

UNDERSTANDING SOCIOLOGY OF EDUCATION

Dr. Sarojni Singh



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CHAPTER 1

OVERVIEW ON THE CONCEPT OF SOCIOLOGY OF EDUCATION

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ABSTRACT:

In the context of sociology, this study offers an outline of the idea of sociology of education. The study of social institutions, processes, and practices related to education, together with their effects on people as individuals, groups, and societies, is known as the sociology of education. This article examines important topics and concerns in the sociology of education, such as socialization, inequality, educational achievement, and the role of education in social reproduction and social change. It does this by drawing on sociological theories and empirical research. It looks at how socioeconomic position, gender, race, and class affect students' educational experiences and results. This essay also addresses the roles that education plays in promoting economic growth, cultural transmission, and social cohesiveness. This study seeks to expand knowledge of the intricacies of education as a social institution and its function in forming social processes and structures by critically analyzing the sociology of education.

KEYWORDS:

Education, Inequality, Socialization, Sociology, Sociology of Education.

INTRODUCTION

The reasons behind the much poorer educational quality that some kids with less opportunity get than their more advantaged counterparts if we are to create a society that is more fair, egalitarian, and functional. We must comprehend why the institutions that serve people with little economic and social resources continue to be terribly insufficient, despite the fact that their educational requirements are still ignored. This Handbook is not a polished synopsis of the foundational research in educational sociology, which is often bogged down in discussions of fairness and obstacles to social mobility [1], [2]. =

Instead, it is a collection of 25 chapters that examines the difficulties with education in the United States today from a modern sociological perspective, outlining the causes of many of these issues as well as the solutions that are required. This volume's chapters address the theoretical foundations of educational inequality while often challenging them, raising concerns about their applicability in light of the diverse educational environment of today and the unanticipated but now regrettably actual social and economic effects of disparity [3], [4].

The sociology of education has maintained its prominence in the area for a considerable amount of time because researchers have realized how much families, communities, and schools influence people's behaviors and opinions. Researchers are still fascinated by social systems' effects, but they are also interested in how these interdependent systems work and interact with smaller units inside the larger systems as well as their surroundings. Thus, capturing how social systems impact people and how social systems are affected by their contexts is one of this volume's main goals. We must look at the interactions between people and their social systems in order to comprehend why some people thrive when the odds are blatantly against them and how certain schools manage to provide excellent instruction while having little funding.

Because of this, the chapters in this book do not distinguish between the person and the organization. Rather, the emphasis is on the behaviors and principles inherent in each and their interrelationships [5], [6].

The Handbook explores a recurring issue that typifies these interrelationships in each of its five main parts. The abilities, routines, identities, worldviews, preferences, or values that pupils exhibit in the classroom are referred to as school-related cultural capital. Factors that impact their academic achievement. This chapter illustrates how social reproduction is explained by Pierre Bourdieu's theory of cultural capital the reality that children often imitate their parents' socioeconomic level as adults. This is mostly due to the substantial and positive correlation between parental socioeconomic status and academic achievement and school success. I look at parenting styles that vary by social class and how they impact children from various social classes' habits, or fundamental abilities and inclinations, toward learning. Differential academic talents, work habits, and associated school behaviors are the result of these unique skills and dispositions, and instructors evaluate them when they mark courses on students' report cards. Social class inequalities in course grades translate into differences in curriculum choices and high school graduation as students go through the educational system. Then, college enrollment and degree completion are influenced by high school grades, instructor recommendations, and results on standardized tests.

These in turn cause disparities in wages and employment in the workplace that benefit children from higher socioeconomic backgrounds. One of the main empirical results in the sociology of inequality is social reproduction, or the tendency of children to emulate their parents' social class rank as adults. One of the main factors influencing this result is the substantial and positive correlation between children's academic achievement and their parents' socioeconomic status starting in kindergarten. One effect of this is that there is a significant positive correlation between parents' socioeconomic level (SES) and the number of years their children finish school [7], [8]. The chain of events leading to social reproduction is very obvious in contemporary industrialized cultures since educational success causes occupational attainment, which is significantly correlated with incomes. However, what causal processes govern and dictate these occurrences? More specifically, why is there such a substantial correlation between a parent's socioeconomic status and their child's academic achievement starting in kindergarten?

The family and the school are two proximal social structures that are probably going to be significant. We know that children from lower socioeconomic backgrounds typically attend lower-quality schools (less experienced teachers, lower performing peers, greater disorder) and have less favorable family situations (more single parents, fewer resources, less preparation for school, greater interpersonal conflict, and less parental involvement with the child's schooling). However, how do the two institutions of family and school compare in terms of their impact on social reproduction? We have known since the Coleman Report (1966) that variations in children's academic achievement are more closely linked to variations in their families' characteristics than in the schools they attend. About 20% of the variation in test results is due to chance.

French sociologist Pierre Bourdieu's theory of cultural capital, which has been used by scholars worldwide (though American sociologists have exerted the most influence and energy on it), is the principal account of how middle-class parents give their kids advantages in education that working-class parents cannot match. However, Bourdieu's lack of clarity and explicitness about how this should be done has made it difficult to explain and operationalize this theory appropriately, resulting to much disagreement and a great deal of diversity in the research that has been done. The study literature in this field is thus a complex network of conflicting

assertions, objections, and misunderstandings. But in this chapter, I outline a direct route through the literature that leads to a consensus view that respects Bourdieu's intentions and provides the best chance to explain (act as a mediator for) the significant correlation between parental social class background and academic achievement and school success [9], [10].

As can be seen below, Bourdieu admits outright that he created the idea of cultural capital to explain the replication of social classes. After gaining a suitable comprehension of the operationalization and measurement of the notion, I will be able to examine empirical research that evaluate the effectiveness of the theory in elucidating how families and schools work together to perpetuate the social class system.

DISCUSSION

Social connections are the main focus of sociology. The term society refers to a web of social ties. Sociology's only interest is society. The primary emphasis of sociology is human social connections, yet there are various branches of the social science that concentrate on other facets of society. In its research, sociology also applies the scientific approach. Science is the corpus of organized information that has been gathered throughout time, together with generally acknowledged methods for finding generalizations and hypotheses to improve and expand on the knowledge that already exists. The universal scientific method, to which some scientists today disagree, entails establishing a topic to be explored, generating a few hypotheses, and undertaking public, methodical, and reproducible study. Therefore, sociology is the scientific study of human behavior in groups. Its goal is to identify order and regularities in this behavior and to translate these findings into theoretical claims or generalizations that may be used to explain a broad range of behavioral patterns.

Individual interactions take place amongst group members. The collective actions of each group member on each other make up the patterns of behavior. Given that there are tendencies toward participation, cohesiveness, and conflict wherever there are groups, sociology is also understood to be the study of how groups develop, evolve, and interact with one another. The study of human groupings and how they work via established institutions and institutionalized behavioral patterns that are mostly tailored to the particular social roles that are allocated to each institution is another aspect of sociology. People see education as a space where kids may grow based on their own needs and abilities. It is also seen to be among the most effective ways to increase social equality. Many believe that the goal of education should be to help each person reach their full potential and provide them with the opportunity to succeed in life to the extent that their innate skills permit (meritocracy). Few would argue that any educational system fully achieves this objective.

Some adopt a very pessimistic stance, contending that the goal of the educational system is to promote the social reproduction of inequality. Learning doesn't happen in a vacuum. In order to create a better society, we must assess its strengths and weaknesses and design educational initiatives accordingly. Many nations' educational systems need to represent their societies' philosophies. For it to work effectively, it must be founded on the needs, expectations, and ambitions of society.

It need to be connected to the degree of industrialization, urbanization rate, political structure, religious atmosphere, family structures, and stratification. It should satisfy everyone's needs—both immediate and long-term—as well as their goals for the future. In a nutshell, sociology of education is the study of the interactions between society and education. It is an examination of the social mechanisms at work in a learning environment.

According to Ottaway (1962), it is a social study and a subfield of social science to the extent that its methodology is scientific. It is focused on how educational goals, practices, structures, administration, and curriculum relate to the social, political, religious, and economic factors that shape the society in which they are implemented. In terms of an individual's education, sociology of education places particular emphasis on the impact that social interactions and connections have on personality development. The focus of sociology of education is on the social dimensions of educational institutions and phenomena. The issues are recognized as primarily sociological in nature rather than practice-related issues in education.

Thus, it is possible to define sociology of education as the scientific study of the social dynamics and social patterns present in the educational system. Brookover and Gottlieb argue that this presupposes sociology as an examination of human interaction and education as a conglomeration of social behaviors. The process of education occurs in both official and informal settings. The development of scientific generalizations of human connections in the educational system may be aided by sociological studies of human interaction in both of these contexts. The study of how personal experiences and governmental structures affect education and its results is known as education sociology. It primarily focuses on the public education systems of contemporary industrial civilizations, particularly the expansion of adult, continuing, higher, and further education. This notion, which denotes ideologies, curricula, and pedagogical practices of the inculcation and administration of knowledge as well as the social reproduction of personalities and cultures, is both philosophical and sociological. It focuses on the sociological issues in the field of education and is concerned with the interactions, behaviors, and responses of the instructors and students in the classroom.

Émile Durkheim's (1858–1917) research on moral education as the foundation for organic solidarity and Max Weber's study on the Chinese literati as a tool of political control marked the beginning of systematic sociology of education. But after World War II, there was a global resurgence of interest in the topic, thanks to the US's technical functionalism, Europe's equitable reform of opportunity, and economics' human-capital theory. All of them suggested that education fosters social mobility and that the requirement for a technologically trained labor force undermines class divisions and other ascriptive systems of stratification as a result of industrialization. However, fieldwork and statistical analysis conducted in a variety of nations revealed a consistent relationship between a person's accomplishment and social class, raising the possibility that education might only have a limited impact on social mobility. Sociological research demonstrated how educational practices supported racial and sexual prejudice as well as class stratification, rather than opposing them. Following the widespread demise of functionalism starting in the late 1960s, the notion of education as an absolute good faced even greater opposition. Neo-Marxists contended that formal education only created a submissive labor force that was necessary for late-capitalist class relations

Beginning with Hogben (1938), the Political Arithmetic tradition in sociology of education refers to a history of quantitative research that is politically critical and addresses social disparities, particularly those brought about by social stratification. There have been significant works in this tradition. These pieces were all focused on the relationship between British social class inequality and educational systems. Work in this tradition has expanded to incorporate gender, racial disparities, and international differences in more recent times. The political arithmetic tradition has tended to remain very skeptical of "grand theory" and very concerned with empirical evidence and social policy, while researchers in this tradition have engaged with sociological theories such as Rational Choice Theory and Cultural Reproduction Theory. In the 1970s, the 'New Sociology of Education' challenged the political arithmetic tradition by rejecting quantitative research methodologies. This signaled the beginning of a phase of

methodological disagreement in the field of education sociology. Though it has its roots in quantitative techniques, the political arithmetic tradition has been using mixed methods approaches more and more. According to structural functionalists, social balance and order are what society tends toward.

They see society like a human body, with institutions like education serving as vital organs to maintain the body's health. According to structural functionalists, the purpose of educational institutions is to help the new members of society children come to a shared understanding. According to Durkheim, curriculum and concealed curriculum are used in educational institutions to control behavior so that students embrace general moral ideals. Institutions of higher learning also separate students for the job market. Its function is to grade students in order to prepare them for various future careers. Low performers will be placed in less significant positions, while high achievers will be groomed for higher positions. Members of society are expected to behave in a manner that conforms to their social standing and helps them accept their positions in society. Thus, social mobility is opposed by structural functionalism. Social order and social health are synonymous, and social health is ensured when almost all members of the community uphold the moral standards of the community. Thus, structural functionalists believe that educating children and teens is the primary purpose of important organizations.

The process by which the next generation acquires the skills, values, and attitudes necessary to be contributing members of society is known as socialization. Even while the official curriculum states this goal, the hidden curriculum a more subdued but no less effective indoctrination of societal norms and values is primarily responsible for achieving it. Because school conduct is controlled until it is progressively internalized and accepted, students acquire these ideals. Education must serve an additional purpose: Jobs must be filled with the right individuals as they become available. As a result, the other goal of education is to rank and classify people in preparation for employment. High achievers will get the greatest salaries as well as training for the most critical positions. The least accomplished will get the least cognitively, if not physically, taxing employment, and hence the lowest pay.

Sennet and Cobb contend, however, that it is misleading to think that a person's skill determines their reward. Meighan concurs, saying that many talented kids from working-class homes are unable to meet academic requirements and, as a result, do not get the recognition they are due. According to Jacob, this is because working-class children's experiences at home may differ from the middle-class cultural experiences they are exposed to at school. Put another way, kids from working-class families aren't ready for school. As a result, they graduate from school with the lowest credentials, get the least desired occupations, and continue to be members of the working class. Sargent argues that education promotes continuity, which in turn promotes social order, confirming this vicious circle. According to Talcott Parsons, this process of designating some pupils as failures in school is a vital function of education, which is one aspect of society as a whole. However, the structural functionalist viewpoint contends that most individuals want this social order and continuity.

In contrast to the structural functionalist approach, conflict theory holds that society is made up of competing social groupings that have distinct goals, access to opportunities, and social incentives. According to this perspective, the fundamental foundations of social relations are exploitation, oppression, dominance, and subordination. Many educators make the assumption that their pupils will grow up in a typical middle-class household, however this assumption may not always hold true for some kids. In a sometimes single-parent home, some youngsters are expected to assist their parents after school and take on a significant amount of household

duties. Their scholastic performance is impacted because of the demand of this domestic labor, which often makes it impossible for them to find the time to complete all of their assignments.

Teachers who have included students' preferred working techniques into the curriculum and relaxed the formality of regular study sessions have seen that some pupils have shown abilities they were previously unaware of. Few instructors, meanwhile, depart from the conventional curriculum, which defines knowledge according to the state and those in positions of authority. Many of the pupils find no use for this information and believe it to be useless. According to Wilson & Wyn, students are aware that there is little to no connection between the coursework they are doing and how they see their future in the workforce. These kids' anti-school beliefs are often a result of their awareness of their true passions.

According to Sargent, working class pupils who want to achieve while assiduously absorbing the middle-class ideals of the school are essentially acknowledging their lower social status, almost as much as if they were set on failing. Fitzgerald claims that kids from low-income homes have a comparatively low likelihood of succeeding, regardless of their academic aptitude or want to study. However, it takes minimal work for children from middle-class and particularly upper-class families to preserve their superior status in society. Because the federal government pays for independent private schools, the wealthy are able to afford a "good education." Rich students perform better, earn higher, and get bigger benefits with this "good education." This makes it feasible for the elite's privilege and riches to continue indefinitely. Conflict theorists believe that the ideology propagated by the dominant group permeates the whole educational system, which is why social reproduction persists. They essentially support the false narrative that everyone can get riches and prestige via education.

The myth holds that the only person to blame for someone who is unable to accomplish this aim is themselves. Wright concurs, saying that the myth's impact is to "keep people from realizing that their personal problems are a part of larger social issues." The deception is so effective that a lot of parents put up with horrible jobs for years on end, thinking that by doing this, their kids would have possibilities in life that they themselves did not have. These underprivileged and impoverished individuals are the victims of a deceptive social norm. They have been led to think that enhancing equality is one of education's fundamental objectives, but in actuality, schools serve as a reflection of society's desire to preserve the existing quo's uneven allocation of power. Pierre Bourdieu is largely responsible for the development of this theory of social reproduction.

Bourdieu has always been interested in the conflict between the subjective and the objective, or, alternatively, between structure and agency. As a result, Bourdieu based his theoretical system on the crucial ideas of field, habitus, and cultural capital. These theories are predicated on the notion that, via the process of habitus, in which people internalize these patterns, objective structures dictate people's chances. But other factors, including a person's family, daily experiences, and place in other sectors may also shape their habits. Therefore, while it certainly plays a significant role in conjunction with other criteria, a person's class rank does not define their prospects in life.

Bourdieu investigated the variations in results for pupils from various classes in the French educational system using the concept of cultural capital. He investigated the conflict that exists between the creative creation of knowledge and experience and the conservative repetition of it. He discovered that the question of whose specific cultural past and present should be preserved and replicated in schools exacerbates this conflict. According to Bourdieu, schools serve as an embodiment of the dominant groups' cultures and, therefore, of their cultural capital, which promotes social reproduction.

CONCLUSION

The sociology of education provides insightful understanding of the complex social structure that is education. Scholars in this subject provide light on the ways in which education both reflects and perpetuates larger social structures and inequities by analyzing the interaction between education and society. Sociologists see education as a technique of socialization, through which people acquire roles, values, and society norms, in addition to a way of imparting information and skills. But the sociology of education also emphasizes how education contributes to social inequality, as seen by differences in educational achievements and attainment according to class, color, and gender. However, by fostering social mobility, critical thinking, and civic participation, education also has the power to confront and alter societal injustices. In order to create more inclusive and fair educational systems, politicians, educators, and researchers may address challenges related to equity, quality, and access in education. Essentially, education sociology emphasizes how important it is to comprehend education in the larger social context and how it has the capacity to both reflect and influence societal processes and structures. Academics in this discipline work to advance educational practices and policies that support social justice, equality, and human flourishing via ongoing study and advocacy.

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CHAPTER 2**ANALYSIS OF EDUCATIONAL
PHILOSOPHY IN SOCIAL EDUCATION**

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ABSTRACT:

In the framework of social education, this study offers an examination of educational philosophy. The ideas, principles, and theories that guide educational procedures and frameworks are collectively referred to as educational philosophy. Curriculum, pedagogy, and educational results are significantly influenced by educational philosophy in the field of social education, which aims to promote social awareness, civic involvement, and critical thinking. This article explores important philosophical stances pertinent to social education, such as constructivism, social reconstructionism, pragmatism, critical pedagogy, progressivism, and social reconstructionism. It does this by drawing on philosophical ideas and educational research. It looks at how these ideologies influence teaching strategies meant to advance fairness, social justice, and civic engagement. This study emphasizes the need of coordinating educational practices with more general societal objectives by critically analyzing various educational philosophies and their consequences for social education.

KEYWORDS:

Critical Pedagogy, Constructivism, Educational Philosophy, Progressivism, Social Education.

INTRODUCTION

One of the most crucial aspects of human development and progress is education. It is an endless process. Therefore, it is crucial to comprehend the notion of education thoroughly in order to apply it to the benefit of individuals living in various communities. The study of philosophy is one that is very interested in exploring a variety of topics. We learn about several ways to approach an idea via philosophy and may choose the one that best suits a certain situation. Then, educational philosophy will assist all parties engaged in the area of education in developing a much better understanding of the topic. This unit will cover the definition of educational philosophy, the role that philosophy plays in education, the connection between philosophy and education, and the goals of educational philosophy [1], [2]. Philosophy and education are two sides of the same coin, which is life.

According to Sir John Adams, philosophy's dynamic aspect is education. In Ross's words, "education is the practical means of realizing life's ideals, the active aspect of philosophical belief." "Educational goals are correlative to ideals of life," according to T.P. Nunn. Similar opinions have been voiced by Henderson, who states that "educational goals cannot be determined apart from the ends and aims of life itself because educational goals grow out of life's goals." It will become evident from a detailed examination of the definitions of education provided by different philosophers and educators that their differing conceptions of the reality of knowledge and values form the basis of their varied perspectives on education. The greatest thinkers in history have also become excellent teachers. Their philosophical views were expressed in the majority of educational movements. Socrates, Plato, Aristotle, Comenius, John Locke, Rousseau, Froebel, Dewey, H.G. Wells, Bertrand Russell, A.N. Whitehead, and

Aldous Huxley are just a few of the notable philosophers whose perspectives provide light on the close relationship between philosophy and education. All of India's early sages were philosophers of education. This is well shown by the lives of Mahatma Gandhi, Sri Aurobindo, Tagore, Dr. Radhakrishnan, and Swami Dayananda in recent times [3], [4].

Education is a discipline that is still developing, and an interdisciplinary approach to the study of the topic should investigate its roots. The cornerstone of the educational foundation is philosophy. However, this does not imply that philosophy or any other set of values produced by human civilization should control education. Philosophy needs to be seen as a larger-than-life vision. Given this, education ought to be generally allied with a philosophy. There are some frameworks that we need schooling to fit within. Numerous philosophical systems have expressed their opinions with great hope. The process of helping individuals to live, not just survive, but live well is called education. Education comes in many forms: intellectual, artistic, moral, physical, social, and spiritual. Various ideals have been highlighted and educational theories developed. The primary method of philosophy is "education," which has been accurately referred to as the "dynamic side of philosophy." Philosophy seeks to explain the puzzling mysteries of the cosmos, the role of man in the universe, and the different issues arising because of his wisdom and foolishness. Philosophy is put into practice via education [5], [6].

Every instructional approach is underpinned by philosophical principles. Philosophy's speculative, normative, and critical functions influence not just the moral advice that teachers provide, but also the curriculum's focus and direction, as well as the attitude of the teachers on a daily and even hourly basis. Without a philosophical foundation that provides education with logic, reason, sequence, and structure, no practice can be considered excellent and scientific. Philosophy speaks the language of analysis and reason, therefore almost every educational issue may be resolved by using its serene illumination.

Thus, Fichte made the absolutely accurate observation that "the art of education will never attain complete clarity without philosophy." Education without philosophy, according to Gentile, would indicate a failure to comprehend the exact essence of education. According to Dewey, philosophy is the theory of education in its broadest sense. Philosophy provides the framework to make information, skills, and attitudes that are taught via education indispensable. Education is the superstructure, while philosophy is the basis. Absent philosophy The field of curriculum development is acutely aware of the need of educational philosophy. The selection of subjects for the curriculum is determined by the philosophical perspective on life. The Basic Education Plan was a manifestation of Mahatma Gandhi's worldview. Therefore, the study plan is based on the interests of the rural populace, which includes spinning, weaving, and village crafts [7], [8].

