small income-generating activities, buying a cow or materials for some level of handicraft, for example. Peer pressure (the group lending system that ensures repayment rates remain high) and empowerment (economic control is being exercised by women). This program, among other things, has been proven to raise various aspects of household income-level, child nutritional and school-attendance state, also the social state of the women within the community.

3.2.2 Unemployment

Concept of Unemployment

Unemployment is an economic and social occurrence in which able-bodied men and women who are willing to work for the going wage rate cannot find suitable employment. This is not the same as being not in the labor force, which is a difference that excludes retirees, students, homemakers, or anyone not wishing to have a job. The unemployment rate is the share of the labor force (employed + unemployed) that is unemployed, and is an indispensable barometer of the

economy. For researchers, it is essential to differentiate between categories: Frictional Unemployment is short-lived, due to employees moving between positions, fields or locations (typical market condition) Cyclical Unemployment is the linked with the cyclical trends in the business cycle; it rises during economic recessions when there is a fall in aggregate demand forcing firms to downsize their workforces. Structural Unemployment — Many view this as the most chronic and policy-relevant type of unemployment, this occurs when there is a structural imbalance between the skills workers have and those demanded by employers (the skills gap), or when there are no jobs available in a given geographical area. A more hidden phenomenon is Hidden Unemployment or Underemployment which can include discouraged workers who gave up on finding a job, or someone working part-time who wants full-time work, or someone working in a lower-skilled job like a janitor when they went to college become a teacher or nurse.

Causes of Unemployment

Unemployment is the result of structural issues in the economy as well as changes in demand that tends to hit the economy in the short term. Keynesian economics identifies Cyclical Causes as largely the result of deficient aggregate demand. A recession leads to reduced spending from consumers and businesses, which leads to lower production and fewer workers. Some structural causes are even deeper: Technological Change and Automation (AI and robots taking factory or data entry jobs) cause a permanent skills gap as old skills are no longer used while new skill are not learnt faster than job destruction. Offshoring production of globalization to labour inexpensive countries may cause large job losses in certain local industries. There are also Institutional Factors such as strict labor codes that deter hiring, high minimum wages frozen above productivity; and high unionization in certain industries. The primary reason in most developing countries is Economic Growth and Structure of Employment, in that majority are employed in low-productivity, informal employment without security or benefits, disguising massive underemployment. In addition to this, structural unemployment is also aggravated by a failing education system where the curriculums do not mirror the industries lead needed.

Remedies for Unemployment

The solutions are specific to the category of unemployment. They use Expansionary Fiscal Policy (increased government spending and tax cuts) and Expansionary Monetary Policy (decreasing interest rates) to increase aggregate demand, which will lead to more investment and employment, to eliminate Cyclical Unemployment. Labor Market Interventions to tackle Structural Unemployment These include investment in Vocational Education and Skill Development Programs to address the skills gap (e.g., apprenticeship programs, re-training for displaced coal miners) Other measures are the Geographical Mobility Schemes to shift workers from saturated to labour shortage regions and tax incentives to draw new industries to the high unemployment areas.

The solution to this kind of unemployment is to increase the efficacy of the labor market through improved job search platforms, employment exchanges, and career counseling to quickly link workers to potential jobs: reducing Frictional Unemployment. In the long run, the most viable solution is High-Quality, Inclusive Economic Growth that creates enough formal sector jobs and investing extensively in innovation to produce new, high-value added industries. The Dual VET (Vocational Education and Training) System: Hope for a Way Out of a Structural Unemployment, Especially of Young People in Germany The idea is that young people go to vocational school (theory) for a couple of weeks, in between they work in a company (practice) this lasts about 2–3 years.

The magic ingredient is the companies co-designing the curriculum and legally committed to training the apprentices, ensuring the skills taught on the job are exactly what the industry needs. Such a systematic high-quality and direct link between education and employment keeps the structural skills mismatch low which in turn brings one of the lowest youth unemployment rates vis-à-vis European Union.

SC, ST, OBC: History and Problems

The Scheduled Castes (SC), Scheduled Tribes (ST) and Other Backward Classes (OBC) are constitutional and administrative definitions used in India to classify communities which may require special protective and developmental measures in the context of historical, social and educational backwardness. These SC (formerly, the 'untouchables') were subjected to historical untouchability and institutionalized exclusion through extreme landlessness, social stigma and social isolation, which can all be traced back to the caste system. ST or Adivasis or tribal communities are geographically isolated and much more distinct cultural groups facing issues such as displacement, alienation from the own forest lands they live on, exploitation of resources and cultural assimilation in the face of development hence, high poverty and low literacy rate. The Other Backward Classes (OBC) are a heterogeneous group of intermediate castes (SEBCs) that were defined as socially and educationally backward, and mostly confined to non-priestly, non-ruling occupations, facing widely diverse levels of discrimination, but primarily denied access to higher education and public employment due to traditional low social status. What unites the three is common core issue Systemic Inequality which means lower human development indicators: as is evidenced in this survey where school dropout rates are higher, there is lower representation in promoting to higher levels in professions and leadership roles and economic marginalisation is entrenched.

Problems Related to SC, ST and OBC Students

So SC and ST students are already having an inter-sectional challenges which are more than double than a normal. In the case of SC students, the social discrimination or stigma in schools (for example, overt or subtle segregation, discrimination and biases by teachers) have debilitating effects on both self-esteem and academic performance. The main obstacles faced by ST students are linguistic and cultural barriers; the medium of instruction is often in a language different from their vernacular dialect, resulting in poor

comprehension and high drop-out rates post-primary school. Additionally, their families often lean on them for labor, adding to the high opportunity cost of education. The OBC students, though divided in sub-classes, are mostly bottoming out on two counts educational backwardness (regions with low literacy and poor quality schooling) and secondly, competition, besides the general category they also have to face a second wall of competition from the so-called 'creamy layer' which monopolies the benefits of the reservation amongst themselves. For all three groups, institutional failures around the lack of quality infrastructure, lack of teachers, and appropriate culturally relevant pedagogy are structural to their experience of schooling.

Educational Interventions and Remedies

Reservation Policy is the basic constitutional remedy available to those groups to ensure reservation in admissions in public educational institutions and public sector jobs. But, education interventions are not limited to this: Financial Aid and Scholarships (ex Post-Matric Scholarship schemes) are an important tool to compensate high opportunity cost and direct cost of education network particularly for SC/ST girls. Residential Schools and Hostels (e.g., Eklavya Model Residential Schools (EMRS) for STs and Dr. B.R. Ambedkar Schools for SCs) provide a hostel facility where the students are provided with quality instruction in a distraction-free environment and these institutions ensure that students remain in the education system through their formative years. Another important measure is Bridging the Cultural and Linguistic Divide- actually teaching in local dialects from the primary school level and hiring SC/ST/OBC teachers who know the local culture. Besides, for the students preparing for entrance exams of professional courses, Remedial Coaching and Bridge Courses are much needed to enhance the learning outcome and bridge the gap in achievement. Finally, the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act must be strictly enforced in educational institutions, so that students do not experience discrimination and abuse there and may feel free to freely express themselves.

Program is a focused educational intervention for Scheduled Tribes. The idea floated by the Ministry of Tribal Affairs is to ensure quality education at the

middle and high levels for ST children living in remote areas, so they can reap the benefits of reservations and opportunities. The key mechanisms include: 1. 1) Share with no cultural and geographical barriers as they are situated in tribal areas; 2. Offers free premium quality on-campus accommodation (which increases their opportunity cost and also offers a stable environment to the student); and 3. Emphasizes all-around growth and culturally responsive pedagogy. The success of EMRS is in its ability to create a level-playing field by equalising the inputs (quality teachers, infrastructure, resources) which are missing in most schools in tribal belts.

3.3 Self-Assessment Questions

3.3.1 Multiple Choice Questions (MCQs)

1. **Equal opportunity in education means:**
 - a) Same education for all without consideration of needs
 - b) Fair access to education regardless of social background
 - c) Elite education for privileged only
 - d) Separate education for different groups
2. **Empowerment through education refers to:**
 - a) Political power only
 - b) Enabling individuals and groups to take control of their lives
 - c) Economic wealth only
 - d) Social status only
3. **Which constitutional article addresses educational rights for minorities?**
 - a) Article 14
 - b) Article 21
 - c) Article 30
 - d) Article 32
4. **Gender disparity in education is most evident in:**
 - a) Urban elite schools
 - b) Rural areas and lower socioeconomic groups
 - c) International schools
 - d) Private institutions
5. **Reservation policy in education aims at:**
 - a) Creating divisions
 - b) Social justice and affirmative action for marginalized
 - c) Reducing quality
 - d) Promoting inequality
6. **Poverty is characterized by:**
 - a) Abundance of resources
 - b) Lack of basic necessities for minimum standard of living
 - c) High income
 - d) Educational attainment

7. **Education can address unemployment by:**
 - a) Reducing opportunities
 - b) Providing relevant skills and vocational training
 - c) Limiting access
 - d) Promoting illiteracy
8. **SC stands for:**
 - a) Special Category
 - b) Scheduled Castes
 - c) Social Class
 - d) State Council
9. **Educational backwardness of marginalized groups is due to:**
 - a) Lack of interest only
 - b) Historical discrimination and socio-economic factors
 - c) Choice
 - d) Geographic location only
10. **Which is NOT a remedy for social problems?**
 - a) Education and awareness
 - b) Policy interventions
 - c) Ignoring the issues
 - d) Skill development programs

3.3.2 Short Answer Questions

1. What is meant by equal opportunity in education?
2. Explain how education empowers marginalized groups.
3. Briefly discuss gender disparity in Indian education.
4. What are the main causes of poverty in India?
5. How can education help address unemployment?

3.3.3 Long Answer Questions

1. Discuss the concept of equal opportunity in education. What are the barriers faced by marginalized groups in accessing education?
2. Elaborate on education and empowerment of marginalized groups with special reference to class, caste, gender, and religion.

- Sociological Foundations of Education
- Explain the problem of poverty in India. Discuss its causes, effects, and remedies with special reference to education.
4. Discuss unemployment as a major social problem. What are its causes and how can education address this issue?
 5. Critically analyze the educational status of underprivileged groups (SC, ST, OBC) in India. What measures have been taken for their empowerment?

MODULE 4

INDIAN & WESTERN SOCIAL THINKERS

STRUCTURE

UNIT: 4.1 Indian Social Thinkers

UNIT: 4.2 Western Social Thinkers

4.0 OBJECTIVE

- Understand contributions of Indian sociologists
- Examine their perspectives on Indian society and education
- Analyze relevance for contemporary education
- Understand contributions of Western sociologists
- Examine their theories and relevance to education
- Apply sociological perspectives to educational issues

Unit 4.1: Indian Social Thinkers

Sociological Thought in India: Introduction

Sociology in India was born into a peculiar intellectual situation where, on the one hand, the Western sociological framework was becoming available and, on the other, Indian society was already well saturated with numerous philosophical traditions as well as the lived realities of a vast majority of people across caste, class, and religious divides. Introduction to Sociology in India The development of sociology as a separate academic discipline in India can be traced back to the early twentieth century with the introduction of sociology as a field of study through the works of several pioneering thinkers who attempted to grapple with the complexities of Indian society, culture, and civilization. Out of these leading figures in the new India movement, perhaps the most prominent three names remain, Benoy Kumar Sarkar, Govind Sadashiv Ghurye and Radhakamal Mukherjee. Such scholars did not simply bequeath to India the legitimacy of an academic discipline called sociology, but also its theoretical ground-rules, methodological canons and substantive preoccupations all of which continue to set the tenor of sociological writing in the country today. The development of Indian sociology is closely linked to the colonial experience.

The colonial administration of Britain was faced with the challenge of understanding the vast, diverse population of the Indian subcontinent in order to govern it. Ethnographic surveys and census operations were therefore extensively carried out, generating a wealth of empirical data concerning Indian society. Yet these colonial narratives were usually more influenced by Orientalist pre-conceptions and administrative interests than by real sociological research. As a result, the early Indian sociologists had to grapple not only with pertinent aspects of Western sociological theory but also to resist and critique colonial images and to devise a theoretical frameworks that were capable of addressing the characteristics of Indian civilization. And each of the three scholars in this analysis took a different route, one shaped by their intellectual background, philosophical disposition, and research interest.