The USA's high schools placed a strong emphasis on studying automotive repair, electronics, and aeronautics as part of their curriculum to meet the demands of a technologically advanced society. In a similar vein, many US schools begin incorporating computers and calculators into their curricula as early as the ninth grade. Ishwar Bhai Patel Committee (1977) and Adishesiah Committee (1978), two recent Review Committees on Education in India, have placed a strong emphasis on the incorporation of socially beneficial productive activity as a core component of the school curriculum. In a democratic setting, discipline is seen to include both social and internal discipline based on collective projects. Under a totalitarian regime, fear of the teacher serves as the basis for rigorous discipline that resembles military discipline. Under authoritarian discipline, children's uniqueness is not given any thought. The importance of a teacher's imprint on his pupils is emphasized by idealists. The naturalists go under the motto "free discipline."

Organization, Management, and Supervision of Education and Philosophy: Democratic philosophy places a strong focus on staff and student involvement in managing certain educational institution programs. The communist philosophy leaves limited room for such participation, with the top making all the decisions. Human education is the most significant activity. It is the process of paying attention to, considering, picking up, and comprehending natural rules. After information is gathered, it may be kept in the form of facts, guidelines, and precepts. This process has been going on for an unknown amount of time and has helped the human race flourish and spread around the planet. According to Indian belief, the four devout hermits known as Agni, Vayu, Aditya, and Angira were given the Vedic texts by the God himself, marking the beginning of the educational process. Later, Brahmins, Aranyakas, Upanishads, Sutras, Smritis, and other Vedic literature were composed from this abundance of Vedic manuscripts [9], [10].

DISCUSSION

Nelson Mandela, the first black president of South Africa and the 1993 Nobel Peace Prize laureate, once said, "Education is the most powerful weapon you can use to change the world." His remarks clearly demonstrate the significance of education in the lives of people, communities, and countries. Education fosters the development of man's natural talents and environmental tendencies, making him a priceless contribution to mankind. "Education has always been an agent that contributes to upgrade human society, flourish personal talents, fulfill civic responsibilities, and carry tradition forward," according to Trilling and Hood (2000). As a touchstone, education has the power to alter man's fate and propel him to new heights in riches, status, knowledge, and success.

The term "education" derives its etymology from three Latin words: "Educare," which means "to bring up" or "nourish," "Educere," which means "to lead out" or "draw out" (where "E" stands for "out" and "Ducere" means "to lead"), and "Educatum," which means "to train, act of teaching or training." Thus, education encompasses the growth of abilities, routines, and attitudes in addition to the learning of information and experiences. It is a method of educating the person via a variety of life events. Given that education encompasses a wide range of aspects of human existence, there are three phrases used in Indian language to describe the process of learning. Education is a dynamic, abstract concept. It is an ongoing procedure. In its long history, education has undergone several eras and phases of development. Its interpretations, purposes, and goals varied according on the circumstances that were in place at the time. Education is still a notion that is evolving, and this progress will never stop. It has to keep evolving in order to meet the ever-changing demands. Education is designed with the intention of changing students' behavior. Education is pursued via institutions specifically created and maintained for this purpose, with a set of time-bound objectives.

Given the nature of education and its definitions, it is evident that it is a crucial endeavor that advances human society in all spheres of social, individual, and national existence. In the contemporary day, it serves as a tool for globalization and modernization. Education is a revolutionary practice that guarantees liberation from long-held misconceptions and superstitions. It instills in the populace a sophisticated mindset and perspective. This kind of instruction is purposefully designed to change behavior over a certain length of time with a specific goal in mind.

It is offered by organizations like schools and universities that were created and are kept up specifically for this reason. At various levels, the government, the education department, and school administration control formal education. It lasts from the pre-primary to the university stages. Some of the fundamental characteristics of this kind of education include strict

admission and exit requirements, consistency, timeliness, the impermeable nature of discipline, established curricula, a large curriculum, and a teacher-centered approach. There are no existing or planned institutions that provide this kind of education. This kind of schooling is the one for which the proverb "womb to tomb" is appropriate. It is offered by unofficial institutions like your house, your neighborhood, your peers, your society, the television, the newspaper, the market, and so on. It is very accidental, impromptu, and driven by personal desires. It is not structured around admission or departure, schedules, norms, rules, regulations, degrees, or certificates, in contrast to the traditional educational system. Planning, curriculum, scheduling, internal or external incentive, and certification are all absent. Since it's a self-motivated activity, learning it requires both interpersonal skills and a natural learning instinct. This kind of instruction is offered via correspondence, part-time, or summer sessions. This kind of learning is used by open universities and institutions to provide a variety of courses. The standards and characteristics of both formal and informal education systems are combined in this kind of education.

In other words, it's a structured educational advancement process with a set curriculum and a system of awards or certificates at the conclusion. However, unlike official institutions, it lacks set admission and exit age, regular class schedules, and traditional teacher-student contact. The many support systems for the educational process are described in the basic notion of the agencies of education. For instance, conducive visual, auditory, cognitive, and supporting environments are necessary for high-quality learning. A person with all of these abilities and resources thus acquires a great deal of information and comprehension about a wide range of topics pertaining to oneself and the surrounding environment. A person becomes a better human being by gaining particular traits, skills, and self-perception via this practice. Therefore, it may be said that education is an endeavor that is partially driven by external factors and partially self-supporting. This conversation highlights the role that both internal and external faculties play in assisting the educational process.

Scholars such as Sri Aurobindo, Swami Vivekananda, Rabindranath Tagore, and Mahatma Gandhi believed that education originates from inside rather than from the outside. Schools, teachers, and books are just stimuli that cause people to react and acquire experience from the task at hand. Regarding the personal benefits of education, Sri Aurobindo views it as assisting the developing soul in discovering its inherent qualities. The views of Swami Vivekananda and Aadi Shankaracharya, who both endorse Aurobindo and assert that education is the expression of divine perfection already existent in man, also corroborate the earlier positions. Aadi Shankaracharya defines education as the realization of the self. "The complete exposition of man's complete individuality" is what education is defined as. All of these ideas and points of view assert that education is a personal endeavor. Education and knowledge creation are impossible without the individual's active participation. Therefore, education may be defined as the process by which a person's inherent talents are revealed via their academic and extracurricular activities. Although education is a self-motivated endeavor, it requires outside encouragement and assistance to succeed. Regarding the acquisition, absorption, and comprehension of information as well as its practical application, this assistance is crucial and pivotal. A kid is surrounded by many members of their family, neighborhood, and society from birth. As a person grows older, they interact closely with friends, peers, schools, the media, bazaars, temples, festivals, and a range of sociopolitical groups.

All of these things improve his knowledge, experience, education, philosophy, and art of life. They also help him become a well-rounded person and an important member of both the national and international community. Some of these educational bodies play such a significant role that it requires careful consideration right now. Development on all levels physical,

emotional, linguistic, cerebral, social, moral, and religious is facilitated by families. Innate inclinations, character, interests, habits, individuality, and cultural transmission are all aided by it. Maria Montessori referred to the school as "home" as she understood the significance of the family in a child's upbringing. As an example of the role that families play in education, Pestolozzi famously said, "Home is a child's first school." Mazzinni also said that a child receives their first civic education from their mother's lap and their father's devotion. Therefore, it is evident that a person's family plays a significant role in their education.

Regarding the specifics, it can be stated that the family imparts health, self-concept, self-esteem, behavior pattern, values, culture, habits, hobbies, religion, outlook, and philosophy through overt or covert means of instruction and interaction, as well as through direct or indirect means. A peer group is a set of people that someone aspires to be accepted by in order to gain their friendship, social standing, and shared interests. Peer relationships, according to developmental psychologists Vygotsky, Piaget, and Sullivan, offer a special environment for children's cognitive, social, and emotional development. These relationships help children develop their intimacy, equality, reciprocity, and cooperation while also strengthening their capacity for reasoning and empathy.

Although they have a significant impact on a person's life at all stages, peer groups are especially crucial for development throughout childhood and adolescence. Particularly throughout adolescence, there are many disagreements on the relative importance of parental and peer group influence. It's encouraging news for many parents that research indicates parental impact endures until adolescence. It seems that in situations when familial ties are not strong or encouraging, the influence of the peer group becomes more significant. A school is a kind of educational setting where students of different ages may study at different levels under the guidance of one or more instructors. It might be housed in a single building or a collection of different ones, and it could operate under public or private authority.

The purpose of schools is to enable and promote learning among students while they are under the guidance of educators. Common attributes provided by schools for the academic and personal growth of children include language pronunciation and accent, self-concept, self-esteem, behavior pattern, values and culture, interests and values like consistency, punctuality, and discipline; life skills like critical thinking, analyzing the influences of peers and media, attitudes, values, social norms, and beliefs, and locating pertinent information and information sources. The skills for developing internal locus of control, self-esteem and confidence-building, self-awareness (including awareness of rights, influences, values, attitudes, strengths and weaknesses), goal-setting, self-evaluation, self-assessment, and self-monitoring, anger management, grief and anxiety management, coping skills for dealing with loss, abuse, trauma, etc.) are among the personality enhancement tasks that schools provide through various curricular and extracurricular activities.

Additionally, schools play a significant role in fostering the development of skills related to stress management, time management, positive thinking, and relaxation techniques. These include interpersonal communication skills such as verbal and nonverbal communication, active listening, and expressing feelings; giving and receiving feedback without placing blame; negotiation and refusal skills such as negotiation and conflict management, assertiveness skills, refusal skills; empathy, or the capacity to listen to, understand, and communicate that understanding; cooperation and teamwork, which includes expressing respect for others' contributions and differences in style, evaluating one's own abilities, and contributing to the group; advocacy skills Learning in schools also results in the superego attributes of equality, justice, secularism, humanism, and global brotherhood, among others. Thus, it is shown that education is unquestionably a tool for remaking the human psyche.

It is a community of people united by common institutions, traditions, culture, and, to a lesser degree, geographic proximity. A society is a collection of people who are mostly identifiable from other groups by shared institutions, mutual interests, and cultural practices. The society is ever-changing. With time, it expands and transforms. A society evolves and changes its cultural legacy while preserving its fundamental foundation.

The qualities that the society promotes for children's academic and personal growth are almost identical to those that are pushed by other organizations. Language, behavior patterns, values, cultures, habits, outlooks, preferences, thought patterns, and social skills like empathy and cooperation are some of the more prominent ones. Other examples include dressing sensibly, understanding and navigating diversity, customs and behavior, faith and beliefs, celebrations, and social skills like singing, dancing, cooking, and arts and crafts. The inability of youngsters to differentiate between truth and illusion is attributed to television as well. Teachers put in hours helping pupils "unlearn" the lessons they were taught by television.

Premature exposure to violence, fear, and anger causes issues for children since it throws off their normal growth into loving people. Even yet, the media provides youngsters with a number of benefits for their intellectual and psychological growth. These include knowledge and information about current trends in language, fashion, behavior, employment, education, travel, and the variety of worldviews. They also involve a grasp of society, trends, costumes, perspectives, sentiments, and diversity. Land, people, government, and sovereignty are its four constituent parts as a self-governing political entity. It has a significant impact on the standard of living for the population residing in that specific area. The state agency affects children's personalities and lives in two ways. Among these are the direct effects obtained via administrative channels and the indirect effects obtained through the formulation of policies and the implementation of laws.

Through education, the State directly imparts some notable traits for children's intellectual and personal growth. Various levels of educational institutions are managed by commissions, committees, the Ministry of Human Resource Development, state education ministries, municipal corporations, and local self-governments. In addition to schooling, policies from the federal and state governments on the curriculum, teaching methods, facilities, and staffing levels of educational establishments also have a significant impact on people's personal and professional development. Supporting and overseeing schools, universities, training programs, and management organizations has a lasting impact on the maturation and advancement of the country's future inhabitants.

Through indirect measures, the State also influences how its inhabitants grow as individuals. The policies of other ministries that affect employment possibilities, the state of the economy, and the emergence of new sectors provide the groundwork for this impact. Partnerships and agreements with other countries, which provide access to higher education and employment possibilities, may have a significant impact on people's lives. Even if education is a tool for people's overall growth, its scope may be limited in accordance with the objectives. In order to describe the nature of the limited definition of education, this contraction of the dimension of education may be based on a number of concerns, including academic achievement, professional growth, skill improvement, and disciplinary success. The culture that each generation consciously imparts to those who will be its successors, according to G.S. Mill, "aims to qualify them for at least keeping up and, if possible, raising the level of improvement which has been attained." Therefore, education in the strict sense may be defined as a purposeful and intentional process designed to instill in people the necessary information, understanding, and abilities as well as to change their behavior in ways that are desired and supported by society. T The broadening of the dimensions of education to include scholastic

and co-scholastic areas of learning and experience is known as the "broader meaning of education," which is a revolutionary notion. Our perspective is widened and our understanding of the educational activities in classrooms and schools is deepened by this kind of learning. The physical, mental, intellectual, cultural, ethical, moral, social, political, religious, and spiritual aspects of each person's personality may all be included in the larger definition of education. The renowned educationist Sir R.C. Lodge provides a clear definition of the broader scope of education. All of an educator's experiences at a school are considered educational in a broader sense. Experiences such as insect bites, watermelon flavors, falling in love, traveling in an aircraft, and being in a storm in a tiny boat all directly contribute to our education. Everyone we may say, think, or do instructs us just as much as what is said or done to us by other creatures, alive or inanimate. The kid teaches the parents, and the student teaches his instructors. Therefore, it may be said that life is education and education, in a broader sense, is life. Achieving the social and national aims of education is made easier by the wide definition of education. These objectives have to do with comprehending society, making a positive impact on society by broadening one's horizons in thought, feeling equal, and comprehending the needs, sentiments, and psychology of others.

Additionally, the country's educational outlook calls for a more read, watchful, aware, and intellectual citizenry who can meet the growing need for labor and who have been instilled with a sense of civic duty. The primary need of expanded education is the cultivation of a sense of national identity. John Stuart Mill provides an example of the broad definition of a broad education when he states that education encompasses not only our own actions and those of others carried out on our behalf with the explicit goal of bringing us closer to the perfection of our nature, but also, in its broader sense, things that have indirect effects on human faculties and character, such as laws, government structures, the industrial arts, social life modes, and even objectively unaffected by physical realities like climate, soil, and location. The fields of philosophy and education are closely related. Education follows the path of philosophy. Philosophy serves as both the source of inspiration and the impetus for education, encouraging lifelong learning and the creation of new knowledge. Considering them to be two sides of the same coin, with education representing the active side and philosophy the contemplative side. Education receives its goals and purposes from philosophy, which education then turns into reality. Nearly all eminent philosophers have also excelled as instructors.

CONCLUSION

The importance of philosophical viewpoints in influencing educational practices and results is shown by the examination of educational philosophy in social education. Philosophical frameworks including social reconstructionism, pragmatism, constructivism, progressivism, and critical pedagogy provide useful insights into how teachers might help students develop their critical thinking, social awareness, and civic involvement. The objectives of social education, which include fostering democratic citizenship and social justice, are closely aligned with progressivism's emphasis on experiential education, active learning, and student-centered methods. Constructivism encourages educators to design learning environments that support inquiry and discovery by highlighting the significance of students' active development of knowledge and understanding. By encouraging students to critically analyze social injustices and inequities, critical pedagogy challenges established power structures and equips them to act as change agents in society. Pragmatism places a strong emphasis on problem-solving, practical methods to education and the applicability of what is learned to actual situations. To address structural inequities, advance social fairness, and advance democracy, social reconstructionism promotes education as a vehicle for societal reform. Teachers may create curricula, pedagogy, and evaluations that encourage social awareness, critical consciousness,

and civic involvement by incorporating these philosophical viewpoints into their work. Essentially, educational philosophy informs teachers' methods and approaches to teaching and learning in social education by providing a framework for guidance. Teachers may help build more democratic, inclusive, and socially just societies by adopting philosophical tenets that support equality and social justice.

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CHAPTER 3

DETERMINATION OF EDUCATION AS BARRIER TO DEVELOPMENT

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ABSTRACT:

This essay examines the idea that education impedes growth, especially in light of structural obstacles to educational quality and access as well as socioeconomic disparities. Even though education is often seen as a means of achieving growth and social mobility, when differences in opportunities, resources, and access continue, it may also act as a barrier. This study investigates how sociological theories and empirical studies, together with cultural biases and poverty and prejudice, lead to educational hurdles and underdevelopment and inequality cycles. This study employs a critical analysis to underscore the intricacies involved in the correlation between education and development. It advocates for more focus on tackling systemic obstacles and advancing fair educational opportunities for every person and community.

KEYWORDS:

Development, Education, Inequality, Poverty, Systemic barriers.

INTRODUCTION

At the start of this decade, a small but growing group of social critics were heard to argue that formal education was really a significant barrier to progress rather than a mixed blessing for Third World nations. "Development" took on a new meaning for leading figures in this movement such as Paulo Freire and Ivan Illich. More money and more production were no longer used as indicators of growth. Wealth, both personal and societal, was now seen as secondary to a feeling of power the capacity to take actual action and direct one's own destiny. Attaining this authority requires a certain degree of national prosperity, so long as it doesn't result in the rich international powers taking control. Development entails the emancipation of all social groups within the nation from their state of helplessness, just as it does from national impotence [1], [2].

This idea of development places a specific emphasis on the eradication of social inequalities. And this is the point at which the Western concept of formal education is seriously challenged. It creates class division and actively encourages social injustice by classifying individuals into groups of its own creation (PhDs, ABs, high school grads, dropouts, etc.). Critics of formal education systems contend that the people they are meant to assist wind up feeling dependent and powerless. Individuals come to doubt their own ability to participate in worthwhile learning outside of the classroom. According to Illich, the Western school is as much a byproduct of an industrialized culture as skyscrapers and rapid express trains, making it unsuitable for many emerging nations. His beef is not with education per se, but rather with the expensive forms of formal education that consume a significant portion of the national budget and benefit an elite that makes up a very small portion of the population [3], [4].

Some claim that the alleged economic benefits of schooling are mostly bogus. While education is not the least costly of the commodities that educated people learn to consume, their

consumption ultimately exceeds their output. As a consequence, society is pushing the boundaries to meet the expectations of education. In the end, the formal education system that was imported into emerging nations from elsewhere is ineffective as a tool for fostering growth [5], [6].

A more significant shift in ideas than what has occurred over the last 20 years is difficult to imagine. Initially disregarded as a catalyst for progress, education eventually emerged as the indispensable means of achieving economic expansion. It was deconstructed shortly after, although it was nonetheless given a significant role in the development of the country. Today, as disillusionment with the outcomes of the 1960s' progress develops, some see education at least the formal education most of us are acquainted with as a serious barrier to development that is more generally defined. One of the goals of studying history is to help us understand the tenets of a certain era in order to determine what is valuable for all time. This is especially crucial for us as we try to concentrate on the role that education plays in human development as a whole [7], [8].

Our schools in Micronesia are under assault from other constrained premises that we operate from today since they were constructed on the narrow theoretical underpinnings of the early 1960s.

The crucial subject of how education contributes to general development cannot be ignored by educators, and it would be foolish of us to focus solely on a small portion of it. There are differences between socialization and education, but these ideas have also sometimes been viewed as synonyms. Perhaps this poll can help us see things more broadly. Socialization is generally understood to be the process of preparing a person to be an effective social agent in society.

Education, on the other hand, is thought to be something that goes beyond socialization and may include a variety of more or less refined cultural attainments, the value of which may be clear to the individual but unclear to society as a whole. Though it hasn't been stated as clearly, the implication that underlies the majority of the differences is that, while socializing can be rightly described as anything that involves the impulse and tendency to make people more alike, education has the opposite impulse and tendency to make people more distinct.

If a person's conception of society is so broad that it includes every facet of every member's life and all of its meanings, education will probably be seen as either a component of socialization in general or as a synonym for it. If one's conception of society is primarily composed of a collection of commercial, legal, political, industrial, and economic transactions as well as the relationships that result from them, but maintains a distinct cultural world of knowledge, comprehension, and appreciation that offers unique pleasures that transcend the transactions and relationships of specific societies at specific times, then one Finally, it seems that Durkheim does not distinguish between socializing and educating—in fact, he uses the terms interchangeably.

Any introduction into any area of human existence must involve socialization as he doesn't seem to acknowledge any human worth that is outside of society. Interestingly, he is attempting to highlight the shallowness of society by highlighting how important it is to humans and how education plays a part in bringing the young into that society. We want to make a distinction between being initiated into "society" via "socialization" and being initiated into the cultural sphere through "education." It may be argued that the significance of the difference depends on how one handles the so-called "problem of the culture-boundedness of meaning." One of sociology's achievements has been to demonstrate the extent to which socialization makes us recognizable as human beings. "Man is man, in fact, only because he lives in a society," as

Durkheim states. The process of fitting into a complicated social context is known as socialization, and it is during this process that a specific, restricted set of the infinitely broad range of human potentialities is invoked and actualized [9], [10].

"Society can survive only if there exists among its members a sufficient degree of homogeneity; education perpetuates and reinforces this homogeneity by fixing in the child, from the beginning, the essential similarities that collective life demands" describes the limited set, which is those that are shared by other members of the society into which the child is being initiated. Social life encompasses more than just the group's governing mores and the basics of life, including what we refer to as our culture. "Almost nothing that an animal can learn during its individual existence can survive him," but humans are able to acquire a vast array of information, skills, and records, and "this accumulation is possible only in and through society." Socialization imparts not just fundamental knowledge but also how that knowledge, skill, and understanding are to be interpreted: "We often find ourselves obliged to view the world from a particular perspective and experience it from a particular emotion." In this broad sense, education is the process by which adults introduce children to society.

DISCUSSION

"Education consists of a methodical socialization of the young generation of notions of education -- such as James Mill's -- which focus on the cultivation of the individual as though people had free choices about what characteristics they would encourage in the young: "even the qualities which appear at first glance so spontaneously desirable, the individual seeks them only when society invites him to, and he seeks them in the fashion that it prescribes for him." However, this is not to argue that society prevents individual growth; on the contrary, society both facilitates and, given the social nature of man, the only environment in which an individual may properly develop is within the collectivity: Even though we show how society shapes people to fit its demands, this can give the impression that the people are subjecting themselves to unbearable tyranny. The new being that collective influence, via education, therefore builds up in each of us, reflects what is finest in us, but in actuality, they are themselves interested in this conformity. There are times when those who categorize personal development only within a social framework and see education as a tool of social initiation come to conclusions about "society's" rights and obligations in directing people's education that might make other people uncomfortable.

Thus, the state cannot be neutral toward education since it is fundamentally a social role. Conversely, everything associated with education has to yield to its influence to some extent. "The education given in them must remain under (the State's) control," even in private schools. Durkheim argues that the alternative to this all-encompassing state control over education is catastrophe: if the State were not always present to ensure that pedagogical influence is exercised in a social way, the latter would inevitably be used to further private beliefs, dividing the country into a massively disorganized collection of disparate, incompatible little fragments.

One way to look at the last 150 years of education in the West is as the centralized governments' mostly successful battle against the interests of the local community, church, family, and class to dominate the schools. The State has made "equality of opportunity" and arguments like Durkheim's prominent among its weapons. But, Durkheim's quick transition from his broad, normative conception of society to seeing specific centralized nation-states as embodiments of that normative conception should cause us to exercise caution. Dewey sums up the issue with that trend (without specifically mentioning Durkheim).

"The social aim of education and its national aim were identified, and the result was a marked obscuring of the meaning of a social aim in education." Some people could believe that if

Durkheim and Dewey made a difference between socialization and education, a lot of misunderstanding might be avoided. The above quote might thus be rewritten as follows: "The meaning of education was markedly obscured as a result of socialization becoming confused with education." However, Dewey used "education" for the process of integrating into social life, much as Durkheim does. Those who want to differentiate between socialization and education must provide definitions for each word. However, Dewey's "conception of education as a social process and function has no definite meaning until we define the kind of society we have in mind". Dewey's assertion may be true for socialization but not for education for those who want to make a distinction between the two. According to Dewey, education philosophers who spend endless hours trying to explain their "concept of education" without consistently referencing the unique social context in which it is to be imbedded are just engaging in pointless academic pursuits.

The goal he set out to accomplish in *Democracy and Education* was to demonstrate that education was not a process that could be isolated from social experience and that, in the event that it was, the result would be "an unduly scholastic and formal notion of education". Thus, a society where it is easy to distinguish between socializing and educating is one where the elite will get education while the general population will receive socialization. 'Cultured' people and 'workers' are the outcomes, and this is what we see all around us. Instead, we must define the characteristics of a really democratic society in such a way that a person's socialization to it would contain everything they could possibly want in an appropriate educational idea. Social life and communication are not just the same, but communication in general has educational benefits.

Aspects of social initiation that Dewey was primarily concerned to maintain may be destroyed by the effort to separate socializing from teaching in light of this continually educating social experience. "The standing danger that the material of formal instruction will be merely the subject matter of the schools, isolated from the subject-matter of life-experience" is a concern associated with the concept of a unique educational process. The notion of a separate socialization process raises concerns about the potential for a vocational education program with limited scope to reinforce the gap between the affluent and the poor. To overcome these risks, formal education and occupational training have to be connected to the everyday social experiences of the present. Thus, those educational suggestions for maintaining the social nature of all learning that were either assimilated into or corrupted by progressivism are pursued.

Since education is seen as fundamentally social, there is no mention of the traditional distinction between socialization and education in progressivist literature. Its purpose is to "naturalize, to humanize, each new social and technical development," by enabling individuals to feel comfortable in the social environment that is continuously emerging. Ignoring that social reality and attempting to "educate" children into a fading or dead culture amounts to pledging the preservation of ignorance and helplessness for the majority of people while dehumanizing and exploiting the minority. Similarly, the institution that is primarily responsible for the more formal aspects of this initiation must be deeply ingrained in society; it cannot exist as a separate location where students go through a difficult and artificial initiation to a culture that does not exist in society as a whole. The society has to infiltrate the school on a regular basis to allow kids to naturally transition into that social environment by engaging in activities that are part of its reality.

is an attempt to explain in general terms why some individuals do not distinguish between socializing and educating. Here, it might be useful to attempt to illustrate in a similarly broad manner how and why others do make the difference. There are several methods to distinguish

between socializing and education, often in a vague and careless manner. Starting with the above-mentioned substantial distinction may be useful in trying to uncover the main cause of the difference:

The goal of socializing is to bring people closer together, while the goal of education is to bring them closer apart. Therefore, mastering a language is the first major socializer. People who speak the same language have a significant portion of their worldview preprogrammed into the vocabulary, grammatical structures, and distinctions used in that language. In this sense, teaching someone to be functionally literate is akin to socializing, since it imparts common norms that are understood by all individuals seeking to interact via written communication. Hence, teaching students to write well, speak persuasively, and read critically is teaching them to be educators. These items emphasize how unique each person is from the fundamental norms that enable communication as well as how unique they are from the cliched and conformist forms of today.

Conventional means of speech that are homogeneous distribute social benefit; they are simpler, less ambiguous, less likely to cause misunderstandings, and have less depth and variation. It is not a question of social benefit to write elegantly and read selectively. It is, however, a significant issue for education. (Eccentricity is a kind of illness in education; it prioritizes the formal aspects of distinctness above the substance that may help one become "distinguished"). Therefore, we may anticipate that any activity in schools would contain both socializing and teaching components, but to varying degrees depending on the activity. For example, learning how to handle tools in carpentry or metals requires socialization. It is educational to learn how to utilize them gracefully, in one's own unique manner, and to strive for an artistic quality in one's work above and above what is necessary for practicality. While there is a degree of learning letter norms and fundamental expression involved in learning, say, French, the goal of ease and refinement in grasping a new perspective on life and the world is an educational concern.

Generally, it is easier and more obvious to make the difference in schools. Activities that are carried out to help individuals function better in society as a whole—to get employment, carry out their fundamental civic duties, become parents, and so forth—tend to be primarily socialization-related. Activities that promote personal growth are likely to include a strong educational component. Additionally, we may distinguish between socializing and teaching activities based on the rationale for their inclusion in the curriculum. The social value argument supports socializing activities, whereas the individual cultivation argument supports educational activities. Both are valuable; the former are valuable because they represent the homogenizing activities that Durkheim noted were necessary to maintain the functioning of a community, and the latter are valuable because they provide each of us unique, refined joys.

According to those who hold it, the difference is important because it allows us to apply different criteria to determine whether curricular time should be allotted for any certain socializing or educational activity. Thus, we must be clear that we do not decide which courses to include and which to exclude by reference to a socializing criterion alone if there is a conflict between those who want to add a course in, say, driver training and those who want to add a course in, say, Sanskrit or music appreciation. Which is more relevant to pupils' abilities to function in the everyday adult world is not a question we pose. It is more important to understand that schools serve as places for socialization as well as education, and that a disagreement about whether driving instruction should be combined with Sanskrit cannot be rationally resolved by using a standard to determine which socializing activities should be included. This stark contrast is thus seen as a defense of education in schools, which is critically required given the decline of educational programs in favor of promoting socializing.

According to this perspective, the erosion has been particularly severe in North America, where the schools willingly played a role in homogenizing various immigrant communities and where society as a whole is seen to have a reasonable expectation that schools give socializing issues more consideration.

The plan to replace education with "socialization" has advanced to the point that it is acknowledged as the most significant development of this century, the biggest adversity to have overcome our society, and the start of a dark era marked by savage wealth. It was born out of a project started around three centuries ago to provide an alternative to education for those who, for whatever reason, fell outside the educational engagement. This effort was neither dumb nor dangerous in and of itself to the educational engagement. Since then, this option has evolved to meet shifting needs, been enhanced and expanded to include an apprenticeship to adult domestic, industrial, and commercial life, produced a number of self-incarnations, and, for the most part, submitted to governmental directives. In fact, it's evolved into what the world it helped to establish recognizes as a "service industry." It was intended to improve "the nation's" well-being. It has been either embraced or tolerated due to the wealth it is purported to bring about, and efforts have been made to weigh the costs and benefits of its output.

It has also been defended on the basis of its intended outcomes as well as the dubious claim that it is the best apprenticeship program for particular types of kids. However, this stand-in for education was allowed to taint the educational experience of the peoples of Europe, and it is today heralded as the ideal replacement. Everywhere, the takeover has begun on foot. However, the idea of education as an initiation into the inheritance of human understandings through which a man might be freed from the "fact of life" and recognize himself in terms of a "quality of life" is also victimized by this enterprise, in addition to the historical educational engagement (with all its flaws and shortcomings). The intellectual corruption of the entrepreneurs equals the enterprise's disaster.

As can be observed from Oakeshott's statements, the rationale for maintaining the clear distinction between socializing and education is that it is the only way to demonstrate that people may interact with a sophisticated culture that transcends the interactions and exchanges of any given society. To borrow another metaphor from Oakeshott, this culture can be compared to a conversation. It started out in prehistoric forests and developed further in the earliest towns, city-states, and empires around the Mediterranean. Over the centuries, it has continued to grow and be enriched, with certain aspects found in plays, poems, paintings, sculptures, and music. Finally, in the present, we have this incredibly rich cultural conversation that is still going on around us, in which we can participate. Acquiring knowledge of the language of this vast and refined discourse is the essence of education. Naturally, much like animals, we are capable of existing and dying without it. However, to live and die without having this talk is to lose out on the greatest things in life.

There has been a dominant opposition in North America to the idea that schools are only places for socialization. An effective way to express this viewpoint from earlier in the century is as follows: The basic notion of liberty that all governments in this Union are based on forbids the state from having the broad authority to standardize its citizens' education by requiring them to take classes solely from public professors. The kid is not only the property of the state; those who raise him and shape his future have a great responsibility as well as the right to acknowledge and get him ready for new responsibilities.

Everyone is aware of the difference between learning how to use a tool for utilitarian purposes and learning to use it to create a visually appealing result. The problem with some aspects of

traditional education is that this distinction has been tacitly accepted and incorporated into practice, making it seem perfectly acceptable for the general public to receive an education in a utilitarian manner—that is, if a sufficient number of people can be taught to read, write, compute, and use tools in a way that is appropriate for their jobs and social roles—and appropriate for others to receive an education. The traditionalist may argue that although it is obviously ideal for everyone to be able to acquire more advanced skills such as sophisticated reading and tool usage, these higher talents are sadly only available to a tiny percentage of the population. From a progressive perspective, all of this is flawed because it recognizes a distinction between cultural success and practical competence. The progressive program's goal is to keep the old theoretical divide from materializing in everyday social interactions. Nobody should be schooled just in utilitarian abilities without understanding the inherent worth of those talents, nor should anybody be permitted to acquire an effete, frivolous aesthetic sensibility without understanding the social roles and usefulness of such skills.

When it comes to traditional High Culture, progressivism has a clear ambivalence that will be discussed later. A subset of progressivism holds that everyone should be able to enjoy this aristocratic pleasure, and among the many projects that are identified as progressive is a set of methodological changes that would enable everyone to have access to high culture. A other kind of progressivism views high culture as misleading and misguided, and is thus hostile to it. Both agree that social separation is a byproduct of high culture; the former see this as a contingent issue, a historical happenstance that may be resolved via appropriate democratic processes. In the process, the artificial aesthetic that for traditionalists establishes a hierarchy of cultural objects "out there," which must be internalized in proper hierarchies within, will become purified; the artificial crud, linked to uncritical snobbery, will vanish; and the newly educated democratic individual will be able to view the contents of this high culture with fresh eyes and produce more fitting, sincere responses with a purer aesthetic.

CONCLUSION

When structural impediments and systematic injustices prevent people from accessing high-quality education and from taking advantage of their possibilities for growth, education may in fact act as a barrier to development. For disadvantaged populations, conditions including poverty, prejudice, poor infrastructure, and cultural biases impose major obstacles that exacerbate socioeconomic inequality and prolong cycles of underdevelopment. In order to address educational hurdles, comprehensive methods that address the underlying causes of inequality and guarantee equal access to educational opportunities and resources for all people, regardless of background or situation, are necessary. This include making infrastructural investments in education, giving underprivileged students focused assistance, eliminating systemic biases in educational institutions, and advocating for inclusive teaching strategies that respect a range of viewpoints and experiences. Furthermore, measures aiming at advancing social justice, economic growth, and human rights must be integrated with efforts to remove obstacles in education. Policymakers, educators, and stakeholders may collaborate to build more inclusive, equitable, and sustainable communities by acknowledging that education can serve as both a potential development driver and a barrier in situations where injustices endure. Ultimately, we can create more inclusive and successful futures for all people and communities by placing a high priority on educational fairness and opportunity.

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CHAPTER 4

INVESTIGATION AND EXPLORATION OF AGENCIES OF SOCIALIZATION

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ABSTRACT:

The many organizations and social groupings that influence how people socialize are known as the agents of socialization, and this essay looks into and examines them. The process by which people pick up and assimilate the customs, values, beliefs, and behaviors of their community or culture is known as socialization, and it occurs throughout their lives. This study investigates important socialization agents, such as family, education, peer groups, the media, and religious organizations, based on sociological theory and empirical data. It looks at the ways in which these organizations shape people's identities and social interactions by passing down cultural norms, beliefs, and behaviors. This study provides an explanation of the mechanics and relevance of socialization agents as well as their ramifications for society via a critical examination.

KEYWORDS:

Education, Family, Media, Peer Groups, Religious Institutions.

INTRODUCTION

All encounters include socialization, but some groups known as agents of socialization have the most significant socialization effects. For a newborn, the process starts innocently with his immediate family, but it quickly spreads to many other groups. The mass media, peer networks (friends' circles), and schools are the most significant institutions outside of the family. The child's family is his first world. The youngster learns to live, move, and have his existence in this world unto itself. It encompasses not only the biological functions of birth, protection, and feeding, but also the formation of the child's earliest, close relationships with people of all ages and genders, which serve as the cornerstone for the later development of the child's personality. The main socializational agency is the family [1], [2]. Here is where the infant forms their first sense of identity and learns how to eat, sleep, and other habits. Whether in a primitive or a complex culture, the primary family group is where a kid is indoctrinated to a significant degree. The youngster forms his first personal connections with the members of his immediate family, which includes his father, siblings, mother or nurse, and other close relatives.

He encounters love, collaboration, power, guidance, and safety here. Children can pick up language, namely a dialect, from their families. People's ideas of what constitutes suitable behavior for their sex are shaped by socialization, most of which occurs inside the family. Parents are children's main teachers and socialization facilitators; they help shape their gender roles into those that are acceptable in their community. Throughout childhood, they continue to instill gender role behavior, whether deliberately or subconsciously. Children learn lifelong values from their families as well. They typically take up their parents' views on religion, nationalism, and education in addition to employment. Educational institutions assume responsibility for socialization after families. Socialization occurs almost exclusively inside the home in some civilizations (such as basic, illiterate societies), but in more sophisticated

societies, the educational system also plays a role in socialization of children. In addition to teaching reading, writing, and other fundamental abilities, schools also help children grow as individuals, learn self-discipline, collaborate with others, follow rules, and evaluate their performance via competition [3], [4].

Expectations on the kind of employment, profession, or occupations that students will pursue as adults are taught in schools. The official duty of teaching knowledge in the subjects that are most essential to adult functioning in our society rests with schools. It's been claimed that education at home is mostly cerebral, whereas education at school is more personal and emotional. In addition to their family and schoolmates, playmates and their peer group—a group of individuals their same age and social standing—have a significant impact on the socialization process. The young kid has an appreciation for the norms that govern social interactions and learns to conform to the accepted methods of the group in the peer group. G.H. Mead refers to peer groups as important others for young children. The socialization of peer groups has been growing daily in recent times.

Today's youth interact socially outside of their homes and families for extended periods of time. Young people who have access to cars and live in cities or suburbs spend a lot of time together away from their families. According to studies, they develop their own distinctive subcultures, such as the drug culture on college campuses, the motorcycle cults, the sports group cultures, etc. Peer groups are beneficial because they ease the transition from youth to adult responsibilities. Teens mimic their peers partly because the peer group maintains a significant system of incentives and disincentives. A young person may be encouraged by the group to pursue interests that are deemed desirable by society [5], [6].

Conversely, the group could incite someone to drive carelessly, shoplift, steal cars, commit acts of vandalism, and other transgressions against the standards and values of the culture. Studies on aberrant behavior reveal that peer groups have a greater effect than families in shaping behavior patterns. Why do some young people pick their peer groups to be in opposition to adult culture, while others choose groups that are typically in line with socially acceptable adult values? Self-image seems to have a role in the decision. Maybe this adage—"seeing is behaving" is true. What we do is a reflection of who we think we are.

The chronic offender believes that he is unable, undeserving, unwanted, unaccepted, and undervalued. He joins a criminal peer group with other similarly impoverished young people, which encourages and validates his vindictive and violent behavior. The obedient young person sees C The media, from the earliest print technologies to electronic communication (radio, TV, etc.), is crucial in forming people's personalities. Technological advancements like radio, film, television, and recorded music have become significant socialization tools throughout the last century.

In the modern world, television in particular plays a crucial role in a child's socialization process. A survey carried out in America found that the typical youth (between the ages of 6 and 18) watches the "tube" for 15–16,000 hours on average rather than attending school. Youth's most time-consuming hobby, apart from sleeping, is watching television. TV differs from the other socialization agents mentioned above, such family, peer group, and school, in a few key ways. It doesn't support more sophisticated learning methods; instead, it allows role-playing and imitation. TV watching is a passive activity. According to psychologist Urie Bronfenbrenner (1970), there is a "insidious influence" of television on youngsters, leading them to substitute passive watching for social engagement.'

One of the most concerning societal issues of the modern day is educational inequality. Despite the expensive tuition costs, an increasing number of parents are choosing to send their kids to

private schools due to the subpar and declining quality of public education. These schools often have smaller class sizes, higher academic standards, stronger teacher-student relationships, and more discipline, which all contribute to improved student motivation in learning. One important factor influencing access to school is family income. Because government schools are almost nonexistent in tribal and rural parts of India, it is difficult for pupils from low-income families and SC/ST groups to receive equitable access to high-quality education. Because of this, the literacy rates of SCs and STs are lower than the national average [7], [8].

Despite several government-sponsored special affirmative action initiatives, a sizable fraction of SC and ST students have not been able to escape the grip of conventional employment or the cycle of poverty. The children's socioeconomic level not only affects their ability to attend high-quality schools, but even in equal enrollment schools, the cultural resources they bring to the classroom have a significant impact on the students' academic achievement. As a result, inequality strengthens the current structure of social stratification [9], [10].

DISCUSSION

These kinds of stark educational disparities are common in the literature on Pierre Bourdieu's theory of cultural production. He effectively employs the concept of "cultural capital," which encompasses any kind of education, training, or other benefits that elevate an individual's standing in society. Children get cultural capital from their parents in the form of attitudes and knowledge that help them thrive in the school system by making it seem familiar and comfortable. The transmission of prevalent disadvantages and inequities from one generation to the next is emphasized by cultural reproduction. In particular, the educational system is to blame for this. In capitalist civilizations, the social structure is based on stratification, with the working class receiving an education appropriate for physical labor; eliminating these disparities would lead to the collapse of the system. Schools in capitalist nations will thus always be stratified. Children from various socioeconomic classes perform differently in school, but this is mostly because of the cultural capital they bring to the classroom rather than innate ability. Bourdieu's research centered on the ways in which social classes particularly the governing and intellectual classes reproduce themselves despite the appearance that society promotes social mobility, particularly via the media. He claims that the education system multiplies the socio-cultural capital amassed by the upper classes, exacerbating the stratified social order's disparities rather than balancing them out.

Similar to this, Brazilian educator Paulo Freire (1970) discusses how children's access to high-quality education and academic success are stratified by financial disparity. He has made it clear that schools provide "pedagogy of the oppressed." The oppressed belong to a social class that isn't defined by a person's gender, race, nationality, language, or culture. His writings have sparked a worldwide conversation on educational philosophy for more than thirty years. In a similar vein, Ivan Illich contends in "Deschooling Society" (1971) that the educational system confuses method with content for the benefit of pupils, particularly the impoverished. As a result, the student is "schooled" to conflate instruction with learning, academic success with education, a degree with competency, and fluency with the capacity to express oneself in a novel way. His mind has been "trained" to see service as superior to value. Social divisiveness, psychological powerlessness, and physical pollution are all consequences of the institutionalized educational system. Illich claims that it should be clear that a poor kid can seldom catch up to a wealthy child, even in the case of equal-quality schools.

The majority of educational possibilities that middle class children take for granted are not accessible to impoverished children, even if they start at the same age and attend similar schools. These benefits, which may be used for the youngster who appreciates them both in

and out of school for progress or learning, ranging from discussion and literature in the house to holiday travel and a new sense of self. The impoverished need financial assistance for education, not certification for the treatment of their purportedly disproportionate inadequacies.