Benoy Kumar Sarkar had been one of the early voices for a scientific and comparative study of Indian society and civilization. Scholars widely share the view that his work not only highlighted the dynamic historical character and technological accomplishments of Indian culture but also its this-worldly orientations as a reaction to the prevailing stereotypes of Indian culture, as static, spiritual, and unchanging. Often dubbed India's father of sociology, Govind Sadashiv Ghurye institutionalized sociology in India and was one of the first to conduct empirical research on caste, kinship, religion, and tribal communities. His sociological approach was comprehensive, systematic and standards setting for students of Sociology that followed him and for generations of sociologists that came in post-independence in India. Radhakamal Mukherjee had a unique philosophical-humannistic orientation in his views about sociology in India, who effectively combined the western sociological schools with the Indian philosophy and highlighted the aesthetic, ethical and spiritual dimensions of social life. The three of them together laid the foundation of Rich and diverse intellectual tradition forms the basis of Indian sociology.

4.1.1 B.K. Sarkar

Benoy Kumar Sarkar, 1887, Bengal: An intellectual giant with massive interests in economics, political science, history, and sociology. Sarkar, who was

educated in Presidency College in Calcutta and then at European and American universities, was a part of the first generation of Indian scholars who wanted to challenge the Western hegemony in the discourse of social sciences by asserting that Indian civilization was also scientific and rational. This article examines his contribution to Indian sociology in the context of his wider project as a nationalist intellectual, to show that Indian society did have its own traditions of intellectual rationality, methods of technological innovation and modes of social organization which could be seen in a favourable light in comparison with Western societies. Perhaps the most important aspect of Sarkar's contribution to Indian sociology was his stress on the affirmative and this-worldly character of Hindu civilization. Sarkar contended that in contrast to the persistent colonial and Orientalist misrepresentations of Indian culture as primarily spiritual, ethereal, and indifferent to material advancement, Hindu thought and practice had a long history of secular, rational and even materialist orientations. In his most important work, "The Positive Background of Hindu Sociology" recorded in a multi-volume systematic way which fields of knowledge concerning positive sciences, technology, economics and politics exists in ancient and medieval Indian texts. Pointing out writings on statecraft, economics, agriculture, architecture and warfare, Sarkar illustrated that the civilization of India, even when loathing in romantic levinism, had cultivated an intricate knowledge of social organization, economic production, and political administration that were rational and pragmatic at their core.

Such a re-evaluation of Hindu civilization had a deep impact on Indian sociology. His scholarly work ended the binary opposition of spiritual East and material West that had characterized both colonial discourse and Hindu revivalist thought. Stressing the positive, empirical, and rational aspects of Indian social thought, he enabled scientific and comparative study of Indian society. His methodology implies that Indian society cannot be interpreted merely in terms of their religious and philosophical ideas but must also be understood in terms of their economic systems, political structures, technological capacities, and material culture. This larger imagination pre-empted a later turn in Indian sociology away from a singular preoccupation with caste and religion, toward an exploration of other facets of social life.

Sarkar's style of research was tempered by a distinctly comparative and historical bent. He thought you had to put any civilization into global framework to say something about it and trace it thru time. He did comparative studies throughout Asian, European, and American societies, trying to find ways that human social organization and development exhibited universal patterns and others that were culturally specific. Using this comparative method, Markovits was able to illuminate challenges to Eurocentric ideas of social progress and modernity, by showing that rationalization and development actually transpired in societies beyond the west. Most notably, his work on Chinese identity revealed alternative social and cultural systems that competed with European experience, and offered alternative models of modernity.

Equally central to Sarkar's sociology was its historical dimension. He insisted that Indian society was not just a frozen, rigid thing but had been dynamic and changing throughout its long history. Sarkar's incisive work by recording transformations in economy, politics, and society in various historical phases contrasted the colonial image of Indian society as invariant and tradition-bound. His research in history showed the variety and vitality of the Indian civilization which absorbed new things in basic traditions while changing and modifying to meet the realities of the environment. Guest Editor's Note Highlights New Perspectives on Sarkar's Work in Economic Sociology His focus on the economic underpinnings of social life led him to devote considerable attention to ancient Indian economic thought and practice. The Arthashastra and other economic texts suggested clear insights into production, distribution, taxation, and trade and state responses to economic activity. He suggested that an ancient Indian tradition of economic analysis recognized the place of material wealth building, of entrepreneurship, and of market processes. The focus on the economic aspects of social life also impacted the following Indian sociologists, who started focusing more on economic structures and processes while studying Indian society.

Although Sarkar is widely recognized for his pioneering work, many critics have questioned aspects of his scholarship, including: Some critics contend that his nationalist agenda forced him to exaggerate the accomplishments of Indian

civilization and to create an idealized picture of Hindu society that also concealed its hierarchies, injustice, and repressive traditions. His stress on the sane and healthy aspects of Hindu thought often led to an expurgated text of the tradition, which tended to underestimate the role of superstition, dogmatism and social rigidity. Furthermore, in Vertz's case, the fact that his analyses centred around elite Sanskrit texts meant that they did not begin to consider the experiences of subaltern groups within Indian society, namely women, lower castes and tribal communities. Even so, Sarkar's oeuvre deserves to be considered important for founding a comparative and historical sociology in India and for contesting the dominant images of Indian civilization coming from the West.

4.1.2 G.S. Ghurye

Govind Sadashiv Ghurye (November 1893 – 26 December 1983) was one of the founding fathers of Indian sociology since he had a major role in laying the institutional foundations and agenda for the discipline in India. Upon his return from Cambridge University, where he worked under W.H.R. Rivers and A.C. Haddon for his doctorate, Ghurye joined the University of Bombay in 1924 and formed the earliest department of sociology in an Indian University. For almost five decades in a well honed and illustrious career, Ghurye trained generations of Indian sociologists, carried out empirical studies of every conceivable aspect of the Indian social life and became one of the most prolific and influential Indian sociological voices whose outlines were definitely noted by the historiography of Indian sociology for the years to come.