In a technologically sophisticated country, education has emerged as a key social stratification factor. In a society like this, one's employment determines their income. It is also discovered that the degree of education a person has influences their recruitment to different professions in these civilizations. The vocational and educational levels also determine the status gradation. In summary, education becomes significant as a predictor of social placement and social stratification due to the strong association between education and employment and the degree to which work is a significant, if not the only, outlet for income and social status. It is apparent that in industrial societies, the most prominent positions often have the greatest educational requirements in addition to paying the highest salaries. People are more likely to have high-paying employment and excellent occupations overall if they have more education.

Education and social stratification are often shown to have complex relationships. Even while education promotes upward mobility, it often serves as a barrier for those who cannot afford or get an education. There are many people who want to pursue careers in medical, astronomy, management, and other fields, yet there are often not enough resources for further education in these fields in many nations. Many students are turned away from these topics because of the high cost of enrollment, and only a small percentage of students from affluent backgrounds are admitted to these schools.

As a result, this group of people continues to occupy the top spot on the social ladder and is considered the privileged segment of society. As a result, education is compelled to serve as an agent of stratification and status maintenance rather than as a tool for upward mobility. Lower levels of education are impacted by this kind of social stratification, particularly in rural and isolated places. Dropout rates among students are mostly seen among students from lower socioeconomic strata in various nations.

Over the last several decades, India has improved both school enrollment and completion rates. From 19.2 million students in 1950–1951 to 113.6 million in 2001, there were more students enrolled in elementary schools. Enrollment in gross elementary schools is almost at 100%. Over time, there has been an improvement in India's overall kid enrollment across all educational levels. This rise in school attendance has also been linked to a notable increase in the literacy rate, which increased from 18% in 1951 to 65% in 2001. On the one hand, the introduction of numerous governments financed educational initiatives has coincided with the expansion in enrollment. Some of these programs include Sarva Shiksha Abhiyan (SSA), the Non-formal Education Program (1979–90), the District Primary School Education Program (1994–2002), Operation Blackboard for Small Rural Schools (1986), Total Literacy Campaigns (1988), and, more recently, the mid-day meal programs. The number of schools more than tripled between 1950 and 1990, exceeding the population growth of school age. These supply-side adjustments may have had an impact on school attendance.

A large body of research has shown the disparities in educational achievement that result from social stratification in India based on caste, race, and religion. The government and civic society have expressed alarm about these disparities. To address several past injustices, the government has implemented robust affirmative action measures. While the public has largely supported some of them, others—especially those pertaining to seat reservations in schools and universities—have angered and incited protests from the more advantaged segments of society. Even with a little decrease in educational disparities and after 60 years of programs aimed at correcting this imbalance, the gap is still quite large. Due to the fact that ancient social

inequities based on ideas of filth and impurity that dominated caste relations are quickly evolving into class inequalities via differences in educational achievement, educational imbalances in India need special study. While several studies detail multiple facets of social distancing and discrimination across distinct castes in a range of domains, economic inequalities are perhaps the most detrimental, since they sustain the inequality cycle over successive generations. Even if there are other factors that determine an individual's economic standing, educational discrepancies are a significant contributor to income inequality. It is commonly known that caste affects variations in income, education, and other facets of life. Similar disparities based on religion have also been noted in recent years, with Muslims being notably more susceptible than other religious groups like Jains, Zoroastrians, Hindus, etc.

Knowing the relationships between philosophy and education, it is clear that, for all intents, both philosophical and educational, the two must be seen as complimentary entities. This is when "educational philosophy" enters the picture, signifying the philosophical underpinnings of education or the pedagogical applications of philosophy. The phrase "educational philosophy," in its widest definition, refers to the application of philosophical ideas to understanding the fundamental components of education and educational practices. These include the goal, the goals, the content transaction methods, the teacher's role in the teaching and learning process, and the discipline idea. Without a question, the most important human endeavor is education, which guarantees the achievement of all societal and personal objectives and creates the way to success. Diverse philosophical perspectives have been held about education.

One of the earliest Western philosophies, idealism, sees education as the development of concepts, emotions, and experiences. Education leads to spirituality or idealism because ideas, concepts, and spiritual principles are timeless and eternal whereas the material world is unstable and ever-changing. According to idealist philosophy, man is a spiritual creature with morality, religion, and faith at the center of his identity. Education is the cause of these differences in human personalities. Thus, according to idealist philosophy, education is the process of creating man. The mool mantra of idealism, "Know thyself," may also be attained via scholastic pursuits.

Another educational ideology, humanism, holds that education is the means by which human values are created and restored in humanity. According to this theory, a person who receives a proper education becomes sensitive to all other people and places the most importance on the behavioral component of education. According to pragmatic philosophy, education is both a social and natural need for humans. Natural because human children rely on adult members of society to meet their developmental requirements; social because it aids in socialization and helps youngsters grow up to be productive members of society. Since pragmatism is a utilitarian and practical school of philosophy, it has had a significant impact on education. This school of thought advocates for teaching in light of human needs. In addition to helping the youngster handle his current challenges, it ought to help him have a better, happier life. Therefore, education has to have its own components that are intellectual, moral, artistic, social, and physical.

The naturalistic philosophy opposes any forms of authority that impede children's spontaneous and natural growth and supports the idea of education as a means of fostering the most harmonious possible development of innate skills. Bode once said, "We get nowhere at all unless we have some guiding philosophy in the determination of objectives." "Philosophy formulates what should be the end of life while education offers suggestions how this end is to be achieved," says Robert Rusk, supporting this. Philosophy is useful to teachers in this way because it helps them formulate their educational goals. Philosophy is the study of goals and

objectives as well as the question taken as a whole, unrestricted, and simplified. It has nothing to do with compromising and instead suggests distrust. Thus, a philosophy of education ought to consider the competing ideas about life and learning.

The study of philosophy helps people become more open-minded. Education is extremely poor when philosophy is not used. The growth of reason and critical thinking is the foundation of contemporary philosophy in education. It includes a logical approach that considers all aspects of the issue before drawing a judgment. Since it is evident that educational practice is confusing, Aristotle saw the contradiction in educational practice and questioned whether curriculum should be selected based on pragmatic values. But how can one discover a solution? In essence, the pursuit of principles serves as the foundation for philosophical inquiry.

The route taken by a philosophical approach to expanding and improving common sense differs from that of science. It aims at additional distant goals in addition to solving a restricted set of elements.

The renowned Gandhian philosopher Acharya J.B. Kripalani asserts that "no system of education can be properly appraised and appreciated, unless it is studied in connection with the ideas and ideals which it represents." The only way to understand the Soviet educational system is through the lens of Marxism and Leninism. Gaining an understanding of the British educational system requires having the right viewpoint on the synthesis between conservatism and progressivism, which the Butler Act attempted to accomplish.

Given their innate mistrust of Western education today, the Chinese place great emphasis on the state's primary responsibility of educating its citizens for the good of the state. The goal of the Spartan educational system was to train students to be warriors and patriots since in ancient Sparta, upholding the nation's honor was seen as the highest ideal. However, in line with the Athenian philosophy of the time, the Athenian educational system sought to promote each person's cultural growth. Every educational philosophy has proposed a wide range of goals and objectives for the educational process. The development of the human personality encompasses several aspects such as mental, physical, intellectual, spiritual, emotional, ethical, moral, cultural, social, academic, linguistic, and pragmatic aspects. This might be referred to as the whole development of the human personality or holistic development. Depending on how they see education, various ideologies have established different goals for it.

For instance, the idealism school of thought proposes that one of education's objectives should be self-realization, or the full understanding of oneself via one's psychological, spiritual, and bodily capacities. All of these might help a person find the fundamental connection between their own soul and the soul of the universe. Enhancing culture is another objective of education. It refers to the preservation, advancement, and dissemination of cultural legacy.

The development of moral, social, and ethical principles advances humankind's morals, humanity, and spirituality. The capacity to recognize, comprehend, and explain the purpose of all natural things and occurrences should be fostered in education. Such settings, circumstances, and opportunities that are directly relevant to a child's growth of spiritual ideals should be provided via education. A youngster receiving such instruction will be able to live a contented, peaceful, and ultimately self-realizing existence.

Humanistic philosophy places more emphasis on the goals of education, including respect for intellectuals, freedom of speech, the advancement of democratic ideals, and observance of traditional values, ethics, and culture. Humanists believe that education ought to be needs-based and ought to encourage self-actualization via exercises in self-control and self-discipline. According to naturalism, education should be designed with the needs of the kid in mind and

should strive to prepare the student to be a natural man. "The natural man is a man governed and directed by the laws of his own nature rather than these of social institutions," as opposed to the savage man. Based on information from the 2004–05 India Human Development Survey (IHDS), which was carried out by researchers from the University of Maryland and the National Council of Applied Economic Research (NCAER), this data illustrates the percentage of boys from various social backgrounds who drop out of school or college at a particular educational level. These data indicate that the biggest gaps seem to be found in school entry and before Class X completion between Hindus from the advanced caste and members of marginalized communities like as dalits, adivasis, and Muslims. When students graduate from Class X and go on to the next level, the distinctions diminish. In addition to having acquired skills and maybe having intellect, tenacity, and drive well beyond that of their wealthier classmates, the majority of minority kids who have managed to overcome the early obstacles also have lower levels of educational inequality. Additionally, they may come from the more affluent dalit, adivasi, Other Backward Class (OBC), or Muslim groups, and thus would be less vulnerable to the discrimination and disadvantages that their less fortunate siblings and sisters would experience. The findings from the worldwide literature on comparative education, which likewise highlights larger disparities in schooling at earlier stages, are in line with these observations. Regrettably, governmental policies tend to prioritize higher education over early schooling when tackling educational disparities, presumably because the latter is more manageable.

India's educational disparities are not always seen as depressing. The rates of basic literacy have decreased significantly. Naturally, collecting data on basic literacy involves asking people or members of their family if they can read and write a sentence. The IHDS, along with the Census of India and other studies, records the convergence of different socioeconomic classes in this regard. This convergence can be partially explained by increased enrollment in schools across all societal segments, and partially by statistical artifacts produced by higher education groups, forward caste Hindus, and smaller religious groups that have nearly 100% literacy rates, like Christians, Sikhs, and Jains. Further in-depth research indicates that the disparity is narrowing in several domains. An examination of the National Sample Survey data from 1983 to 2000 reveals the following: for upper caste Hindu and other [Sikh, Jain, and Christian] males, the probability of ever enrolling in school increased from 715 in 1983 to 858 in 1999–2000, an increase of approximately 14 percentage points. This is assuming that other factors [household income, place of residence, and household size] are held at their mean values. Male enrollment for dalits rose by 20 percentage points at that time, while male enrollment for adivasi males grew by 21 percentage points. The differences between dalits and adivasis and upper caste Hindus have decreased as a result of this. The similar increase in primary enrollment among girls for higher caste Hindus is 25 percentage points, while the figures for dalits and adivasis are 33 and 35 percentage points, respectively.

Nonetheless, differences in children's educational experiences across social groups continue despite this modest progress. Data from the IHDS reveals variations in the experiences of kids from different social groups between the ages of 6 and 14. It's crucial to remember that these statistics pertain to the time before the Right to Education (RTE) Act was put into effect, so some of the criteria like failing or repeating a class might not be as applicable now. Additionally, as compared to advance caste Hindus and other religious groups, OBCs lie somewhere in the center, while dalit, adivasi, and Muslim children do much worse on all of the aforementioned indices. Muslims suffer especially notable disadvantages since, while their economic standing is often comparable to that of the Other Backward Classes (OBBCs), they lag far behind and are more like to dalits and Adivasis in terms of education.

CONCLUSION

The study and examination of socialization agencies bring to light the many methods in which people are assimilated into their particular civilizations. Cultural norms, beliefs, and behaviors are primarily transmitted and reinforced via the media, religious organizations, peer groups, education, and families. These organizations are very important in forming people's identities, social positions, and relationships in the community. Comprehending socialization agents' methods and effects is crucial to understanding how social order, cultural continuity, and collective identity are reproduced within society. Furthermore, a more comprehensive understanding of social dynamics and inequality is made possible by acknowledging the complexity of socialization processes in various circumstances. Scholars may contribute to the development of treatments and policies that support healthy socialization outcomes and the development of a more just and cohesive society by recognizing the importance of these agencies. Sociologists advance our knowledge of the processes by which societies replicate and people get involved and feel a sense of belonging in their social environments by conducting ongoing study and analysis.

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CHAPTER 5**ANALYSIS OF THE ROLE OF TEACHER IN EDUCATION**

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ABSTRACT:

The present study offers an examination of the function of educators in the educational system, emphasizing their diverse duties, sway, and effect on the education and growth of learners. Teachers are important players in educational institutions because they support learning, intellectual development, and the social and emotional health of their students. This study investigates the many tasks and duties of teachers, including curriculum creation, assessment, classroom management, and student assistance. It does this by drawing on educational theories, empirical research, and case studies. It investigates how students' academic performance, attitudes toward learning, and overall educational experiences are shaped by instructors' pedagogical practices, attitudes, and relationships. This study clarifies the nuances of the teacher-student connection and the significance of good teaching methods in fostering educational fairness and excellence via a critical examination.

KEYWORDS:

Classroom Management, Curriculum Development, Education, Instructional Delivery, Teacher Role.

INTRODUCTION

The topic of debate in all educational theories has been the role of the teacher in the teaching and learning process inside the classroom. According to some ideologies, the teacher is the key figure, without whom education cannot take place. In contrast, some philosophical schools require their teachers to view and assess their students' work while seated behind a curtain. For instance, in idealistic education, teachers have a huge and magnificent role to perform. He has to possess a high level of spirituality, self-dynamism, and self-knowledge. He must exude love, compassion, and purity and provide an environment that allows kids to fully grow both mentally and spiritually. In a similar vein, the humanist school of thought also regards teacher authority as crucial [1], [2].

A teacher's attitude is more important than their educational background in determining whether or not their pupils succeed as individuals. The instructor assists the pupils in discovering a commonality among the variety of their encounters. He needs specialized training to guide the kids toward chastity and humanity. The naturalist philosophy of education, on the other hand, believes that teachers should be in the background. According to this theory, the teacher serves just as an observer of the learning activities of the students, not as a guide, director, or character builder. It is not his place to meddle in the child's affairs. It is the responsibility of the teacher to observe and guarantee that the student's interests and innate impulses are allowed to freely grow as a consequence of the academic activities that are taught to him. According to naturalist theory, a teacher's role is limited to setting the scene, providing chances and resources, creating an atmosphere that is conducive to students' natural growth, and providing an ideal setting. The pragmatic philosophy also supports a teacher's attitude. A pragmatic teacher's main job is to put students in real-world scenarios where they must deal

with practical issues and attempt to solve them on their own. For his students, the pragmatic teacher serves as a friend, philosopher, and mentor. The ability to interact closely with students and knowledge of societal trends, needs, and goals are the two qualities that make a teacher pragmatic [3], [4]. He has to be a sensible guy.

Reliability: In the field of philosophy as well as education, the term "discipline" has long been contentious. In the old educational system, discipline was highly valued since it guaranteed that a person's innate tendencies would be subdued and redirected to suit the demands of the community.

The old-fashioned approach to discipline was quite severe and permitted a wide range of corporal and mental penalties. However, as time went on, the idea of discipline changed drastically and was discovered to be an internal maturation process. Idealism advocates preserving a level of discipline that would allow a kid to reach the pinnacle of mental and spiritual growth. This discipline needs to be dictatorial or impressionistic and expressive. This involves exercising restraint over undesired behaviors and gradually gaining the freedom to grow spiritually. Humanist philosophy contends that rather than instilling a dread of severe punishment in children, discipline should be fostered as a source of pride and desire.

While acknowledging the need of discipline, naturalist thinkers contend that a kid develops to the fullest when given little supervision and freedom in a free-form environment. They support letting the youngster experience the inevitable fallout from his conduct rather than any kind of punishment at all. Stress and pressure from the outside world are undesirable since they impede a child's normal growth. The two most well-known naturalists, Rousseau and Spencer, think that a child's natural response serves as appropriate punishment whenever he makes a mistake.

It is clear from this consideration of educational philosophy's purposes that philosophy and education are intertwined. Since the beginning of time, both of these professions have made significant contributions to the growth and sustenance of one another. Their relationship is now so important and vivid that educational philosophy is still widely accepted and useful in today's educational system. Demographers are well aware that decreasing mortality at later ages is not as effective in increasing life expectancy as concentrating on neonatal mortality. Saving the life of a 60-year-old may only add another 15 years to that of a kid, whose life is saved for around 70 years. In a similar vein, reducing educational disparity at the elementary school level may be the most beneficial investment a society can make and have a lasting effect. Nonetheless, Indian governmental programs have an undue emphasis on closing the achievement gap in higher education, perhaps due to the difficulty of identifying and implementing interventions at earlier ages [5], [6].

However, we need to concentrate on basic education if we want to see a significant decrease in educational disparity. Four different kinds of activity are required to accomplish this: It is crucial to make sure that the RTE is implemented in a manner that strengthens the role that schools play in delivering education while decreasing the dependence on family resources or input. In educational systems where homework and/or private tutoring are heavily relied upon, kids whose parents aren't able to give the necessary guidance are probably going to fall behind. Such unforeseen consequences might very easily arise from a few RTE rules. First, regardless of ability level, newly enrolled children must be put in age-appropriate courses according to the RTE. Second, kids cannot be kept in Classes I through VIII.

The instructor is burdened greatly by this. When combined with the fact that kids who start school later tend to come from Muslim, Dalit, or Adivasi families, this might result in slower skill development for kids who start later than their peers. According to a number of studies, curriculum that are too ambitious without providing instructors with the same degree of support

may result in poor levels of improvement in learning outcomes, and improper placement may put an excessive amount of pressure on teachers. Remedial training before or after school hours might be one strategy to address this issue.

Many of the current initiatives, including the Mid-Day Meal Scheme, fall short of providing the desired results and services. It is discovered that the way the food is distributed is discriminatory since different utensils or seating arrangements are used for different foods or none at all. Enhancing the participation of non-governmental organizations (NGOs) addressing problems related to Muslims, Adivasis, or dalits in program monitoring might guarantee that benefits are dispersed fairly and increase community knowledge of educational requirements [7], [8].

Effective teaching strategies that may close the gap or classroom procedures that disadvantage some pupils have received very little attention. For instance, we don't fully understand how schools serving minority populations' lone children may close the achievement gap. There are already many creative programs available. For instance, Navsarjan established schools in Gujarat with curriculum created especially for students who belong to the dalit community. Larger educational changes may be informed by the evaluation of these curricula and the observation of their results. Research indicates that there are a number of characteristics unique to minority children that, if not recognized, addressed, and integrated into the process of educational reform, would render this new endeavor less successful in serving these kids and closing the educational and, eventually, financial divide. The timing and standards/levels at which these particular interventions are to be implemented are equally crucial and should be included in the changes to education. Education will be used as a catalyst for fundamental shifts in women's position. There will be a carefully considered advantage for women in order to offset the cumulative distortions of the past [9], [10].

DISCUSSION

The National Education System will assist women's empowerment in a constructive, interventional manner. Through revised curriculum, textbooks, teacher training and orientation, decision-makers' and administrators' active participation, and other means, it will promote the formation of new values. This will be a social engineering and act of faith. Women's studies will be emphasized in a variety of courses, and educational establishments are urged to implement proactive programs that support women's growth. The primary goal will be eliminating the illiteracy of women and the barriers preventing them from enrolling in and continuing their elementary education via the provision of specialized support services, the establishment of deadlines, and efficient oversight.

Women's involvement in vocational, technical, and professional education at all levels will be given a lot of attention. We shall actively promote the nondiscrimination policy to remove sex stereotyping in professional and in the aim of equity and social justice, more emphasis will be directed to the education of certain minority groups, some of whom are educationally backward or impoverished. This will inevitably entail the safeguarding of their languages and cultures as well as the constitutional rights granted to them to create and run their own educational institutions. In keeping with the core curriculum, objectivity will be represented in the creation of textbooks as well as in other school-related activities, and every effort will be made to foster integration via an understanding of shared national aims and principles.

According to the definition given in our ancient texts, education is that which sets people free, meaning it gives them the means to overcome tyranny and ignorance. Given that reading and writing are the primary means of instruction in the contemporary world, it seems to reason that they would also incorporate these skills. Therefore, adult education including adult literacy is

of utmost significance. With the National Literacy Mission, the whole country has committed to using all available resources to eradicate illiteracy, especially in the 15–35 age range. Comprehensive literacy programs will get particular attention. The mass media, educational institutions, employers, teachers, students, youth, volunteer organizations, social activist groups, and the federal and state governments must all reaffirm their commitment to mass literacy campaigns that include literacy, functional knowledge and skills, and raising learners' awareness of the socioeconomic reality and their ability to change it. The National Literacy Mission will be focused on national goals like poverty alleviation, national integration, environmental conservation, small family observance, promotion of women's equality, universalization of primary education, basic health care, etc. because participation of the campaign participants in the development programs is crucial. It will also make it easier for individuals to participate actively in development processes and to reenergize their cultural creativity. Comprehensive post-literacy and ongoing education programs will be. One of the main topics of discussion in modern sociological and political discourse is the function of education in fostering social mobility. In contemporary civilizations, a person's level of education now plays a bigger role in deciding both the employment they take on and their social class standing.

This has given rise to the belief in the emergence of meritocratic and open societies among some researchers; nevertheless, the actual data has raised reservations about this. Families, or social origins, and educational opportunities continue to be strongly correlated in many countries. Individuals from more affluent social classes are more likely than those from less affluent classes to pursue lengthy educational careers and earn advanced degrees. Those who have completed more schooling have a distinct edge when they join the job market. It has been shown that education plays a significant mediating role between an individual's social origin and their eventual class destination, which has the potential to exacerbate social inequality and impede social mobility. The admissions, selection, and certification procedures used by educational institutions may have a major impact on mitigating or sustaining social inequality. The belief that education limits social mobility has been expressed often. People in industrialized nations aspire to better education in order to prepare themselves for more prominent employment. For this reason, even if it's not necessary for some of the professions or vocations they're looking for, many desire to pursue more years of study. Research indicates that there is no discernible correlation between academic success and productivity or work performance in the future.

More importantly, however, is that individuals who have been unable to attain educational credentials due to various circumstances find that their social mobility is restricted. (or inertia). Numerous research has shown a relationship between mobility and IQ, goals, values, and accomplishment motivation. As one matures, he or she picks up new values in life, which influences how they perform. Individuals who do well over time choose to pursue further education in order to improve their chances of finding employment and eventually moving up the social ladder. Numerous studies have shown a consistent correlation between upward mobility and the intensity of the success motivation. It often happens that young people from higher social classes may not need a strong sense of personal drive to advance. They get more guidance, a supportive atmosphere where "looking upward in life" is encouraged, and guidance on making prudent professional selections. Numerous international agreements, such as the Universal Declaration of Human Rights and the Programme of Action of the 1994 International Conference on Population and Development, have highlighted the significance of education.²

The Fourth World Conference on Women, which took place in Beijing in 1995, acknowledged the importance of women's literacy in enabling them to participate more actively in societal

decision-making and enhancing the well-being of families. Furthermore, the United Nations has formulated the Millennium Development Goals (MDGs), including objectives for enhanced education, parity between genders, and the empowerment of women. The MDGs place a strong emphasis on the vital role that education plays in fostering democratic communities and laying the groundwork for long-term economic growth. Countries with high rates of illiteracy and gender disparities in educational attainment tend to be less competitive in the more open global economy because international investors look for cheap, trained labor. Various worldwide trends provide unique difficulties for women with low levels of education or illiteracy. Opportunities for women are created by economies' export-oriented policies and the rising significance of small and medium-sized businesses, although significant obstacles still exist. Many individuals, particularly females, continue to be denied access to education, and many more attend classes yet acquire insufficient knowledge to be employable in the 21st century. Even in nations where access is not an issue, the quality of education offered is often subpar. In many nations, access to secondary and higher education, which contributes to the development of an educated and competent work force, is nevertheless restricted. Numerous international agreements, such as the Universal Declaration of Human Rights and the Programme of Action of the 1994 International Conference on Population and Development, have highlighted the significance of education. The Fourth World Conference on Women, which took place in Beijing in 1995, acknowledged the importance of women's literacy in enabling them to participate more actively in societal decision-making and enhancing the well-being of families.

The United Nations has formulated the Millennium Development Goals (MDGs), including objectives for enhanced education, parity between genders, and the empowerment of women. The MDGs place a strong emphasis on the vital role that education plays in fostering democratic communities and laying the groundwork for long-term economic growth. Since education increases the work force's potential for productivity, it directly supports the rise of the national revenue. According to the results of a recent research including 19 emerging nations, including Egypt, Jordan, and Tunisia, a nation's long-term economic development grows by 3.7% for each year that the average level of education among its adult population rises. Since poverty is not as severe here as it is in other developing countries, education is thus a crucial tool for alleviating it. The United Nations Population Fund reports that nations that have made social investments in family planning, health care, and education have seen slower rates of population increase and higher rates of economic expansion than those that have not. Countries with high rates of illiteracy and gender differences in educational attainment tend to be less competitive in the more open global economy because international investors look for competent labor that is also reasonably priced.

Certain worldwide tendencies provide unique difficulties for women with low levels of education or illiteracy. Women have chances because of economies' focus on exports and the rising significance of small and medium-sized businesses; nevertheless, in order to fully take advantage of these opportunities, women must have the necessary education and training. In India, women's education has received little attention since the Middle Ages. Even after independence, not much has changed, and foreign governments never shown any interest in female education. Because boys are usually preferred, girls in the patriarchal system are often disregarded. Due to parents' and society's strict cultural views, girls were kept out of school after they reached puberty. Early marriage also resulted in the girl's studies being interrupted. Girls are expected to take up household responsibilities from a young age, in contrast to males. It is expected of them to do household chores to free up their moms to engage in financially lucrative pursuits outside the home. Girls from very low-income households are also forced to work as domestic servants in the homes of wealthy individuals. India's rural regions were

deprived of education for a considerable amount of time. Even now, despite several government attempts, education remains a significant difficulty in rural regions. Girls' parents were hesitant to send their daughters to remote communities. In addition, parents were unable to send their daughters to school because of the acute scarcity of female instructors in rural regions.

Up until now, parents of females have not been ready to send their children to coeducational schools, and there are few schools in remote regions that are solely for girls. Providing for equal opportunity is a well-recognized and implemented functional policy across all democratic countries. As Dr. Radhakrishnan has long since noted, the Indian Constitution, specifically articles 15, 16, 17, 38, and 48, guarantees that the State shall not discriminate between individuals on the basis of religion, region, caste, or class. Democracy only ensures that all men should have equal opportunities for the development of their unequal talents. Equal rights for all people are also guaranteed by the Preamble of the Constitution.

One of the most concerning societal issues of the modern day is educational inequality. Despite the astronomical tuition costs, an increasing number of parents are choosing to send their kids to private schools due to the subpar and declining quality of public education. Since these schools have smaller class sizes, higher academic standards, stronger teacher-student relationships, and more discipline, they often inspire more motivation in learning. Despite the government's many specific affirmative action initiatives, a sizable fraction of SC and ST students have not been able to escape the grip of conventional employment or the cycle of poverty. The children's socioeconomic background not only affects their ability to attend high-quality schools, but it also has a significant impact on their academic achievement even in schools where they are enrolled in equal programs. Consequently, inequality sustains and even strengthens the current structure of social stratification. A large body of research has been done on the disparities in educational achievement that result from social stratification in India based on caste, race, and religion.

The government and civic society have expressed alarm about these disparities. Affirmative action programs have been implemented by the government to address several past injustices. One of the main topics of discussion in modern sociological and political discourse is the function of education in fostering social mobility. Education now plays a bigger role in contemporary civilizations than it did in the past in influencing people's career choices and social class standing. One of the main topics of discussion in modern sociological and political discourse is the function of education in fostering social mobility. In contemporary civilizations, a person's level of education now plays a bigger role in deciding both the employment they take on and their social class standing. Since the beginning of our Republic, it has been acknowledged that Universal Elementary Education (UEE) plays a crucial role in bolstering the social fabric of democracy by giving everyone equal access to possibilities. India launched a variety of programs with the creation of NPE in order to accomplish the UEE aim via a number of program and schematic initiatives. India is now implementing the Sarva Shiksha Abhiyan (SSA) as its primary initiative for universalizing elementary education. Its overarching objectives include improving children's learning levels, bridging the gender and socioeconomic category disparities in education, and ensuring universal access and retention. A wide range of actions are supported by SSA, such as the opening and building of new schools, the hiring of more teachers, frequent in-service training for teachers, and academic resource support to guarantee free textbooks, uniforms, and assistance for enhancing learning results.

A justiciable legal framework is provided by the Right to Free & Compulsory school Act 2009, which grants all children between the ages of 6 and 14 the right to free and compulsory

entrance, attendance, and completion of primary school. It guarantees children's right to a fair education, grounded on the values of nondiscrimination and fairness. Above all, it guarantees children's right to an education devoid of stress, worry, and terror. Article 21-A, which states that all children between the ages of six and fourteen must receive free and compulsory education as a Fundamental Right, may be implemented in any way the State deems appropriate, was added to the Indian Constitution by the Constitution (Eighty-sixth Amendment) Act, 2002. Every child has the right to full-time elementary education of a satisfactory and equitable quality in a formal school that satisfies certain essential norms and standards. This right is represented by the Right of Children to Free and Compulsory Education (RTE) Act, 2009, which is the consequential legislation envisioned under Article 21-A. August 15, 1995 saw the Centrally Sponsored Scheme Inauguration of the National Programme of Nutritional Support to Primary Education (NP-NSPE), which aimed to improve children's nutritional status while also increasing enrollment, retention, and attendance. Every kid in every primary school run by the government or with government assistance was to get a prepared midday meal consisting of at least 300 calories of energy and 8–12 grams of protein per day for a minimum of 200 days, under the MDMS, which changed its name to the Cooked Mid Day Meal Scheme in 2001. In 2002, the Scheme was expanded to include children enrolled in local body, government-aided, and government-run schools as well as those studying in Alternative & Innovative Education (AIE) centers and Education Guarantee Scheme (EGS) centers.

Additionally, the Scheme covered employee compensation and amounts paid to the agency in charge of cooking. Additionally, the maximum transport subsidy was increased from Rs 50 per quintal to Rs 100 per quintal for states falling under the special category and Rs 75 per quintal for all other states. For the first time, central support was offered for the administration, oversight, and assessment of the program for 2% of the price of food grains, transportation reimbursement, and culinary aid. Additionally, a clause was included allowing midday meals to be served during summer vacation in regions hit by the drought. The Scheme was subsequently updated in July 2006, bringing the cooking cost per child/school day for States in the North Eastern Region to Rs 1.80, and for other States and UTs to Rs 1.50. A new dietary standard of 450 calories and 12 grams of protein was adopted. To enable the building of kitchens with combined stores and the acquisition of cooking appliances in schools, a provision for central support was provided, valued at Rs. 60,000 per unit and Rs. 5,000 per school, phased in over time.

In October 2007, the National Programme of Nutritional Support to Primary Education was renamed as the National Programme of Mid-Day Meal in Schools, and it was expanded to include children in 3,479 Educationally Backwards Blocks (EBBs) enrolled in upper primary classes (class VI to VIII). The upper primary stage's dietary standard was set at 700 calories and 20 grams of protein. Beginning on 1.4.2008, the Scheme was expanded to include every region in the nation. In April 2008, the Scheme underwent further revisions to include both recognized and unregistered Madaras/Maqtabs that get funding under the SSA. This initiative, which was started in 2000–01, calls for Additional Central Assistance (ACA) for specific priority locations in order to provide bare minimum services. The program's six components address nutrition, rural electricity, rural housing, rural drinking water, elementary education, and primary health. All components of the ACA must include at least 10% of ACA; the exception being nourishment, which must contain 15%. The States and UTs would choose how to divide the remaining 35% of the ACA among the Scheme's components based on their respective priorities. The purpose of PMGY funds for the primary education sector is to further the Universalization of primary Education aim.

CONCLUSION

The examination of teachers' roles in education highlights how crucial a role they play in determining the learning experiences and results of their pupils. Throughout students' academic journeys, teachers act as mentors, facilitators, and guides by giving them instruction, advice, and support. The teaching profession involves a wide range of duties, such as curriculum creation, assessment, classroom administration, and student assistance. To encourage academic success and social-emotional growth, effective instructors use a variety of pedagogical strategies, create supportive learning environments, and build deep connections with their students. Additionally, by attending to the many needs and backgrounds of their students, creating inclusive classrooms, and fighting for laws and policies that support equality and everyone's access to high-quality education, teachers play a critical role in advancing educational excellence and equity. Essentially, educators have the capacity to uplift, empower, and change the lives of their pupils. Societies can guarantee that all students have access to high-quality education and the chance to realize their full potential by acknowledging the importance of their role and making investments in their professional development and support.

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CHAPTER 6

INVESTIGATING THE CONCEPT OF WESTERN SCHOOLS IN SOCIAL EDUCATION

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ABSTRACT:

The idea of Western schools in the context of social education, looking at its philosophical foundations, historical evolution, and effects on both society and people. Western schools are educational establishments shaped by Western intellectual, cultural, and pedagogical traditions, which have historically shaped educational systems all throughout the globe. This study examines important facets of Western schools, such as their curriculum, teaching strategies, ideals, and consequences for socialization and cultural transmission, drawing on sociological theories and educational research. It looks at how ideas about knowledge, citizenship, and social identity have been shaped by Western education, both domestically in Western cultures and internationally. This study explains the intricacies of the Western school paradigm and its consequences for social education and wider societal development via a critical examination.

KEYWORDS:

Cultural transmission, Education, Social education, Western schools, Values.

INTRODUCTION

Philosophical schools of thought, or "isms," are found across the field. These philosophical schools arose from divergent perspectives on reality, knowledge, and values. Thus, a school of thought is defined as a collection of beliefs about reality, wisdom, and morals. The goals and methods of education are greatly influenced by these three facets of a school of thought. These topics are covered by three subfields within philosophy. They are axiology, metaphysics, and epistemology. Understanding the nature of reality is made easier with the aid of metaphysics. The nature of knowledge, its circumstances, and its methods are all covered by epistemology. Axiology is concerned with aesthetics and ethics. Aesthetics describes beauty, whereas ethics tackles issues of morals, values, and right and wrong [1], [2].

Objectives and aims of Western thinking education: We shall explain the meta-physics, epistemology, and axiology as advanced by several schools of thinking while debating the objectives of education according to various schools of thought, or "isms." Idealists and phenomenologists are placed together under the philosophical focus category of "idea" since they both have fairly similar ways of thinking. The so-called "idealists," Plato and Descartes, believe that reality is made up of ideas and that only concepts are eternal. For instance, there is an imprecise conception of "Table" that is shared by everybody. These concepts predate the world of humans. In a similar vein, phenomenologists such as Husserl, Alfred Schutze, and Mannheim have noted a world of meaning replete with symbols but have not acknowledged the presence of a physical world [3], [4].

A philosophical movement supported by Plato, Socrates, Descartes, Berkeley, Fichte, Hegel, Hume, Kant, Schelling, Schopenhauer, Spinoza, and Gentile emerged in the West. They are referred to as idealists because of their emphasis on the individual and the mind, which led to

the view that the cosmos was created as a mirror of human thought. This gave rise to idealism, a prominent philosophical school of thinking. The first philosophical system that humans are aware of is idealism. It was first introduced in the West by Plato. According to its fundamental tenet, the human spirit is the most significant aspect of existence. It is believed that the ultimate nature of the cosmos is primarily nonmaterial.

Idealist philosophers all agree that: (i) the human intellect is the most significant component of existence. Idealists believe that the cosmos is a reflection of a highly generalized intellect and will, or a universal mind, since they believe that only the mental or spiritual force is fundamentally real. Spirit is the only essential component of reality. Matter is an idea, an abstraction of the mind, not a physical substance.

The only thing that exists is the mind. As a result, anything that seems to be material may be reduced to thought. The chair you are seated on seems to be made of material, yet it is not. It is really a mirror of the intellect. The ideas of the macrocosm and microcosm have been used by idealists, including the transcendentalists, to describe their interpretation of reality. The term "macrocosm" describes God, the initial cause, the global mind, or the creator. The macrocosmic mind is a thinking, value-giving mind. The microcosmic is an individual, smaller self, a restricted portion of the total [5], [6].

When it comes to education, the student might be seen as a spiritual being that is a part of a greater spiritual cosmos. Students these days choose to pursue higher education with less enthusiasm or with carelessness. Furthermore, there aren't many schools in India offering high-quality instruction to help pupils develop their learning abilities. India's higher education system still needs a lot of improvement when compared to other industrialized and developing nations. The proportion of students pursuing higher education is just around 13%, whereas the global figure ranges from 28% to 90%. In industrialized nations, the lowest percentage is 28%, while the highest percentage goes up to 90%. On the one hand, we predict that by 2020, India's educational standing will be third out of all nations. Upon examining the aggregate ranking of pertinent establishments, it becomes evident that in 2000, two Indian universities or institutes (out of 500) and one Chinese institution were included on the list. In 2010, over ten years later, the rankings had shifted, with 32 Chinese universities and only one Indian university included. It clearly illustrates how far behind we are in terms of the total percentage of higher education institutions and the number of people seeking postsecondary education. Developing and developed nations outperform us not only in terms of GDP and foreign exchange, but also in terms of the quantity of students seeking higher education.

The Government of India's budget allocation for 2012 is around 6%, which is insufficient. To ameliorate the situation, the allocation should be made adequately, i.e., at least 10%. To be eligible to pursue higher education, the greatest percentage of students from all social classes must have a basic education. In addition, educational institutions need to focus on providing students with high-quality learning materials. Institutions need to consider upgrading their curricula on a regular basis to assist students in adjusting to the ever-changing market conditions. First, they should consider liberalizing education, using novel approaches and applied research, and regularly revising the course syllabus. Students would be drawn to seek higher education if such advancements materialize in our nation in the genuine sense, which would then satisfy business expectations. In order to foster and maintain student engagement, efforts should also be made to mentor, coach, and advise parents and students. In addition to the aforementioned, the curriculum should incorporate extracurricular activities, sports, hobby classes, programs for developing vocational skills, programs for enhancing employability and developing soft skills, modules on entrepreneurship, clubs and committees representing different student specializations, practical assignments relevant to their field, and modules on

industry interface, such as industry visits, internships, guest lectures, workshops, and seminars, participation in summits, management quizzes, etc. with an assessment and monitoring system to ensure ongoing improvement in the same [7], [8].

In order for students from rural or distant backgrounds and those studying vernacular languages to succeed in the corporate world worldwide, particular attention must be paid to their communication and presentation abilities. Schools should also teach pupils other languages, multitasking skills, and sophisticated IT expertise to help them succeed in their chosen fields. Exchanges between students and cultures should be promoted, and different strategies for raising students' interest and involvement levels should be developed. In order to provide general assistance, the government should also give unsupported institutions enough funding and yearly plans. Higher education programs tailored to certain industries should be created, and businesses operating in these industries should ensure employability via projects, internships, and final placements that result in a win-win outcome. These are some of the things we can do to ensure that more students pursue higher education in the near future. As a result, the situation will undoubtedly improve and students will soon begin contributing to the development of our country and the business sector [9], [10].

DISCUSSION

Conversely, since independence, the number of universities, university-level institutions, and colleges has increased dramatically in the higher education sector. There were 20 universities in 1950 and 677 in 2014, a 34-fold growth in the number of universities. This field includes 45 Central Universities, of which 40 fall under the jurisdiction of the Ministry of Human Resource Development; 318 State Universities; 185 State Private Universities; 129 Deemed to be Universities; 51 Institutions of National Importance (created by Acts of Parliament) under MHRD (including 16 IITs, 30 NITs, and 5 IISERs); and 4 Institutions (created by various State legislations). The number of colleges has also increased significantly, from barely 500 in 1950 to 37,204 as of March 31, 2013, a 74-fold rise. Universities, the pinnacles of learning, are driving the exponential expansion of the higher education industry.

In India, a "university" is any institution that may, after consulting with the university in question, be recognized by the University Grants Commission (UGC) in compliance with the guidelines established in this regard under the UGC Act, 1956. Universities established or incorporated under Central, Provincial, or State Acts are also included in this definition. Millions of students from both domestic and foreign universities use these portals each year, mostly for graduate and postgraduate coursework, while millions of students depart them for the outside world. The Center and the States share responsibilities for higher education. Under the UGC and other statutory regulating agencies, standards in Universities and Colleges are coordinated and determined. The nation's Central Government creates Central Universities and Institutions of National Importance and awards money to the UGC. Additionally, the Central Government is in charge of designating a school as a "Deemed-to-be University" based on the UGC's recommendations. Currently, Central Universities, State Universities, and University-level Institutions are the primary types of universities.'

Idealists hold that all information is unrelated to prior experiences. The mind is where knowledge is created. Idealist knowledge is predicated on the identification or recall of aptitude and concepts that are already ingrained in the mind. These notions are a priori, meaning that they are based on information or ideas that predate and are unaffected by human experience. Man is capable of intrusive knowledge, which means that he can grasp some facts without using his senses. Man may also discern the truth by using reason, which is the process by which a person assesses the coherence of his own thoughts. One who believed that memory is the

basis of knowledge was Plato. Plato and other objective idealists believe that concepts are essences with a separate existence. Berkeley and other subjective idealists contend that a man can only know what he experiences.

All that he is aware of is mental states. The intellect, which is ultimately derived from God who is the infinite spirit is the basis for existence. Physicians, medical scientists, and biological scientists take this tack.

The most advanced computer system is found in the human brain, or central nervous system. When studying human behavior using a neurobiological approach, psychologists look for specific locations in the brain or central nervous system that are linked to certain human behaviors. Any alteration to that behavior (appearance or disappearance, improvement or decrease), for example, the function of the hypothalamus in emotion, the role of the temporal lobe in memory (through memory trace), and so on, must be addressed with medication or exercise. However, in a number of circumstances, this method is unable to totally alter human behavior. When behaviorists refer to behavior, they imply outward behavior. They contend that the only behaviors that can be independently verified are those that are visible to others and, as such, exclusively comprise the field of psychology. They support classical, instrumental conditioning.

They support Skinner's theory of "shaping" behavior. They support physical occupation (intense physical training) and intensive instruction as methods of behavior change. It is referred to as a "black box" approach to human behavior by some psychologists because it ignores what occurs "inside the organism" that is, the human mind which they claim is primarily responsible for behavior. Freud and his adherents emphasized the part "the unconscious mind" plays in shaping human behavior. We both acknowledge that unconscious urges might lead to certain behaviors. However, not every behavior can be ascribed to the unconscious. Moreover, only psychiatrists will possess the ability to recognize the unconscious motivation or drive that underlies a certain behavior. Although psycho-analysis is fascinating in theory, it is quite challenging in reality. Humans are a "soft corner" for humanistic psychologists.