We can understand Ghurye's contribution to Indian sociology on a number of interrelated fronts: his practical vision of sociology as an academic discipline; his methodological preference for a combination of textual analysis plus ethnographic fieldwork; his substantive research on aspects of Indian social structure (caste, tribe, urbanism, migration, race and culture); and, finally, his more broadly historical understanding of Indian civilization. Ghurye set up the sociology department and built the first institutional site for systematic sociological training and research at Bombay University. Ghurye demanded academic standards, valuing both theoretical knowledge and the importance of

empirical work. He acquainted students with classical Western sociological theories and simultaneously urged them to use these frameworks to understand the Indian society. At least six of his students M.N. Srinivas, Irawati Karve, A.R. Desai, D.N. Majumdar and others became prominent sociologists in their own right establishing sociology departments in other Indian universities and popularizing the discipline itself.

Specifically, Ghurye used a methodology that combined examinations of historical texts with observations of contemporary behaviours. In keeping with the Cambridge tradition in anthropology that emphasized the importance of in-depth fieldwork for understanding social practices and institutions, equally, his close acquaintance with Sanskrit texts and Indian historiographical sources made him focus on tastes of continuity between classical formulations and contemporary performances. This two-prong strategy is apparent in his most important works, where he usually studies textual prescriptions and historical trajectories first and then contemporary deviations and mutations. This approach enabled him to place different current social practices within long-term historical trends but also to chart differences in the contemporary period and local shifts.

Perhaps the single most important impact of Ghurye is that of his pioneering work on the caste system in India. His *Caste and Race in India*, published in 1932, was the first detailed sociological study of caste by an Indian Author. In this Ghurye analysed systematically six unique aspects of the caste system: segmental division of society, hierarchy, restriction on feeding and social intercourse, civil and religious disabilities and privileges of different sections, absence of social mobility in regard to occupations, and restriction on marriage. So influential did this framework for understanding caste become that it sustained sociological discussions of caste for many decades. Ghurye documented the history of caste from ancient times, through the medieval period and down to the colonial period and always showed how it had evolved and adapted over time to changing circumstances, while its underlying structure remained the same. In fact, one of the main arguments of Ghurye's was that caste in India was unique and should not be construed within the framework of

class or race. He admitted that race played a role in the origin of caste but held caste itself to be a complex social institution based on ritual organization which was deeper than religious or materialistic considerations. Brahmanical texts, rituals and the religious ideology produced around those texts also helped in justifying and institutionalising caste based distinctions, he also added. Even as Ghurye wrote extensively about caste, he realised that caste differed from region to region and was not always static, so that it had changed tremendously in relation to the historical realities of the day, to changing socio-cultural and economic contexts brought about by British imperial rule and since independence and the processes of modernisation in contemporary Indian society.

Ghurye's methods of studying caste were not only descriptive, he grappled with normative questions, What should happen to caste? He thought that some of the rigidity and inequity of the caste system had to go but that the system would need to exist in order for society to have some level of cohesion and for culture to have any kind of identity. The more radical sociologists who highlighted the oppressive and exploitative nature of caste and comprise therefore attacked the sociological position as conservative. Nonetheless, caste as the principal problematic around which Indian sociology has largely revolved was set by Ghurye, and his work has triggered a massive research since then on the caste system.

Ghurye also made important contributions to the study of kinship and family in India, extending his work beyond caste. The cross-regional and cross-community variability of kinship terminology and rules of marriage and residence that he documented illustrated this complexity of Indian kinship. There were differences in marriage rules, inheritance, and household organization across north and south India, caste differences, and differences between Hindus, Muslims, and tribal groups, all of which he carefully documented. Such a comparative approach, however, demonstrated that Indian society could not be viewed in terms of a single homologous type but comprised different kinds of kinship systems and family forms, displaying various cultural and social orders. Although Ghurye's views on tribal communities were both

controversial and problematic, his contributions to the anthropology and sociology of Indian tribes have been significant. In his book, *The Scheduled Tribes*, Ghurye criticized the idea that tribal communities are separate from Hindu society vis-à-vis treating them as primitive and argued that there are links between tribes and broader Hindu civilization, both historically and in the present time. He argued that numerous tribal groups referred to "regressive Hindus", forced into outlying regions but still possessing ties to Hindu religious and cultural practices. He viewed this through an integrationist lens, and resisted policies that sought to highlight tribal differences and self-sufficiency, advocating instead for their assimilation atop the majoritarian stack. Even though this stance was vehemently opposed by tribal scholars who advocated for tribal individuality or identity and autonomy, in this very context, Ghurye's work was significant if only for discussing the complicated interrelations of tribal and non-tribal communities and for entering into the primitive/civilized dyad, without reducing it to simple oppositional categories.

For Ghurye, whose studies of Indian culture and civilization have helped shape his analysis of Indian society and civilization, the remarkable diversity of Indian society could not eclipse the fact that there is a fundamental unity in Indian society. He located some fundamental features of Indian civilization, like religious and philosophical concepts from classical literature, artistic and architectural traditions, and social institutions (like caste and joint household) that ensured continuity over space and time. Such a stress on continuity of civilization mirrored Ghurye's own paternalistic cultural nationalism and anxiety about modernity and westernization destroying India. He championed Indian cultural heritage, resisted majority element of Westernisation and urged adaptation of modernity with relevance.

Ghurye dealt with the problems of the social world -living world of men - and policy questions. From social reform movements to the abolition of untouchability, urban planning and refugee rehabilitation, he wrote on virtually every aspect of social reform. As an applied sociologist, he believed that sociology should help solve social problems and inform social policy.

Yet even on issues such as caste reform and the status of women, his relatively conservative positions occasionally contrasted with those of radical reformists.