Freudian's view is that man has to be sublimated and polished since he is fundamentally evil and led by nonhuman forces. According to humanistic psychologists, man is inherently good; his surroundings shape or destroy him. Their attention is focused on the present motivations and events, which have transpired precisely here and now. 'Here and now' approach is another term for their methodology. They place the least weight on unconscious motivations, historical foundations, or genetic impact. Modern counselors examine and alter human behavior using a humanistic perspective. Introspection is the methodical attention to one's own mental processes. In order to draw generalizations, mental events are noted as they happen and then studied in order to determine their nature. The outcomes of introspection are often arbitrary and not supported by science. The more you study a mental state, the more likely it is to vanish. Anger or fear cause one to become emotional. Under these conditions, it is impossible to gaze inward. Let's say a wild beast is after you, and you begin to flee out of terror.

Let's say someone has upset you to the point that you are furious. You are feeling strong emotions. You can never look back in such tense or emotionally intense situations. Retrospection is the recommended cure, which involves observing the thought process as soon as it concludes, while the impression or memory is still fresh. Introspection is the process of reflecting on a current event. Retrospection is gathering prior experiences. A discrepancy between the past and present might cause the original narrative to become warped. It is impossible to analyze the behavior of toddlers, animals, or mad individuals via introspection.

Despite its imitations, introspection remains a legitimate tool for studying human behavior, particularly when it comes to mental processes like reasoning or thinking. An experiment is a carefully monitored observation.

The majority of contemporary psychology research uses experimental methods. Because psychology deals with human beings, its subject matter cannot be entirely dependent on the kind of approach (experimental) utilized by precise sciences. The objective observation of behaviors carried out in strictly regulated environments is an experiment. In psychology, the goal of an experiment is to determine what causes a behavior. Any difference that arises is the outcome of that factor's activity if two circumstances are identical in every way and one factor is added to or removed from one but not the other. Here's an example. Let's say we want to investigate how supportive comments affect the response scripts. A pair of comparable student groups are determined by 'matching' or 'balancing' them according to their prior academic standing and associated variables.

The term "control group" refers to one. There are no encouraging or discouraging comments made on these kids' response sheets. The term "experimental group" refers to the other group. Positive comments are included on the response scripts. After a period of time (about six months, including six tests and treatments each month), the two groups' results are compared. If the experimental group performs better than With membership from Indian institutions, the Association of Indian institutions (AIU) is a recognized organization under the Societies Registration Act, 1860. It offers a platform for academics and administrators from participating institutions to converse about issues of shared interest. It publishes a variety of helpful publications, such as the —Universities Handbook, research papers, and a weekly periodical called University News, and serves as a hub for information exchange in higher education. There are currently 527 members of the Association, including seven Associate Members: the University of Technology in Mauritius, the Royal University of Bhutan in Thimpu, the Open University of Malaysia in Kuala Lumpur, Malaysia, the Middle East University in the United Arab Emirates, and the Kathmandu University in Nepal.

he yearly subscriptions from the member institutions provide a significant portion of funding for the Association. A portion of the maintenance and development costs are covered by grants from the Indian government's Ministry of Human Resource Development. These expenses include research studies, workshops, administrator training programs, orientation sessions, and the establishment of the Data Bank of Global, which includes universities (the initial document Access to Global Universities is completed). There are several divisions at AIU, including the divisions for evaluation, student information services, publication sales, sports (which sponsors World University Games:2007 and inter-university tournaments), youth affairs, library and documentation, finance, administration, computer, and meetings. Additionally, the AIU has the authority to associate members with universities in India's neighboring nations. The Indian Council of Social scientific Research (ICSSR) was founded in 1969 with the goals of advancing social scientific research, bolstering various academic fields, increasing the quality and volume of research, and applying it to the development of national policy. The ICSSR planned to build institutional infrastructure, identify research talent, create research programs, support professional organizations, and build connections with social scientists worldwide in order to achieve these goals.

Numerous Research Institutes and Regional Centers throughout the nation get money from the ICSSR for upkeep and growth. In order to provide decentralized support for the ICSSR's programs and activities, as well as the research and development of local talent, Regional Centers have been established as its extended arms. The ICSSR has been conducting surveys of research in many social science fields since 1976. The ICSSR has taken steps to assist

research proposals and other activities in order to place a specific focus on the advancement of social science research in the North Eastern Region. The Indian Council of Philosophical Research (ICPR) was established in 1977 as an independent institution for the advancement of research in philosophy and related fields by the Indian Ministry of Education. The belief that Indian philosophical heritage should have a unique and exclusive agency in the nation gave rise to the ICPR. Prominent philosophers, social scientists, representatives of the University Grants Commission, the Indian Council of Social Science Research, the Indian Council of Historic Research, the Indian National Science Academy, the Central Government, and the Government of Uttar Pradesh make up the Council's diverse membership. The main governing bodies of the council are the Research Project Committee (RPC) and the Governing Body (GB). These bodies have well defined abilities and roles. Under the auspices of the Indian Council of Philosophical Research (ICPR), PHISPC was established in 1990 with the primary goal of conducting transdisciplinary research to elucidate the intricate relationships between science, philosophy, and culture as they have evolved over the long history of Indian civilization. In order to have more freedom to finish the Project by the deadline, PHISPC was formally de-linked from the Indian Council of Philosophical Research (ICPR) on April 1, 1997. As a result, it is now a part of the Centre for Studies in Civilizations (CSC). The Indian government has designated CSC as the primary organization for sponsoring the continuing PHISPC research initiative. PHISPC's primary goal is to produce many volumes on the subject covered in the "Introduction."

The Central Government provides all funding for the National Council of Rural Institute, an independent organization that is registered. It was founded on October 19, 1995, and its main office is in Hyderabad. Its primary goals are to advance higher education in rural regions along the lines of Mahatma Gandhi's educational vision in order to address the issues of microplanning for the development of rural areas as envisioned in the National Policy on Education (NPE) 1986. The NCRI has been identifying several programs for support and financial aid to be taken up by appropriate institutions, including volunteer groups, in order to fulfill its goals. Launched in 2013, the Rashtriya Uchchar Shiksha Abhiyan (RUSA) is a Centrally Sponsored Scheme (CSS) that intends to provide strategic financing to state higher education institutions that qualify. The central money would be outcome- and norm-based, distributed to the states in the ratio of 90:10 for special category states and 65:35 for general category states.

The State Higher Education Councils would receive financing from the central ministry, which would then pass via state governments and union territories to the designated institutions. The allocation of funds to the states would be predicated on a rigorous evaluation of their State Higher Education Plans, which would outline each one's approach to addressing problems of quality, fairness, and access in higher education. By upgrading already operating independent colleges and converting institutions into clusters, RUSA would establish new universities. It will establish new professional and model degree institutions as well as give universities and colleges with infrastructure assistance. Support for faculty recruitment, initiatives to increase faculty quality, and leadership development for educational administrators are all significant components of the program. RUSA has absorbed the Polytechnics' current central system in order to improve skill development. RUSA now includes a distinct component designed to facilitate the integration of higher education and vocational training. In addition to this, RUSA encourages member states to reform, restructure, and strengthen their institutions.

Education has undergone continuous evolution, diversification, and expansion from the beginning of human history. Every nation creates its educational system to both satisfy the demands of the modern world and to represent and promote its own sociocultural identity.

There are times in history when an established procedure has to be given a fresh direction. Today is that time. The nation has advanced to a point in its economic and technological growth where significant work has to be done to guarantee that the benefits of change reach all sectors and to maximize the value of the assets already developed. The route to achieving that objective is education. The Indian government said in January 1985 that a new education policy would be developed for the nation with this goal in mind. A thorough evaluation of the current educational landscape was conducted, and a national discussion ensued. The opinions and recommendations from many sources were carefully considered. A pivotal moment in post-independence India's educational history was the National Policy of 1968. Its objectives were to fortify national integration, advance national advancement, and foster a feeling of shared citizenship and culture. It emphasized the need of a comprehensive overhaul of the educational system in order to raise the quality of instruction at every level and placed a lot more emphasis on science and technology, the development of moral principles, and a tighter connection between education and the lives of individuals.

All around the nation, there has been a significant increase in educational facilities since the 1968 Policy was adopted. Within a kilometer's radius, there are currently educational institutions in over 90% of the nation's rural communities. Large-scale facility upgrades have been occurred at other phases. The adoption of the 10+2+3 system by the majority of States and the adoption of a national education framework are perhaps the most significant developments. Apart from establishing a standard curriculum for both genders, science and mathematics were made mandatory topics in school curricula, and job experience was given significant weight. Additionally, a start was made on the undergraduate course redesign. For postgraduate instruction and research, Centers of Advanced Studies were established. Additionally, we have been able to provide the educated labor we needed.

CONCLUSION

Western educational traditions have a considerable impact on cultures across the globe, as shown by the examination of Western schools in the context of social education. Western schools have had a significant influence on the development of educational systems and practices around the world. They are distinguished by their curricula, methods of instruction, and ideals that are derived from Western philosophical and cultural traditions. Western schools have been attacked for supporting cultural hegemony, maintaining disparities, and marginalizing indigenous and non-Western viewpoints, even as they have helped spread information, skills, and values. As we go ahead, it will be crucial to both acknowledge and critically analyze the presumptions and prejudices present in Western educational paradigms and to question them, while simultaneously acknowledging their ability to foster social change, creativity, and critical thinking. Societies may endeavor to create more egalitarian, inclusive, and culturally responsive educational systems by accepting varied viewpoints, supporting inclusion, and developing cultural sensitivity within educational environments. To further support a more comprehensive and inclusive approach to education, educators and legislators should work to include indigenous knowledge, global viewpoints, and a variety of cultural traditions into curriculum and activities. Communities all throughout the globe may be encouraged to understand, tolerate, and work together more when countries embrace diversity in education and acknowledge the intricacies of the Western school paradigm.

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CHAPTER 7**EXPLORATION OF METAPHYSICS OF NATURALISM**

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ABSTRACT:

The metaphysics of naturalism, a school of philosophy that denies supernatural explanations for occurrences and holds that the natural world is the ultimate reality, is examined in this essay. Naturalism maintains that there is no need for supernatural or divine intervention since all phenomena, including human awareness and existence, can be explained by natural laws and processes. This article explores the key ideas and consequences of naturalistic metaphysics, exploring its ethical implications, compatibility with scientific investigation, and implications for human knowledge of reality. It does so by drawing on philosophical theories and critical analysis. It looks at how naturalism affects our understanding of the cosmos, life on Earth, and the nature of knowledge. The goal of this investigation is to provide a thorough grasp of naturalism's metaphysical foundations and its wider consequences for philosophy and society.

KEYWORDS:

Existence, Metaphysics, Naturalism, Reality, Supernatural.

INTRODUCTION

A. S. Neill has developed the most recent naturalistic trend in educational theory and practice in a number of works. He aimed to turn Summer Hill, a residential school, into the happiest place on earth, where play dominates the curriculum and children are free to play for as long as they like, with little emphasis on teaching and learning. Exams are loathed, and books have no significance. The curriculum of the school includes creative arts and activities, such as a pottery studio and a shop for metal and wood, where kids may create whatever they wish [1], [2]. Naturalism has shown to be an incredibly flexible philosophical paradigm as science has advanced. Naturalists place a higher value on scientific analysis, empirical education, and evolutionary theory. They suggested that social and physical sciences be taught in schools at all levels. They added that because language and arithmetic are the means by which science is learned, they should also be taught. Nonetheless, there are discrepancies and inconsistencies amongst naturalists' points of view about curricular theory. Comedies, for instance, wanted students to study every topic without having to choose, whereas Locke believed that due to personal preferences, students shouldn't be forced to master every subject. He underlined the need of adapting the curriculum to each student's unique requirements. In a similar vein, Herbert Spencer desired that science serve as the foundation of the curriculum. He gave the arts a lower priority in the curriculum [3], [4].

The kid himself should take center stage in education, according to naturalists, not the teacher, the classroom, the text, or the program. This mindset, which Stanley Hall refers to as andocentric and fundamentally naturalistic, is said to have been the driving force for the 20th century movement. Psychology is the foundation of the naturalistic vision of education. Regarding pedagogy, naturalists prioritized firsthand observation of objects. "Give your scholar no verbal lessons; he should be taught by experience alone," as Rousseau once remarked. The naturalists' catchphrase was "things, not words." According to them, science

should not be taught to students by "chalk and talk" lectures or by readings; instead, students should acquire the material on their own in the lab or, if practical, through direct observation of natural events. In a similar vein, real surveys of school grounds, playgrounds, etc., rather than arguments and problems from textbooks, should be used to teach geometry. Similarly, field trips and real excursions should be used to teach geography instead than textbooks and maps. The best way to teach citizens' rights and responsibilities is to organize the school as a free, natural society in which all students are welcome to take part.

The means of imparting these virtues to students should be via their self-government. Thus, naturalists believe that letting children explore and learn from nature is the most crucial teaching strategy. The naturalists condemned classroom instruction, rote learning, book learning, and authoritarianism in education. Naturalists believed that a child's personal experience was the most thorough source from which they could learn. The play-based learning approach was highly valued by all naturalist thinkers. They strongly disapproved of any type of artificiality, valued education, and the casual classroom environment. It was stressed that kids should participate in extracurricular activities. The naturalists believed that if a kid is let to develop in his own way, he would do so in the way that best suited him. Nature and Order Nearly all naturalist thinkers rejected the idea of discipline as something that was externally imposed on a kid. They were especially against the use of physical punishment because they thought it would cause the child's intellect to become strained and acquire bad traits. The greatest good, according to Rousseau, is freedom rather than power.

Should the youngster commit an error, the natural world will provide him with a lesson in morality, as he will experience the repercussions of his own choices. Thus, emphasis was placed on using behavior consequences as a means of punishment. However, this should not be seen as granting the youngster permission to do anything at all. Dewey makes the suggestion that it may sometimes be necessary to chastise, warn, or even punish the kid. The teacher's role in the Naturalistic education system is the least significant [5], [6]. He is seldom put up with. His meddling in the education of the youngster is seen negatively. He is not allowed to use any kind of bullying or condescending behavior. He may not even try to sway the youngster. According to Ross, a teacher's role is essentially invisible; he is a spectator of a child's growth rather than a source of knowledge, ideas, values, willpower, or character development. The youngster will create them for himself. Naturalists define the teacher's duty as the one who sets the stage, provides resources and opportunities, creates an ideal atmosphere, and creates the circumstances necessary for a kid to grow naturally. A number of systems, including the Dalton Plan, the Project Method, the Montessori System, and others, were established under the influence of naturalism, and they all gave teachers a similar standing. According to Froebel's Kindergarten system, a teacher's job is equivalent to that of a gardener in a garden.

His only responsibility is to ensure that the plants' growth is unhindered and proceeds in accordance with their natural course. The 1976 Constitutional Amendment, which placed education on the Concurrent List, was a significant move whose administrative, financial, and substantive ramifications necessitated a new division of labor between the States and the Union Government over this essential aspect of national life. The Union Government would take on a larger responsibility to uphold the national and integrative character of education, to maintain quality and standards (including those of the teaching profession at all levels), to study and monitor the country's overall educational requirements in terms of manpower for development, to meet the needs of research and advanced study, to oversee the global aspects of education, culture, and human resource development, and, in general, to promote excellence at all levels of the educational pyramid throughout the nation. The role and responsibilities of the States regarding education will remain essentially unchanged. Concurrency denotes a collaboration

that is both significant and difficult, and the National Policy will be focused on putting it into practice in both word and spirit. Given the holistic nature of child development which includes nutrition, health, and social, mental, physical, moral, and emotional development the National Policy on Children places a special emphasis on investing in the development of young children, especially those from populations where first-generation learners predominate [7], [8].

Early Childhood Care and Education (ECCE) will be given high priority and, whenever feasible, appropriately integrated with the Integrated Child Development Services program. Daycare facilities will be offered as a means of assisting with the universalization of primary education, allowing girls who are caring for their siblings to go to school, and serving as a resource for working women from lower-class backgrounds. ECCE programs will be kid-centered, emphasizing play and the child's uniqueness. At this point, formal approaches and the introduction of the three Rs are discouraged. These initiatives will include the whole community. Complete integration of childcare and the open learning system has been started to increase access to higher education, democratize education, and make learning a lifelong process. The open learning system's adaptability and creativity are especially well-suited to the varied needs of our nation's residents, including those who have enrolled in the vocational stream. We shall fortify the Indira Gandhi National Open University, which was founded in 1985 to achieve these goals. Additionally, it would encourage the founding of public colleges in the United States [9], [10].

DISCUSSION

Proponents of the pragmatic approach, such as Charles S. Pierce, William James, George Herbert Mead (1863–1931), John Dewey (1859–1952), and Bertrand Russell (1872–1970), assess each claim exclusively based on its application to real-world situations and how it affects human interests. Mead focused on the development of a child as a learning and experiencing human being; Pierce emphasized the application of the scientific method in verifying ideas; James brought pragmatic interpretations to psychology, religion, and education; and Dewey, in particular, wrote substantially on education. Their ideas gave rise to pragmatism, a school of philosophical investigation. These philosophers developed a theory known as the pragmatic theory of philosophy.

In light of the focus placed by Despite operating independently, the technical and managerial education streams should be examined in tandem due to their close interaction and complimentary issues. By the turn of the century, the economy, social environment, production and management processes, the tremendous advancements in science and technology, the rapid expansion of knowledge, and the likely changes in these areas should all be considered in the reorganization of Technical and Management Education. Both the unorganized rural sector and the infrastructure and services sectors need a higher infusion of upgraded technology as well as a supply of technical and management people. This is what the government will take care of. The newly established Technical personnel Information System will be expanded and extended further in order to better the personnel information condition.

The promotion of continuing education will include both existing and developing technology. Professional education will include some exposure to and instruction in the use of computers, since they have become essential and commonplace tools. Computer literacy initiatives will be launched on a large scale at the school level. Due to the current high admission standards for formal courses, which prevent a significant portion of the population from accessing technical and management education, programs including distant learning, which includes the use of the media, will be made available. Programs for technical and managerial education, including

instruction at polytechnics, will similarly follow a flexible, credit-based modular structure with multipoint admission available. There will be a robust guidance and counseling program offered.

The management education system will research and record the Indian experience in order to establish a body of knowledge and specialized training programs appropriate for various sectors. This will strengthen the relevance of management education, especially in the noncorporate and undermanaged sectors. The development of suitable technical education programs, both official and informal, will help women, the underprivileged in society and the economy, and those with physical disabilities. A significant number of instructors and experts in curriculum creation, instructional technology, vocational education, and other fields will be required as vocational education becomes more and more of a priority.

Initiatives will be launched to satisfy this need. In degree or diploma programs, training in entrepreneurship will be offered via modular or optional courses, with the goal of encouraging students to think about "self-employment" as a career alternative. The renewal process should methodically phase out obsolescence and incorporate new technologies of disciplines in order to satisfy the ongoing demands of upgrading the curriculum. It is necessary to heal the current rift between the nation's rich and diverse cultural traditions and the official educational system. We cannot allow our younger generations to become disconnected from their roots in India's history and culture due to their obsession with contemporary technology. At all means, alienation, dehumanization, and deculturation must be prevented.

The delicate synthesis between change-oriented technology and the nation's ongoing cultural heritage may and must be brought about via education. Cultural material shall be included into educational procedures and curriculum in as many ways as feasible. Children will be given the opportunity to grow in their awareness of harmony, beauty, and refinement. Community resource people will be asked to use both written and oral communication traditions to enhance the cultural richness of education, regardless of their official educational background. The function of ancient masters, who instruct students using conventional methods, shall be encouraged and acknowledged in order to preserve and advance cultural heritage. There will be connections made between universities and higher education establishments in the fields of art, archeology, oriental studies, etc. Additionally, specialist fields like fine arts, museology, folklore, etc. will get due consideration. To supply specialized people in these fields, research, teaching, and training will be enhanced.

In order to make education a powerful instrument for the nurturing of social and moral values, curriculum revisions are necessary, as shown by the rising concern over the loss of fundamental values and the rise in cynicism in society. Education should promote everlasting principles that are universal in nature and focused on bringing our diverse community together. Value education of this kind ought to aid in the eradication of superstition, violence, religious fanaticism, obscurantism, and fatalism. Value education has a strong positive content that is founded on our history, as well as national and international aspirations and perspectives, apart from its combative function. This should be the main focus of its attention.

Contemporary communication technologies has the ability to circumvent several phases and sequences in the developmental process observed in previous decades. Time and distance limitations simultaneously become tolerable. Modern educational technology must simultaneously reach the most remote and underprivileged segments of the beneficiary population as well as the regions of comparative wealth and easy accessibility in order to prevent structural dualism. Both in the formal and non-formal sectors, educational technology will be used to disseminate helpful information, educate and retrain instructors, increase

quality, heighten awareness of art and culture, instill enduring values, etc. We shall make the most of the infrastructure that is available. The program will be powered by batteries or solar packs in towns without electricity. A key element of educational technology will be the creation of relevant and culturally appropriate educational curricula, and all national resources will be used to this end. Children's and adults' brains are greatly influenced by the media; some types of media have a negative impact and promote aggression, materialism, and other negative traits. Programs on radio and television that blatantly undermine appropriate educational goals will not be allowed.

We'll take action to stop these kinds of tendencies in movies and other media. A concerted effort will be launched to encourage the creation of helpful and superior children's films. To oversee education through upper secondary school, district boards of education will be established. State governments will take every effort to address this issue. Agencies at the Central, State, District, and Local levels will take part in the planning, coordinating, monitoring, and evaluating processes within a tiered framework of educational development. The leader of an educational institution has to have a very crucial job. Heads will get specialized training and selection. The promotion of school complexes will follow a flexible schedule in order to function as networks of institutions and cooperative partnerships that foster professionalism among educators, guarantee the adherence of conduct rules, and facilitate the exchange of knowledge and resources. In due future, it is anticipated that a developed system of school complexes would assume most of the inspection tasks. Local communities will be given a significant involvement in school reform programs via the relevant agencies.

Pragmatists disagree that metaphysics is a valid field of study in philosophy. They contend that each individual's sensory experience determines reality. Man is limited to what he can experience. Therefore, because these issues go beyond personal experience, it is impossible to provide a definitive solution to concerns about the ultimate nature of the cosmos and man. For instance, because a living thing cannot experience life after death while it is still alive, it is impossible for any living thing to know if it exists. That being said, we cannot validate any proposed remedy for such difficulties until we are able to actually witness the phenomenon in question. They believe that attempts to provide answers to metaphysical problems are essentially guessing games. The dualism that divides the perceiver from the observed object is rejected by pragmatics. Both the world of perception and the world of the individual are part of man.

Every knowledge that exists is based on experience. Knowledge is determined by this encounter with things. It follows that knowledge and truth must also be dynamic as phenomena are ever-changing. Truth is an event that befalls a concept. All that is deemed true today ought to be seen as potentially subject to change tomorrow. Situations do change cases. As a result, not only does the environment change continually, but so do people, experiences, and transactions. Every time a human experience is recreated to address an issue, a fresh experience is contributed to humanity's collective experience bank. Pragmatists believe that values are contingent on location, time, and situation. Anything that advances the development of people and society is valued, whereas anything that limits or contracts experience is not. Therefore, value assumptions must be tested and examined in the same manner that scientific statements are verified.

Pragmatists contend that learning is inductive and grounded in the scientific process. Tests are necessary for tentative claims since they are grounded on actual experience. As a result, the relative conditions of the situation at hand determine the value in ethics and aesthetics. Since truth is inherently conditional and relative, there can be no ultimate values. Value judgments may, nevertheless, be a helpful tool for leading an informed, prosperous, and contented life.

The core objectives of the idealists' educational plan, which were the formation of timeless spiritual ideals, the discovery of underlying reality and universals, and the instruction of moral principles to students, are rejected by pragmatists. Pragmatists contend that any attempt on the part of the teacher to assign certain objectives or determine the child's purpose for him is an invalidation of genuine education. The majority of pragmatics define education's goal as the development of a dynamic, flexible mind that is resourceful and adventurous in every circumstance and strong enough to generate values in an uncertain future. The goal of education, according to pragmatics, should be the child's growth or development. However, they are not set, permanent, or pre-existing forms and standards. They will eventually be found. They claim that all educational goals must be flexible and focused on both the now and the future.

Dewey argues that education is an abstract concept with no inherent goals. Individuals are the only ones with goals. Furthermore, people's objectives are infinitely variable, varying depending on the kid and evolving as both the student and the instructor mature. If stated objectives are not to be interpreted literally, but rather as recommendations, they will do more damage than benefit. For these goals to be effective, they too need to include three components. These components include the following: (i) they must be based on the needs and behaviors of the educand; (ii) they must elicit participation from the educand; and (iii) they must be transitory and specialized rather than universal and permanent. But American pragmatism, which stresses that education must aim at fulfilling democratic principles in life, is definitely not guilty of ignoring the social dimensions of education. The educand should come away with a respect for the democratic institutions.

"The classrooms must become living democracies," stated Kilpatrick. "In a democracy, we try to build self-directing personalities the kind that can carry forward life even more successfully in a developing world." "Morality and moral conduct arise from the progressive development of a better life for all men," Kilpatrick continued. Therefore, it may be said that pragmatists support democratic educational values. Clearly, pragmatism is humanistic. Like Protagoras, the sophist, it likewise makes the assumption that "man is the measure of all things" and places more emphasis on achieving human goals and desires than on "one grand purpose towards which the universe is to move. "Psychology and sociology serve as the foundation for pragmatic educational approaches, if they provide sufficient room for the educand to participate actively in the learning process and that the approach chosen is flexible and dynamic. The "project method," which is the most distinctive and significant contribution of the pragmatics, is the approach that is recommended. This approach places a strong emphasis on the learning process, which includes giving the kids some real-world problems to tackle.

According to Stevenson, the project is a "problematic act carried to completion in its natural setting." "A voluntary undertaking which involves constructive effort or thought and eventuates into objective results" is how Thomas and Lang describe it. Educational initiatives might have a communal or individual focus. Individual projects are not as desirable as social projects, which are a kind of "socialized activities." For extremely young children, tasks may be played out, such as running a household, a post office, or assuming the position of a school teacher. At higher levels, more complex activities may be planned as projects, such as the creation of a play or a concert including literature, music, elocution, needlework, and other arts. These kinds of projects may be developed in any topic. However, this is not the only way that projects may be used to teach a subject. Projects cannot be recommended premade by third parties. For the project to be chosen and completed successfully, the educator's insight is essential. The accidental learning that occurs as a result of the project technique is more significant than the project itself. The main tenet of the project-based learning approach is self-

directed learning, experience-based learning, and learning by doing. More assistance with procedures than with educational goals may be provided by pragmatics. The pragmatists contend that education is more about empowering a youngster to learn for himself by creative experimentation than it is about imparting knowledge on him. They place more emphasis on action than on introspection. The pragmatists held the view that children are the source of genuine knowledge and that information does not originate from books. Pragmatists contend that the most universal approach to education is to provide the kid with challenges he wants to overcome while also giving him the tools necessary to do so.

CONCLUSION

investigates naturalism's metaphysics and finds that it has significant ramifications for our comprehension of reality, human existence, and the nature of knowing. Naturalism holds that all phenomena, including awareness and existence, can be explained by natural laws and processes and that the natural world is the ultimate reality. Naturalism has made a substantial contribution to our knowledge of the cosmos and human life by rejecting supernatural explanations and placing an emphasis on factual data and scientific investigation. It offers a paradigm for using critical analysis, experimentation, and observation to learn more about the natural world and advance human understanding. Within a strictly naturalistic paradigm, naturalism also poses significant concerns about the nature of consciousness, free choice, and morality. Critics contend that concepts like subjective awareness and moral values—aspects of the human experience that go beyond strictly scientific explanations may be difficult for naturalism to explain. However, naturalism continues to be a fundamental viewpoint in philosophy and science, influencing how we see the cosmos and our role in it. Philosophers and academics may improve our knowledge of nature and human nature while also recognizing the drawbacks and difficulties of naturalism by carrying out more investigation and critical engagement with its metaphysics.

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CHAPTER 8

ROLE OF PRAGMATISM AND THE EDUCATOR IN EDUCATION

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ABSTRACT:

In order to better understand how pragmatist philosophy influences educational theory and practice, this paper will examine the role of pragmatism and the educator in education. The philosophy of pragmatism, which places a strong emphasis on problem-solving and practical applications, provides insightful information about the objectives, processes, and results of education. This study investigates how educators' approaches to teaching and learning are shaped by pragmatism, using educational theories, empirical research, and case studies as sources. It looks at how pragmatic ideas influence curriculum creation and pedagogical practices, such as inquiry-based learning, experiential learning, and reflective practice. This essay clarifies the implications of pragmatism for educators via a critical examination, emphasizing the need of encouraging students' critical thinking, inventiveness, and flexibility.

KEYWORDS:

Education, Educator, Pedagogy, Pragmatism, Teaching.

INTRODUCTION

Unlike naturalists who want to see educators removed from the scene, pragmatists believe that their position is crucial. In addition to serving society as a servant, the educator must act as a counselor and mentor to the students. It is his responsibility to provide an atmosphere in the classroom that will support the child's social personality development and help him grow into an accountable member of society [1], [2]. Dewey considers the teacher to be God's emissary on earth, demonstrating how important he finds them to be. But, unlike the idealists he has not to force himself on children, rather he has to examine how best he may aid the pupils to grow and develop spontaneously in line with their interests and potentialities. He must choose the most suitable educational project, inspire and mentor pupils to complete it, and arrange for and provide the necessary supplies.

A great deal of the project method's effectiveness, success, and yield comes from the educator's knowledge and discernment. He must serve as an example for the students. The pragmatics go into great length on what discipline is and how it should be applied. Rather of emphasizing discipline as external control and constraint, they emphasize self-discipline. A child's own internal efforts are the source of true discipline. In the end, children suffer when authorities impose strict control. The development of the educand's social awareness leads to true discipline. The child's social awareness keeps them from engaging in antisocial behavior. Freedom, according to pragmatics, is the foundation of real discipline. They believe that discipline and freedom go hand in hand. For them, the finest discipline is self-discipline [3], [4].

Understanding and appreciating the value of discipline is crucial for the educand to develop self-discipline. The pragmatists contend that this realization results from the educand's involvement and engagement in those activities that enable him to fulfill his societal

commitments. He will become a good and responsible citizen if he participates in responsibility, inspiration, insight, collaboration, compassion, etc. They claim that blindly following the rules is not discipline. Responsible behavior that arises from a feeling of social obligation is true discipline. The educand becomes self-disciplined as a result of this acquired sensibility. According to Dewey, a kid's personality plays a role in discipline as well, but it also heavily depends on the socio-psychological context in which the child grows up. Therefore, the result of manipulating the environment is the development of the habit of self-discipline. Activities at school could provide the right atmosphere. Pupils who engage in free, joyful, and purposeful activities are more likely to develop enduring attitudes, initiative, and independence. School activities provide children with citizenship, character development, and moral instruction, all of which eventually help them develop self-discipline. Existentialism is a philosophy that prioritizes the existence, autonomy, and choice of the person. It says that people emphasize making logical judgments and defining their own purpose in life in an irrationally varied reality [5], [6].

It is marketed as an extreme individualism ideology, and many well-known existentialists disagree to be categorized as members of this or any other philosophical or intellectual movement. On a few crucial points, existential philosophers generally seem to agree on one another. Existentialism has developed as a result of the contributions of philosophers like Jean-Paul Sartre (1905), Kierkegaard (1813–55), Martin Heidegger, and Karl Jaspers. Existentialists contend that each person's existence is what defines reality. In the process of personal growth, existence comes before essence. According to their beliefs, one must first exist before becoming something. Everyone is free to choose their own paths in life and to make their own decisions since they all have free will. Their essential nature is to always change. A person understands his or her responsibility when they are conscious of who they are as an individual. No matter what kind of sensation or emotion someone experiences such as loneliness, sorrow, or agony they are still free to choose what they want. One defines themselves via their own decisions and deeds. And in doing so, a person creates their own soul. Existentialists contend that learning occurs at different stages of experience. Only when one is operating at the greatest level of human experience awareness does one recognize the reality of objects and creatures inside themselves [7], [8].

There are no absolutes in truth since truth is always a matter of opinion, and each person must decide for themselves what is true for them. Therefore, the decision of what knowledge to acquire rests with the individual. The area of education has great significance. The next generation's mindset is dependent upon it. It is the one variable that may be utilized to somewhat affect the course of events in the future. Because of this, a wide range of philosophical luminaries and visionaries from many eras have contributed a great deal of their theories to this topic. Philosophers have all contributed their own distinct theories on the best methods for teaching young children. While some have combined ideas from several schools of thought, others have concentrated on a single viewpoint. The objectives of education, the various instructional modalities, and the structure of the curriculum all take these ideas into consideration. We will examine the contributions made by four renowned philosophers to the subject of educational philosophy in this lesson.

On October 2, 1869, Mohandas Karamchand Gandhi (1869–1948) was born in the Gujarati seaside town of Porbandar. He was a member of the caste Bania. In Kathiawar, both his father and grandfather held the position of prime minister. They belonged to the Vaishnava tradition. He was greatly influenced by his mother, a holy person. After passing the matriculation test in 1887, he continued his study at Bhavnagar's Samaldas College. He sailed for England to become eligible for the Bar on the recommendation of one of his closest friends. At the age of

twenty-two, he became eligible for the Bar in 1891 and made his way back home. In Bombay, he began his profession, although it was not very successful. He took a position as a legal counsel in South Africa after realizing that there was little chance of success in India, where his political instincts were sparked. He became the first secretary of the Natal Indian Congress after founding it. He saw his legal career as incidental to his public duty. With the publication of the well-known "Green Pamphlet," "The Grievances of the British Indians in South Africa," in 1896, he shot to worldwide prominence. Mahatma Gandhi's greatness is not limited to his social, political, and economic contributions to the liberation of India and South Africa from British rule, but also to his ability to bring about profound personal and societal change in both his own and his followers' lives [9], [10].

DISCUSSION

Gandhi came to the conclusion that "life consists of nothing but experiments" after seeing his life as a series of experiments with the truth. His life served as evidence that change may occur in people by "a life process of experimentation in day-to-day activity." Gandhi's opinions on politics, economy, education, and other topics are components of a comprehensive, cohesive life philosophy. Gandhi, however, was neither a philosopher in the traditional sense of the term, nor has he left behind a coherent manifesto of his ideas. He was a man primarily of action, and thousands of pages of writings, speeches, and letters contain his beliefs that he developed via the experience of life, his "experiment" with truth. This implied that he was always learning and developing, constantly honing and restating his ideas in the process.

Moreover, he still had more experiments to conduct. In any case, he was a gifted philosopher and politician. His views on God, truth, morality, non-violence (Ahimsa), labor, economic equality, citizenship, brotherhood of man, etc. are some of his well-known philosophical tenets. Gandhi's nonviolence was the same as love. He saw it as the continuation of the affection from his family. In the texts of Indian sages, Buddhism, Jainism, and Hinduism, non-violence is never equated with love. In the past, the notion of love was not inherently love. His nonviolent philosophy was deeply rooted in Indian mysticism. It served as a link between the past and the present. His idea of "ahimsa," or non-violence, is embodied in selflessness, agony, and redemptive love. Gandhiji's nonviolence served as a tool, not a goal. He said that "man is the ultimate consideration and that the goal should be human happiness combined with full mental and moral growth.

Gandhi, according to some, was against the contemporary technological world. Gandhi argued that technology is not an uncontrollable force of nature. Technology can undoubtedly be shaped by man to suit him. That's what Gandhi meant when he said that, although he wasn't opposed to technology, he didn't want it to rule humanity. He was against machines because they made people unemployed, allowed capitalists to take advantage of low-wage labor, and over-dependent humans were on them. Consequently, he recommended restricting the production of machines. Gandhi's concept of "gram-raj," or rural self-government, was an uncommon one. He said, "My idea of village swaraj (self-government) is that it is a complete republic, independent of its neighbors for many things in which dependence is necessary and independent of them for vital wants." The primary goal of any town will thus be to cultivate its own food, crops, and cotton for clothing. "There will be no castes such as we have today with their graded untouchability," he said. "I mean all-around drawing out of the best in the child and man-body, mind, and spirit," he said when describing education. He argues that literacy is not the end nor even the start of schooling. It's one way that both men and women may get an education. Being literate does not equate to education. A good education brings out and develops a child's spiritual, intellectual, and physical abilities. Therefore, education shouldn't disregard any facet of human growth. Gandhian education has thus been defined as including

the hands, the heart, and the brain. It is a vibrant aspect of life philosophy. Thus, as an educationist, Mathur writes in Gandhiji, "Man is neither mere intellect, nor the gross animal body, nor the heart or soul alone." The real economics of education is that all three must be combined in a correct and harmonious way in order to form the full man. Gandhi thus believes that education should elevate humanity to a higher plane by fostering each person's complete growth and the creation of a "new man."

The ultimate goal of education and life is self-realization. Self-realization and knowledge of God are the outcomes of spiritual education. An essential need for accomplishing this goal is having faith in God. Gandhi once said, "True education should result in spiritual force rather than material power." Man's confidence in God must be strengthened, not weakened. He goes on to say, "The ultimate reality the union of the finite being with the infinite was the goal of the development of the moral character and the development of the whole." Forced correlation is another criticism leveled about basic education. There are complaints that teaching every topic in all of its facets using the fundamental trade is unnatural and impractical. Although the correlation concept is valid pedagogically, too much of anything is harmful. No forced or artificial association should exist. Knowledge may, to the greatest extent feasible, be linked to the physical environment, the social environment, and the trade. One way to close the gaps or lacunae is by direct instruction. Attempts may be undertaken to establish a link between the knowledge and work, as correlation prioritizes the action above the topic. It is not appropriate to overly restrict or isolate the correlation principle from empirical information in its natural context. Sadly, the fundamental design ignores the development of reading assessments, restricting students' ability to learn via direct experience or through indirect experience from their instructors. An excessive reliance on the expertise of the instructor has the smell of brainwashing. The pupils' knowledge will be sparse and incomplete. The only way to broaden our perspective is to read books and publications. History becomes only tales in the absence of books.

Books have to support what instructors are teaching. A self-study routine is usually beneficial. Thus, there is an urgent need for basic school students to be assigned readings of high-quality literature published on simple subjects. Encouragement to read more should also be given. For the basic system to be implemented successfully, it needs instructors who are competent in terms of education, experience, enthusiasm, and temperament. This is one of the main elements that will determine if the overall program is successful. A novel approach to pre-service and in-service teacher education is required in light of this circumstance. Instructors need to have the necessary training to implement the program. Inadequate training and underqualified instructors are a barrier to the advancement of basic education. Books have no inherent worth, and other crafts can fit into the main plan. The plan may be adjusted in light of study findings and experience to better fit the temperament of the moment. A long-lasting, covert social revolution is ingrained in the foundational educational program. It envisions a new social structure built on the principles of justice, fairness, truth, and nonviolence, in which each worker gains self-support and contributes to the wellbeing of the community he works in by learning to value the dignity of labor via his job.

The critique leveled about the foundational structure is baseless. Gandhiji said that the brain would be Satan's dwelling if one were to be without hands or feet. Replace "Papa pays and baby plays" with "Earn while you learn." Using activities to impart knowledge is a good and well recognized idea. Gandhi does not mean for children to be able to pay for every expenditure associated with attending school. Additionally, he does not mean the market selling of the school's completed goods. In terms of psychology and education, the self-sufficiency component of schooling is much more significant. "We wish to make it quite clear that we

consider the scheme of basic education as outlined by the Wardha Conference to be sound in itself," the Zakir Hussain Committee warns us against having such an attitude. Even if it isn't entirely self-sustaining, it should be acknowledged as a crucial component of national regeneration and good educational policy.

The development of the child's overall efficiency is also the primary goal of basic education. We must insist that the items made be of high quality, as good as children at that stage of development can make them socially useful and, if necessary, saleable, in order to ensure that the teaching of the Basic craft is effective and its educational possibilities are fully realized. Learning new skills and developing an appreciation for quality workmanship are more important educational goals than just using tools and materials for play. Under no circumstances can the productive side be ignored. Both directly and indirectly, a child's whole development is aided by skill proficiency; nevertheless, the educational component should never be neglected in favor of productivity.

Children are taught appropriate habits and attitudes such as deliberate application, focus, tenacity, and intelligent preparation, and they are also held to high standards of accomplishment. The teacher should make every effort to thoroughly investigate its financial opportunities, but they shouldn't interfere with the goals and objectives of teaching. On the other hand, given properly evaluated experience, it should not be difficult to set specific minimal productivity objectives in the higher classes of junior basic schools and senior basic schools. It is best to have a liberal stance while selecting Basic crafts. Only those crafts that (a) are significant in terms of intellectual substance and (b) provide opportunity for the advancement of knowledge and practical efficiency may be pursued.

The basic craft has to be designed to maximize educational opportunities while blending it with the school's natural social setting. The misconception that some individuals have that the addition of a craft, like spinning, to a classroom automatically qualifies it as a Basic school seriously undermines the notion of Basic education. Knowledge in basic education, like in any well-designed educational program, must be connected to action, real-world experience, and observation. In order to guarantee this, basic education correctly assumes that the three primary centers of correlation crafts, the natural environment, and the social environment should be rationally connected to the curriculum's subject matter. The majority of the information that a skilled and knowledgeable teacher wants to convey should be able to be integrated into one or more of these centers of correlation, which serve as significant and organic areas of interest for developing children. There could be some content in the syllabus that is difficult to immediately associate with any of the three aforementioned centers. When this happens, which should be rare, there shouldn't be any issues with things being taught using the same techniques that are used in any respectable institution. The concepts of interest, motivation, and the importance of expressive labor should all be included in these courses. In any event, it is best to stay away from the forced and robotic "associations" that many schools mistake for connection.

Every civilization has characteristics that set it apart from other cultures. The people who live in the society are rated or placed in the social hierarchy according to a variety of characteristics. Depending on the specific society's characteristics, their placement may be strict or flexible. Thus, education has to be established and structured in accordance with social norms. Many hypotheses have been proposed to explain how education and social stratification function. Education has the ability to raise an individual's value. It may be used by society's members to elevate their status if it is not governed by a totalitarian regime. In some way, education begins the minute a person is born. The manner that education is used thus much depends on the character of society. For this reason, it's critical to understand the subtleties around how education is run in various civilizations. Humans differ from one another only in terms of their

physical makeup. To put it simply, no two people are precisely same. They are not the same in many significant ways, including appearance, social standing, political and religious views, philosophical and intellectual interests, and moral principles upheld. Because of all these differentiating factors, human society is varied rather than homogenous. In actuality, inequality and diversity are inherent to human civilization.

Everywhere in human civilization, there are strata. Now let's examine what stratification really means. Actually, positions of equality, inferiority, and superiority are assigned to individuals of all civilizations. "Stratification" refers to this vertical scale used to assess people's abilities and arrange them in tiers or strata. When choosing a partner, hiring a job, interacting with a neighbor, or growing a connection with someone, it is common for members of a group to make comparisons between persons. Comparing groupings like cities, sports teams, colleges, races, and castes is also frequent. These contrasts function as appraisals. Group members' assessments are referred to as "social evaluations" when they agree on certain comparisons.