4.1.3 Radhakamal Mukherjee

In Bengal, Radhakamal Mukherjee born in 1889, was a rather different sociologist, bringing a philosophical and humanistic orientation, which was also different from his fellow contemporaries. Mukherjee's intellectual project, after his formal training in economics and political science in India and overseas, was to reconcile Western sociological models with Indian philosophical schools of thought, particularly Vedantic philosophy. When he was appointed in 1921 to the newly created department of economics and sociology at Lucknow University, he finally had a comfortable institutional base of his own in which to hone his distinctive sociological vision. Mukherjee was one of the most prolific and intellectually ambitious Indian social scientists of his generation, producing a vast scholarly output over his long career in economics, sociology, regional planning and social philosophy. What distinguished Mukherjee's contribution to the sociology of India more than anything else was his ability in developing an all-encompassing theoretical approach that would bring together a materialist and idealist base, a Western and Indian intellectual orientation and a scientific and humanistic methodology. While many of his peers either studied the material bases of society or its cultural aspects, Mukherjee had a totalizing vision in mind — one in which economic structures, social relations, culture and consciousness intertwined. His system was eclectic, a synthesis of Western sociology, economics, psychology, biology, and ecology as well as Indian philosophical traditions, primarily Vedanta and Buddhism.

Mukherjee specified human values and ethical dimensions of social life at the centre of his sociological vision itself. He condemned solely positivistic approaches that made sociology an arbiter of mere behavior and causal relationships, while eschewing inherently social questions of meaning, value and purpose. In his opinion, humans were not just scientific specimens but self-conscious subjects who could ponder moral judgments and appreciate beauty. Hence, sociology had to add methods from the humanistic side of the social

science road so that the subjective meanings, values, and goals driving human action could be revealed. It was this humanistic orientation, which led Mukherjee to emphasize the need for a participant's perspective on social phenomena as well as an awareness of how consciousness, culture, and values shape social reality. Social ecology, widely interpreted through Mukherjee, was initially a framework to relate natural and social environments for understanding their interplay as relevant to human communities. Inspired by biological ecology and expanding upon it regarding human societies, he argued that social life should be comprehended in terms of the changing relations of populations with their environments, including not only natural resources but also cultural institutions. His ecological perspective thus made him stress regional patterns of social organization and culture as adaptations to different ecological conditions. He expounded on regional definitions of economy, society and culture in various parts of India, explaining how ecological environments determined settlement patterns and economic pursuits as well as social structure and cultural forms.

Mukherjee's ecological framework likewise affected his pedagogical work on regional planning and development. He was the first toiling and pioneering figure of planned regional development that had equitable and sustainable human needs, economic growth, and development, and environmental sustainability, social equity, economy, and cultural heritage preservation. An advocate of comprehensive and integrated planning, his work on river valley projects, urban planning and rural development highlighted the importance of economic, social, cultural and environmental dimensions of development. This all encompassing view anticipated subsequent worries related to sustainable development and constituted a significant early contribution to the field of development sociology in India, too. His approach to Indian philosophy, especially its Vedantic roots, shaped his unique theory of social change and advancement. He criticized Western theories of evolution that presented social change as an orderly march up the evolutionary ladder from simple to complex forms or from traditional to modern societies. Instead, K. P. Chattopadhyaya based on Indian philosophy of cyclical Time and evolution of society proposed to circumvent linearity, with multiple possible paths of development with

regression and progress possible as well. He stressed that development shouldn't only be not only the development of the material world, nor of science and technology but also of the higher consciousness, ethical consciousness, and spiritual realization. It was this philosophical orientation that enabled Mukherjee to formulate the idea of "social psychology" as a significant aspect of sociological analysis. He asserted that social life could not be understood without treating the psychological processes of how individuals internalize cultural values, form social identities, and make moral decisions. His work examined the interplay between individual consciousness and social structure, demonstrating the ways in which social institutions shaped individual psychology as well as the ways in which individual agency and creativity helped to change the texture of social institutions as well. An important corrective to structural approaches that overlooked the role of consciousness & subjectivity, this focus on the psychological aspects of social life

Mukherjee used his writing in economic sociology to shed light on the economic basis of Indian society. His initial work dealt with the economic issues of colonial India, such as poverty, unemployment and economic exploitation. He exposed the destruction of British economic policies on Indian agriculture and industry and demanded reconstruction of the economy on the basis of Indians resources and potentialities. In later work he cultivated a wider conception of the interrelationship between economy and society, highlighting how economic activity was more a part of social relations and cultural norms. In his response to such conceptions of economics, he condemned treatments of economic behavior as disembodied, rational calculation devoid of social and moral context.

Mukherjee's critical theorizing is among the most ambitious sociological projects he had ever attempted; the formulation of an overarching theory of social values. His work drew upon both Western axiology and Indian philosophy, arguing that values were not just arbitrary preferences but had objectivity based on human nature and social life. He differentiated between economic, social, political, aesthetic, intellectual and spiritual values and studied how these various value spheres interacted with and influenced each

other, as well as the way they organized and directed social institutions as well as individual behavior. The role of this theory of values in his analysis of social change is that, in his view, the underlying condition for social progress was the balanced growth of all spheres of value, not the supremacy of one particular value type. His approach consisted of empirical studies followed by some philosophical reflections. He insisted that scientific investigation required the systematic gathering of observations and data, but he scorned narrow empiricism that simply put fact upon fact without the guidance of theory. He championed a dialectics that oscillated to-and-fro between the empirical and the speculative, between case study and abstraction. Such methodological eclecticism enabled him to traverse various disciplinary boundaries and draw upon sources both near and far.

Mukherjee also made his mark through institutional contributions. He set up a robust department of sociology and economics at Lucknow University and trained generations of students who themselves became significant contributors to Indian social science. He was closely engaged in numerous professional organizations and was an influential figure in efforts about interdisciplinary research and international academic exchange. Through his voluminous writings, including many of them in the form of books and journal articles in Indian and international journals, he was instrumental in placing Indian sociology on the global map of sociological thinking.

Even though Mukherjee had numerous works and interests, fewer people have studied Mukherjee as thoroughly as some of his peers. There are a few reasons why this has been so poorly addressed. Scholars struggled to pigeonhole his work along normative disciplinary lines; his theoretical approach was eclectic, and his synthesizing of disparate intellectual traditions. As a philosopher, and as a professor who privileges values over theory, his orientation seemed positively old-fashioned during the sociology craze of positivism in the mid-twentieth century. His style of prose was usually abstract and intricate; consequently, his work caught less attention than the more empirical Indian Sociology studies conducted by his contemporaries. As such, Mukherjee's writings will not be greatly read, but they are still valuable for their wide-

ranging perspective, their belief that sociology in India should not be purely a 'science', and their effort to create an Indian sociology in tune with its philosophical tradition of integrating humanistic ideals with modern social science.

Comparative Assessment and Continuing Relevance

A Comparative Approach to Indian Sociology : Sarkar, Ghurye and Mukherjee
When we look at Sarkar, Ghurye and Mukherjee comparatively, we can see some fundamentally different and yet some very complementary contributions to Indian Sociology. These differences, while reflecting their different intellectual backgrounds, philosophical orientation, and research interest, also accounted for the diversity in sociological tradition in India. Together, these different perspectives (and the potentially complementary relations between them) aid us in grasping the diverse nature of early Indian sociology and remain significance for contemporary sociological exploration.

Sarkar's contribution was at the level of the critique of representation in the west and in clarifying the scientific and rational character of Indian thought in the social sciences His comparative-historical approach, anywhere from a few to several steps beyond Durkheim and Weber, allowed for analysis of Indian society in global context and for a tentative understanding of its dynamic historical development. However, his scholarship was still largely on the level of intellectual history and textual analysis rather than developing systematic structures for empirical sociological research. In contrast to Ghurye, who was mainly worried about establishing sociology in India as an empirical science and studying systematically the major components of Indian social structure, Although he was mindful of historical precedent, his work-centered on the present social institutions and practices. Mukherjee was positioned somewhere in between these two extremes of purely empirical research, focussing on selected topical issues such as regional development with abstract philosophical reflections about the concept of society and social change.

The three differed in their relationship to Western sociology. Sarkar mainly communicated with Western Orientalist scholarship and wanted to cut down

the features of Indian civilization as characterized by the West. His work was not situated in much depth within the Western sociological tradition, though he drew on some social scientific ideas. Trained in Cambridge, Ghurye was acquainted with Western sociological and anthropological theories in depth and used them systematically in his studies of Indian society. Nevertheless, he remained critical of Western theories and sought to build paradigms relevant to Indian realities. Anar Mukherjee Most extensive in both dimensions of this research programme, Mukherjee interacted with Western sociological theory the most extensively and also went the furthest in trying to marry it with Indian philosophical traditions in order to produce a unique theoretical synthesis.

They had significantly different substantive research interests as well. Sarkar's scholarship encompassed civilizational comparative, intellectual history, and economic thought without a strong emphasis on particular social formations. Ghurye pursued intensive studies of basic social institutions such as caste, kinship, religion, and tribe, in particular, their structure and functioning. Mukherjee was simultaneously far more diverse, his interests lying at the intersections of economic sociology, the region as spatial construct, social ecology, and social philosophy. But these different emphases also meant that the three scholars opened up different areas of investigation and established different research traditions within Indian sociology.

There were also methodological differences in the way the three scholars represented sociological investigation. One of Sarkar's defining features of the comparative historical method was that it emphasized cross-civilizational comparisons and long-term historical processes. For many decades, the Indian sociology was dominated by a methodology for which Ghurye had set the template; a combination of textual analysis and ethnographic fieldwork. Mukherjee's approach, ecological and regional as it was, and his style of philosophy were more interdisciplinary and foresaw more advanced processes of the kind that later shaped development sociology and environmental sociology. There were also very different political and ideological orientations of the three scholars. Each of these three was nationalistic in some sense, and each had a serious agenda to re-assert the dignity and dignity of Indian

civilization, explicitly in opposition to colonial denigration. But their political positions and visions for India's future could not have been more different. Sarkar's scholarship partook of a pronounced anti-colonial outlook and celebrated India's civilizational success, without extensive engagement with contemporary affects. Culturally conservative and committed to ceaseless continuity between civilizations, Ghurye's stances on social reform were, hence, relatively modest, though he advocated for the removal of stark inequalities and discriminations. Mukherjee's socialism and advocacy of planned development retained a more reformist avowal to idea; but philosophically idealist, he always differed fundamentally with Marxist materialists.

We lay out the various ways in which the work done by some of these pioneers continues to be relevant. Sarkar did not deny the imaginative and sublime contributions of Indian civilization; his stress was rightly on the positive, rational, and this-worldly aspects of Indian civilization which is a necessary corrective to the dual extremes of Orientalist stereotypes about fundamental Indian culture and the romantic revivalists' glorifications to establish a golden past. To this day, his comparative method has been intellectual fuel for civilizational analysis and global historical sociology alike. But his consummate nationalist agenda and idealization also serve as a warning to the sociologist for discipline in reflexivity. The empirical studies of caste, kinship and tribe by Ghurye are essential reading which no student of Indian society can afford to neglect. The breadth and depth of Indian regionality from a historical sense in terms of social institutions form the foundations of contemporary Indian research as well. Nevertheless, he has been subject to sustained fairly convinced critique for his comparatively custodial positions on caste and tribe, and modern thinkers have found a less celebratory angle on these establishments.

Mukherjee's holistic, humanistic approach provides lessons in a time when sociology is too often narrowly specialized and fragmented. His focus on values, awareness, and significance is a needed counterbalance to structural or behavioral approaches. In the light of modern existential environmental crises,

Sociological Foundations of Education his ecological framework and life project aimed at sustainable development (sustainable development distinctive theme) have gained broad significance. His endeavor to connect Western and Indian intellectual traditions continues to be an exemplary guide in crafting a sociology that is rooted in the local yet contestable globally. Yet his work remains less influential than it deserves to be, due to his abstract theoretical style and eclectic methodology.

Unit 4.2: Western Social Thinkers

Indian &
Western Social
Thinkers

Education is considered the cornerstone of a society, a critical social institution that molds people, transmits cultural values, and keeps the society in balance. Sociologists don't just approach education as a way to transmit knowledge from one generation to the next, but as a microcosm of larger social systems, economic systems, and cultural norms. Education can be subject to various forms of theoretical scrutiny in relation to social cohesion, inequality, mobility, or institutions that shape human behavior. In this chapter, it will outline the contributions made by Emile Durkheim, Karl Marx and Talcott Parsons towards the sociology of education, and we will present the relevance of their ideas to the interactions between education and society.

4.2.1 Emile Durkheim: The Sociological Approach to Education

Probably because Emile Durkheim, the "father of modern sociology" addressed the importance of social institutions including education, to the endurance and unity of society. Functionalism, introduced by Durkheim, remains one of the main paradigms of sociology, suggesting that every part of society serves a function that helps to sustain the whole. In his classic text, *Education and Sociology*, Durkheim (1956 [1922]) theorized that education is a main agency of socialization, imparting common norms, values, and beliefs to society's youth. Through this means, social order is maintained and collective consciousness is continued within schools. The main function of education as far as Durkheim was concerned was to nurture moral values that sustain social cohesion. He explained the notion of social facts (behavioral patterns, norms, and external values individual to the society but in a way forcing), passed on through education. Part I: Schools are miniature societies, so students learn about rules, authority, and discipline. A classroom is, for instance, a microcosm of societal hierarchies that prepares children to respect authority and cooperate with their peers. This can be seen, in part, in the case of the national curricula of modern times which highlight civic responsibility, morality, and social obligation. Durkheim also classified the education into two types; formal and moral. Formal education is the process of systematic teaching of knowledge and skills that a learner needs to possess in the future for their work roles, while

moral education provides an individual with a sense of social morality responsibility and sense of social conscience of individual concern. Without moral education, he pointed out, a person could not only run afoul of the law but also run afoul of society and indeed he believed become selfish to the end of social collapse. Schools that practice community service or civic engagement, illustrate Durkheim's notion of education as a social integrator, but instead teach values of solidarity, empathy and collective responsibility.

Durkheim further contributes with his writings on the division of labour in society and its empirical correspondence in education. As societies become more complex and specialized, education also adapts it prepares people to fill certain roles in society and in doing so retains social cohesion. An example of Durkheim's theory being applied today would be modern vocational training and technical education, such as education that prepares students for the workforce in an increasingly competitive economy and society. This perspective of Durkheim stands true even to this day in the modern world, where education begins to put an emphasis on social values, citizenship and identity as much as academic achievement. In a way, education meets the needs of individuals as well as society as it stimulates the moral development which helps in social integration thus insures Durkheim's vision of a harmonious social order.

4.2.2 Karl Marx: Sociological Approach and Education

Unlike Durkheim who would state a functionalist perspective of education, Karl Marx would even consider education from the perspective of conflict theory, with an emphasis on how social institutions are used to reinforce inequity and the ruling class. Marx analyzed economic relations in society, positing that the bourgeois (owners of the means of production) exploited the proletariat (working class). Here, education acts as an instrument for the reproduction of the existing class structure and the justification of inequality. For Marx, schools benefit the ruling class by conveying ideas that support social inequalities. As he called it the "ideological state apparatus," education instills in people the values and beliefs that make the current unequal distribution of wealth and power seem natural. Curricula that promote meritocracy, to cite an example,

may hide systemic inequalities, causing students to think that you only get ahead by working hard, instead of acknowledging advantages or disadvantages rooted in the teaching system itself. The other aspect, which is arguably marxists elements of view so to say is Education train students for their position in the economy. Schools socialize the young into the values and skills needed for the capitalist labor force Education in industrial societies teaches punctuality, discipline, and obedience, mirroring workplace hierarchies. As an example, fewer advanced courses for students of lower and middle socioeconomic status versus elite schools grooming our future leaders, resulting in the transmission of class across generations. Besides that, Marx criticized hidden curricula the implicit lessons students learn at school about conforming, compliance, and social grouping. This socialization process teaches children how to behave and act according to social normativity that further establishes the foundation of class relations. For example, students help learn that it is bad to question authority or to challenge the status quo and thereby are conditioned to be subordinates in society. This, for Marx, shows how education functions not just as a neutral channel for learning or knowledge but as a tool of economic and social control.

Moreover, Marx viewed education as a potential space for resistance and change. Schools concerned with raising critical consciousness can create the conditions for students to challenge oppressive systems. This element of Marx is reflected in modern-day movements of critical pedagogy, social justice education and equity-related reforms. Depending on the design and delivery of the education, education can continue to promote inequality or can promote social change.

4.2.3 Talcott Parsons: The Sociological View and Education

Structural functional sociology 2600 word essay examining the notion of the absence of education in the ideas of key theorist Talcott Parsons, a leading figure of structural-functional sociology who expanded and nuanced some of Durkheim's ideas in in terms of a more differentiated conception of the educational system and its functional prerequisites in more modern, industrial societies. Parsons had seen a twofold function of education as it sets the role of

bridge between the family and society itself. Parsons argues that education socializes children into the normative expectations of society, whilst also preparing them for their role in the occupational structure, ostensibly through a meritocratic process. At the heart of Parsons perspective is socialization and role allocation. As secondary agencies of socialization, schools provide the means to rely on our socializer families to learn about society overall. Take punctuality, competition, and cooperation, which are important for working in various institutions and workplaces in society; everything is taught in the school system. It is the same process that guarantees people to be ready to deal with society standards and duties.

Parsons also brought up the idea of a meritocratic education. Parsons agreed that education was reinforcement of class inequality- unlike Marx but rather that modern societies sought to assign individuals to roles according to ability and achievement. On the other, schools measure aptitude, IQ and achievement so that, at least in theory, success in the labor market is a product of ability and effort. In contemporary systems of education, examples of Parsons theory in practice are standardized testing, examinations and academic tracking. A second essential element of Parsons' contribution is his examination of the relationship of education and the social system. In this sense, schools reflect the value system of society, prioritizing conformity, competition, and accomplishment. For example, grading does not just measure knowledge, it also upholds a social system that defines success and rewards. Hence, education plays the part of a small society, whereby it teaches the students, the social norms, behaviors and values that provide the foundation for blending into larger social entities. But Parsons also recognized that perfect meritocracy is ideal one that is too often obscured by social, economic, and cultural forces. Nonetheless, his works also present education as an opportunity for social mobility and functional integration of society. Education enables all their skills and values to contribute effectively in society while establishing the pathways of learning and success.

4.2.4 Comparison of Sociological Perspectives

Indian &
Western Social
Thinkers

The views of Durkheim, Marx and Parsons represent the variety of educational approaches in sociology. These arguments come from Durkheim who stresses social cohesion and moral development, Marx who stresses inequality and power dynamics, and Parsons who consideration socialization and role allocation in a meritocratic society. All three of these theories can be teamed together to form a more complete view of what education is as social institution that is integrative, unequal, and functional at the same time. Though both Durkheim and Parsons work from a functionalist stance, they focus on different aspects of that stance. Durkheim rests on moral education and social solidarity but Parsons on personal accomplishment, social mobility, and matching with work role. Unlike both, Marx critiques the both by showing how education can perpetuate systemic inequalities and by serving the interest of the ruling class. These differing views enable education researchers and policymakers to closely scrutinize the diverse roles and functions of education in society.

Socialization birth through education

Though they share a common perspective on education as the process of socialization, the three sociologists emphasize different aspects of it. According to Durkheim, socialization is about instilling moral values in an individual that are seen as common ground, leading to the stability of society. Parsons goes further in preparing individuals for particular functional needs of modern society, emphasizing achievement, competition and cooperation as norms. Marx, on the other hand, criticizes socialization for reproducing ideologies of the powerful, socializing people to view unequal structures as natural or inherent. Today, these perspectives are often exhibited in curricula, extra-curricular activities and the institutional culture. Civic education programs indicate Durkheim's concern for morality, vocational training is in line with Parsons' role allocation, and critical pedagogy is a reflection of Marx's transformative vision.

Education and Social Inequality

The conflict perspective by Marx is especially powerful thinking on how the school can reproduce a social status. Education, resources, and opportunities are then often determined by socioeconomic status, preventing upward mobility from ever truly occurring in the lives of historically marginalized people. This is exemplified in structural inequities in schooling public schools that are underfunded or communities without access to technology. Parsons much place on meritocracy, however, because longitudinal data reveal that barriers to education are systemic, this remains an ideal and sociologists highlight structural inequality in pursuit of equality. This analysis complements Durkheim's focus on social cohesion, showing how moral education can ameliorate social tensions during eras of expanded inequality. Community-focused educational programs may reduce disparities while fostering responsibility and solidarity.

Education and Social Change

Education tends to reflect the structures of society, but it can also be an agent of change. This includes Durkheim's notion of slow moral evolution, Marx's focused critique and liberation from oppression, and Parsons view of schooling as an engine for social mobility within functional systems. From the modern strides toward inclusive education, gender equality programs to civic engagement initiatives, education is used as a transformative tool for social change by changing values, challenging inequalities and growing civic engagement. This transformative potential is exemplified in educational reforms that incorporate diverse perspectives, enhance critical thinking, and mitigate structural inequities. Understanding the multiple roles of education allows policymakers and educators to create systems that emphasize the trade-off between social solidarity, equity, and individual development.

Sociological Perspective in the Modern World

Durkheim, Marx and Parsons have theorised about education, and all remain both relevant and important when trying to understand modern day education.

The same goes for programs that are upholding the notion of citizenship and social responsibility are directed in range of moral and civic education of Durkheim. The need to prevent systemic inequities continue to exist, and Marx's critique feeds into policies relating to equity, diversity, and access. This is, of course, where Parsons' emphasis on socialization and role allocation comes through - in the case of the most achieve in standardized testing and through programs leading to vocational and other jobs and ranking systems to determine who merits promotion. All these perspectives, when merged, provide a solid base for understanding education as an evolving social structure. These remind educators, researchers, and policymakers that education is not just about passing on knowledge but also about social norms, economic structures, and cultural values. Incorporating these insights, societies may create equitable and functional education systems that promote social cohesion, individual growth, and progress.

4.3 Self-Assessment Questions

4.3.1 Multiple Choice Questions (MCQs):

1. **B.K. Sarkar contributed to:**
 - a) Economics only
 - b) Indian sociology and history
 - c) Political science only
 - d) Literature
2. **G.S. Ghurye is known as the:**
 - a) Father of Indian Psychology
 - b) Father of Indian Sociology
 - c) Father of Indian Economics
 - d) Father of Indian Philosophy
3. **Radhakamal Mukherjee emphasized:**
 - a) Economic determinism only
 - b) Social ecology and integral approach
 - c) Political ideology only
 - d) Religious studies
4. **Emile Durkheim is known for his work on:**
 - a) Economic systems
 - b) Social facts and education as socialization
 - c) Political philosophy
 - d) Psychological theories
5. **According to Durkheim, education serves to:**
 - a) Divide society
 - b) Transmit social norms and create social solidarity
 - c) Create conflicts
 - d) Promote individualism only
6. **Karl Marx viewed education as:**
 - a) Neutral and objective
 - b) Instrument of the ruling class
 - c) Purely intellectual activity
 - d) Independent of economy

7. **Marx's concept of "false consciousness" relates to:**
 - a) Mental illness
 - b) Ideology preventing class awareness
 - c) Educational achievement
 - d) Psychological state
8. **Talcott Parsons viewed education through:**
 - a) Conflict perspective
 - b) Structural-functionalist perspective
 - c) Symbolic interactionism only
 - d) Psychoanalysis
9. **According to Parsons, schools perform which function?**
 - a) Creating conflicts
 - b) Socialization and selection
 - c) Economic production
 - d) Political control only
10. **G.S. Ghurye wrote extensively on:**
 - a) Western societies only
 - b) Indian caste system and tribes
 - c) Modern technology
 - d) Foreign cultures

4.3.2 Short Answer Questions

1. Briefly describe B.K. Sarkar's contribution to Indian sociology.
2. What is G.S. Ghurye known for in Indian sociology?
3. Explain Durkheim's view on education and society.
4. What was Karl Marx's perspective on education?
5. Briefly explain Talcott Parsons' functionalist view of education.

4.3.3 Long Answer Questions

1. Discuss the contributions of B.K. Sarkar, G.S. Ghurye, and Radhakamal Mukherjee to Indian sociology.
2. Elaborate on Emile Durkheim's sociological perspective on education. What are its implications for understanding education in society?

- Sociological Foundations of Education
- Explain Karl Marx's theory of education. How did he view the relationship between education and social class?
4. Discuss Talcott Parsons' structural-functionalist perspective on education. What functions does education serve according to him?
 5. Compare and contrast the views of any two social thinkers (one Indian and one Western) on education and society.

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