Every society, as previously said, distinguishes its members according to their functions. However, they give certain jobs varying amounts of weight. Certain jobs are valued higher in society or are accorded more significance than others. Those who perform very important responsibilities are well compensated. Stratification, as it relates to person ranking, may be defined as a process of differentiation in which some individuals are rated higher than others. It is a universal fact that social stratification exists in all societies. Age, sex, occupation, and personal traits are often used as criteria for social population difference. Generals in the army, for instance, have different responsibilities and benefits than troops. In a similar vein, adults often take care of children rather than the other way around. Certain ranking criteria change as society's values do.

Generally speaking, a society is not considered stratified if all of its members have equal possibilities to flourish at any level. A completely egalitarian society does not, in fact, exist; instead, civilizations might be highly or lowly stratified. An "uncertified society with real equality of its members is a myth which has never been realized in the history of mankind," according to P.A. Sorokin in *Social Mobility*, who supports this viewpoint. Russia is a good example of a country that tried to establish a "classless society." However, Russian culture, like civilizations elsewhere, was unable to resist classifying individuals based on their roles. Every society has a hierarchy of some kind that assigns people to various roles. We will now discuss the ideas that underpin a person's classification or hierarchy within a society. "Social differentiation" and "social stratification" are these ideas. In social differentiation, individuals are categorized or stratified according to a certain kind of characteristic, which may be: (i) biological or physical, such as differences in skin tone, physical characteristics, sex, etc.; (ii) social and cultural, such as variations in manners, values, ideals, ideologies, etc. People are sorted using social difference, which acts as a system of role and status evaluation.

Social stratification fixes individuals inside the social framework. Stated differently, social stratification serves to maintain the disparities in people's position. Certain situations, such as caste-based stratification, might make a person's rank inherited. It is possible to think of social differentiation as the first step that comes before society is stratified, or divided into groups. But not all forms of divergence result in social stratification. Stratification is social in nature, as its name makes obvious. The fact that it is not based on biological disparities makes it social. Although biological characteristics like strength, IQ, age, and sex may be used to differentiate individuals, they shouldn't be used as an excuse to deny any group in society access to resources, status, or authority over others. Biological traits do not establish social superiority or inferiority unless they are deemed significant in society. For instance, age and physical prowess don't really assist someone become an industry management unless they possess the

socially acceptable characteristics. There has never been a single kind of stratification in a society. For instance, the patricians and plebeians were the two social classes in ancient Roman society. The Brahmins, Kshatriyas, Vaishyas, and Shudras were the four varnas (groups) that made up ancient Aryan civilization in India. Ancient Greek civilization was divided into two groups: freemen and slaves. Similarly, ancient Chinese society was divided into four classes: warriors, merchants, farmers, and mandarins. Class, caste, and estate seem to be the main kinds of stratification in the contemporary world. The stratification system exists in increasingly intricate forms in developed communities. The doctrine of natural superiority, also known as The primary focus of the functionalist theory is on how societies maintain order. Functionalist thinkers have a tendency to emphasize social integration, stability, and consensus.

According to functionalists, society is made up of several components that work together to produce an integrated whole, much like a human body. Similar to the biological body, the institutions of society need to be in good working order to keep the whole social structure stable. In addition, for society to operate efficiently and in a well-organized manner, a few functional requirements need to be satisfied. Thus, social stratification serves as a way to evaluate how well something satisfies these functional requirements. Leading functionalist model proponent Talcott Parsons distinguished societies as being on a continuum between achievement-based societies and society based on assigned status. Societies at the traditional end of the spectrum are those in which people are valued only on the basis of their birth characteristics, sex, race, or family status. In contrast, social Darwinism was a well-recognized and popular theory of social stratification in the late 19th and early 20th centuries, and it is still in use in contemporary society.

CONCLUSION

Promoting realistic, problem-solving methods to teaching and learning is crucial, as shown by the roles of pragmatism and the educator in education. Pragmatism places a strong emphasis on the value of inquiry-based learning, experiential learning, and reflective practice in helping students develop their critical thinking, creativity, and adaptability. By implementing pragmatic ideas into their instruction, educators may create learning environments that promote experimentation, discovery, and teamwork. Educators who embrace pragmatism may enable students to apply their knowledge and abilities to real-world problems, setting them up for success in a society that is always evolving. Additionally, pragmatism highlights the need of adaptability and flexibility in educational practice, understanding that successful instruction requires constant reflection and modification to accommodate students' varied needs and interests. Essentially, pragmatism and the educator's job in education is to develop lifelong learners who can solve issues, traverse complexity, and make valuable contributions to society. Teachers may design dynamic, captivating learning experiences that encourage students to think critically, act creatively, and meaningfully contribute to their communities by adopting pragmatic ideas.

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CHAPTER 9

EXPLORATION OF FUNCTIONS OF SOCIAL STRATIFICATION

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ABSTRACT:

The purposes of social stratification in the study of sociology are examined in this article. The term "social stratification" describes the hierarchical organization of people or groups in a society according to resources, status, and authority. This study explores the several purposes of social stratification systems using empirical data and sociological theory. It looks at how social stratification, which divides people into different social groups, supports societal order, stability, and effectiveness. This research also examines the ways in which social stratification encourages specialization, creativity, and production within civilizations. It also covers how social stratification may promote social mobility and provide people a feeling of identity and community. This research seeks to further knowledge about the roles played by social stratification and the effects it has on both persons and society via a thorough investigation.

KEYWORDS:

Efficiency, Identity, Social Mobility, Social Order, Stratification.

INTRODUCTION

The kind and degree of social stratification determine the nature, shape, intensity, and size of social mobility. There are two primary forms of stratification: class and caste. The same chances for social mobility are not offered in either system. Because there are significant differences between the two civilizations' determining elements for individual rank. The characteristics of social mobility and how people acquire their positions are closely related. Birth determines a person's place in the caste system [1], [2]. The status that is based on birth cannot be altered since birth cannot be modified. A Harijan, for instance, cannot become a Vokkaliga, Lingayat, or Brahmin. In a same vein, a Brahmin remains a Brahmin till death.

Caste statuses are immutable. Thus, the "immobile" or vertical society is not made possible by the caste system of social stratification. There are chances for social mobility in a class system. In this case, a person's abilities, intellect, income, and accomplishments mostly define their rank. The status is "achieved" by personal efforts rather than assigned by birth. For instance, a laborer may become the owner of a factory, a salesperson for a commercial establishment, the owner of a company organization, and so forth via his unceasing efforts and hardships. There exists an opportunity to elevate the social standing inside the class structure. Thus, the term "open system" refers to the class structure, while "mobile" refers to the open-class society [3], [4].

People may discover more possibilities to display their skills and talents as society becomes more complicated and its members' lives get better. However, no community can guarantee that every worthy person has the status they want, need, or anticipate. As Sorokin makes clear in "Social Mobility," in an ideal society, everyone is given jobs and statuses that are commensurate with their abilities. Nonetheless, once someone assumes or occupies a position, it cannot be changed or abandoned in any way, therefore it is impossible to hold them to it. For

instance, a Hindu may change his educational, economic, job, and political standing even in a culture that is said to be "immobile," such as India, even if he cannot alter his caste rank. Accordingly, totally "closed" and "immobile" communities do not exist, nor do entirely "open" and "mobile" cultures. Slavery is the most extreme kind of social inequality that is permitted for people or communities. The fact that one person owns another is the most distinctive aspect of this oppressive stratification structure. These people are regarded as property, much like home equipment or pets. There have been many variations of slavery. Captives from battle and piracy were the primary source of slaves in ancient Greece. Even if it was inherited, being a slave was not a lifelong position. Depending on how the war between the kingdoms turns out, a person's standing might change. However, racial and legal hurdles were put in place in the United States and Latin America to stop the freeing of slaves. To put it another way, it had needed a great deal of force, in whatever form it had existed, to uphold the rights of slave owners. A social class is a collection of people with roughly comparable wealth. Being wealthy allows one to acquire valuable and rare items and services that are sought after by others. The products and services offered vary depending on the civilization [5], [6].

In the past, a rich person would purchase gold and land, but in the present, they may invest in the stock market, purchase expensive vehicles, or take trips on airplanes. When wisely invested, money enables one to produce additional riches. The majority of contemporary cultures are stratified according to class. Nonetheless, many aspects of ancient stratification such as the Indian feudal system and the caste system can still be seen in contemporary communities. However, class-based stratification is becoming more significant as the economy develops. A society may be classified as either generally open or closed based on how many possibilities exist for its members to move up the social ladder. The way a society views the movement of its people is equally significant. A society may be referred to a "open stratification society" if it provides a lot of possibilities and pushes its members to advance to higher positions. Conversely, a community is referred to be "closed stratification society" if its members are prevented from obtaining higher positions by normative standards and there are few prospects for upward mobility.

The stratification system opens out and becomes goal-oriented as growth progresses. One kind of open stratification system is the class system. With his accomplishments, a person might rise to a higher social level and earn prestige. There are instances of people who, through perseverance and success, were able to escape poverty and become billionaires. These people are valued in today's culture because they serve as role models for others. In contemporary countries, an individual's ability, accomplishments, intellect, and worth determine their social mobility. Despite this openness, socioeconomic background, parental position and resources, social networks, and other attributed characteristics are significant in defining an individual's motivation, success, and access to possibilities in any given community. It cannot be said that contemporary societies are entirely goal-oriented and open since these elements are beyond of an individual's control and difficult to change to his benefit.

For this reason, we have said that, in comparison to other cultures, class-based societies are rather open. In a moment, we shall examine the caste system a somewhat restricted system of stratification. In traditional communities, ascription forms the social order, while accomplishment is significant in class-based systems. Put differently, the distinction between the grounds of social stratification status attained and status ascribed is what separates traditional and contemporary social hierarchies from one another. Modern social hierarchies are founded on the attained status, while traditional social hierarchies are based on assigned statuses [7], [8]. Today's culture is very competitive, with only the strongest surviving. There are two things social workers need to be aware of while working in an achievement-based

culture. Since success is emphasized, people lose self-esteem when they fail because others denigrate them. It's possible that you've read in the media about students killing themselves after receiving poor grades. Vulnerable pupils are under pressure to adopt this drastic measure because they want to attain high standards and live up to others' high expectations. Second, in order to prepare people for competition, an achievement-based society should provide them access to the bare minimum of housing, health care, and education. These basic amenities are not available to everyone in nations like India, and a large number of individuals are unable to compete fairly with one another. For these persons, the social environment is unjust as a result. Welfare and development programs are carried out by the government and nonprofit groups to help underprivileged individuals integrate into society. Members of certain class groupings behave differently as a result of their membership. It helps kids become aware of their place in society. However, caste and associated problems are accorded greater weight in the Indian setting than class-related considerations. India's class structure differs greatly from that of Western cultures. In India, caste and class classifications coexist, with higher, medium, and lower class groups running parallel to one another [9], [10].

DISCUSSION

They work together to establish a person's social standing, authority, and reputation. According to studies, the upper classes are mostly members of the castes that are assigned a certain position. Although there have been a lot of changes in recent decades, the pattern has remained consistent. An individual's social standing influences the allocation and accumulation of resources, including education. Higher caste and class members have a greater influence over the resources that are accessible, leaving behind a portion of the Indian populace living in poverty. The divide between the affluent and the poor, between urban and rural populations, and between the upper caste and lower caste seems to have grown as a result of the pressures of globalization and liberalization. In India, caste is a matter of significant discussion. The Spanish word "casta," which meaning "breed," is where the term "caste" originates. It stands for caste and associated social practices in the Indian culture. Since the caste system gives its members a designated position, it has a variety of effects on Indian social life. The Brahmans, Kshatriyas, Vaishyas, and Shudras are the four Varnas that are arranged in a hierarchical manner according to the Rig Veda, the oldest and most significant of the four Vedas. Brahmans are priests and teachers by profession. Kshatriyas are both warriors and kings. The Vaisahyas are simple folk and merchants. The Shudras carry out the menial jobs and are at the bottom of the hierarchy.

Some historians claim that there is a fifth Varna, which are the untouchables, who are not regarded as members of society. The Varna system does not apply to tribes or adherents of other faiths. People are born into a caste, and birth determines a person's caste membership. It is impossible for a person to alter their caste. However, there have been cases when castes as a whole have asserted a greater place in society after changes in lifestyle and economic standing. Such assertions could be approved or rejected. The allegation can elicit negative responses from the ruling castes. However, the caste system still exists even in the event that the claim is approved. However, the degree of rigidity in the Indian caste system has altered due to the processes of Sanskritization, inter-caste marriage, and educational growth. A hierarchy is a set of relationships between different people and organizations that are superior to subordinate. Every culture has some kind of hierarchy, but every society has a different set of rules for figuring out who is in charge. The fundamental foundation of social hierarchy in India is caste. The hierarchy of castes is based on the level of ceremonial purity and impurity connected with each caste. Power and wealth are not the decisive elements. For example, owing of his greater ceremonial rank, a Brahmin who has a lesser economic standing than a Rajput is given a

superior position. In actuality, however, the caste system is mostly determined by political and economic considerations. High ceremonial status does not really correspond to a greater social status, as sociologists have shown. For instance, it is improbable that a Rajput would elevate a Brahmin in other contexts, even if he may not play as significant a part in ceremonial affairs as the latter. A dominating caste in a society is defined by sociologist M.N. Srinivas as the caste with a high enough ceremonial status, a sizable population, and tangible resources like money, land, and access to authority. A caste's position at the top of the hierarchy is maintained by the interaction of these variables. In the political and social life of the hamlet, the ruling caste often has a significant influence.

Castes are sophisticated social organizations whose membership is determined by birth rather than choice. There are caste councils in every caste that oversee members' rights and responsibilities. These councils have a great deal of authority to control their members' social lives. By penalizing criminals for a range of offenses, they can maintain order. Adultery, inflicting harm on others, and murder are examples of crimes. Penalties include fines, orders for physical punishment, and even the death penalty. Numerous castes have their own deities that are not associated with the greater religious community. As a result, caste is sufficiently autonomous to handle matters pertaining to its members and is not subject to governmental authority. There are regulations and requirements around the sharing of prepared food between different castes. Only certain meals are accepted by some castes from those in other castes.

Food products are separated into kucha and pakka categories. Ghee-cooked pakka is regarded as better than kucha cuisine, which is cooked in water. A Brahmin is not allowed to eat food from Shudras or untouchables; only food from Kshatriyas and Vaishyas is permissible. Conversely, Kshatriyas will only accept pakka food from Vaishyas who are beneath them, but they will accept kucha food from Brahmins. Depending on the caste involved, there are differences in how food is offered and accepted. The maintaining of social distance between various castes is an example of these sorts of distinctions. The statuses of the castes are reflected in the physical separation between them. In Kerala custom, for instance, a Nayar is allowed to approach a Nambudri but not to touch him, whereas a Tiya cast member cannot. In the hierarchy, the rights and privileges of various castes vary. The end effect is a division in social life based on caste. Pure castes coexist in the villages of North India, but impure castes are divided.

In South India, caste systems are often kept apart. For instance, in Tamil Nadu, the caste Hindu communities dwell in an area known as Ur, whereas the Dalits name the region Cheri. The settlement is located some distance away from the Cheri. Ghurye provides many examples from the late 19th and early 20th centuries to illustrate the ways in which these impairments were imposed. In the princely realm of Travancore, for example, Shudras were forbidden from walking on the temple streets in the town of Visakomom. The situation was altered by a national campaign against these discriminatory practices led by well-known figures like Mahatma Gandhi and Periyar.

Similar to this, Shudras were prohibited from entering Pune in the morning and evening because their lengthy shadows would bother the upper caste residents. Additionally, we see disparities in the penalties meted out for comparable offenses. For instance, a Shudra was required to receive physical punishment for the identical offense, whereas a Brahmin was merely had to pay a fee if found stealing. Shudras are still prohibited from praying at temples in a few of locations in India.

Shudras had obligations associated with their caste rank, and religious rituals served to uphold this system. The sanctum sanctorum, the deepest chamber of the temple, was off limits to them.

This benefit was restricted to Brahmins. Even now, individuals of lower castes face prejudice in rural regions. Caste violence often makes headlines when members of the upper caste forbid members of the lower caste from participating in a bridal or funeral procession along the main thoroughfare. Each caste has a customarily designated employment, and caste membership is inherited. No matter how talented or skilled the person was, he had to take up the profession of his caste. Similarly, all professions were associated with a certain caste. Therefore, there is only one employment for each caste, and that occupation was that of that caste alone. For instance, since he was born into a Brahmin household, only a Brahmin could become a priest. Caste was a factor in the education system. In order to teach younger members the caste's vocational skills, they would be paired with elder members. There was no common and universal education. Sociologists have noted that despite these caste-based limitations, certain professions, such as weaving, farming, and the military, were accessible to people from all backgrounds.

The *jajmani* system represented the economic relationships between the different castes in premodern times. Every service caste served the landowners in a certain capacity. In the past, they were usually paid annually and in kind. Higher castes and the service castes. Nonetheless, there are several exceptions to Caste is unique to Hinduism among the world's main religions. However, members to almost every religion in India seem to be divided along caste lines. The concepts of inclusion and hierarchy seem to be followed differently by Christians, Muslims, Buddhists, and Sikhs. Both Islam and Christianity believe that all of its adherents are radical equals. Nonetheless, the persistence of caste-like customs demonstrates that, in certain cases, a religion's social context has a greater impact on it than its theology. This also applies to Buddhism and Sikhism.

There are caste-like distinctions seen in other faiths than Hinduism. There are several Sikh communities, including the Jat and Mazhabi Sikhs. They don't wed each other. Four Islamic groups—the Syeds, Sheikhs, Pathans, and Mughals—have been recognized as being comparable to castes. Sheikhs claim that they are descended from the prophet Muhammad's tribe, whereas Syeds assert that they are the direct descendants of the prophet. In Hinduism, the Pathans and Mughals are regarded as the warrior class equivalent to the Kshatriyas. Islam divides people into several divisions according to the occupations they follow, such as water carriers, butchers, and weavers. The Syeds, Sheikhs, Pathans, and Mughals are seen as having a higher social position than these groups. These groupings are mostly endogamous.

There isn't much social interaction among these individuals. But anybody from any socioeconomic class may become a priest or *moulvi* provided they possess sufficient theological understanding. Christianity is a caste-neutral religion that has historically promoted conversions among members of all social classes. Even after becoming Christians, many members of these castes have held onto their caste identities, which has affected how they behave in society. However, Hinduism places a strong emphasis on cleanliness and pollution, concepts that are absent from Islam and Christianity. Therefore, caste had less of an impact on these faiths than it did on Hinduism. the regulation. These are the exceptions that deal with hypogamy and hypergamy. It is referred to as hypogamy when a lower caste man marries a higher caste woman and hypergamy when a higher caste man marries a lower caste woman.

While hypogamy is categorically prohibited, hypergamy is permitted. For a family from a lower caste, it would be a matter of pride if their daughter was accepted by a man and family from a higher caste. A client-patron marriage between a male Nambudri and a Nayar lady is an illustration of this tradition. Their relationship has changed in the present era. A glance at the world's civilizations demonstrates that no society is "classless," or uncertified. Every known established society on the planet has some kind of stratification. Wilbert Moore and Kingsley

Davis claim that since stratification was functionally necessary, it developed in all communities. As they have noted, "the requirement faced by any society of placing and motivating individuals in the social structure" is the primary functional requirement of the system. Therefore, social inequality is an inadvertently developed mechanism that societies use to make sure that the most capable individuals occupy the most significant positions. There is another social control function of class stratification.

The legitimate class system has legitimacy even in the "shady" world of gamblers and in the underworld of lesser criminals, black marketeers, racketeers, smugglers, etc. They understand that wealth is only a reward for sacrificing status rather than a replacement for it. Hence, rather of pursuing a lucrative but dubious job, these individuals attempt to join respectable areas, become benefactors, and support the arts in an effort to achieve reputation for their money and for their children. Thus, the underworld and the shadowy classes are nevertheless drawn to the established class system. This allure serves as a social control mechanism.

The principal proponent of Social Darwinism was the English sociologist Herbert Spencer, who considered social structure to be an environment. It is thought that certain people and organizations have the necessary abilities or qualities to succeed in that setting. Others, less competent or less determined, would fall short.

The Social Darwinists thought that the natural law included their theory. According to some sociologists, there is a biological basis for the social disparity that results from stratification. When there is racial stratification, for instance, when White people assert biological superiority over Black people, such ideas are often expressed.

The fundamental idea behind gender stratification is that males are naturally superior to women. It is challenging to determine if biologically based inequality and socially constructed inequality are related.

Because biologically based inequality is created by nature, especially with regard to age, health, physical strength, and mental characteristics, Rousseau refers to it as natural or physical. Comparatively, socially constructed inequality consists of distinct advantages—such as wealth, prestige, or power—that some persons enjoy at the expense of others. On the other hand, socially constructed disparities serve as the main foundation for social stratification systems, whereas biologically grounded disparities between males are seen as minor and very insignificant. A system of incentives is used to help carry out a difficult division of labor. Parsons said that increasingly challenging jobs requiring a great deal of responsibility needed an incentives system to encourage people to accept them. He believed that social disparity, or stratification, was both essential and desirable. Parsons thought that in order to reward those who would take on the extra responsibility associated with challenging jobs; stratification was required. He also thought that stratification was beneficial since it made the social structure work well. Two American sociologists, Kingsley Davis and Wilbert Moore, expanded on Parsons's theories of social stratification in their 1945 paper "Some Principles of Stratification," which was published in the *American Sociological Review*. They agreed with Parsons on several points, including the idea that social stratification is universal, useful, and essential to maintaining the division of labor in society.

Davis and Moore contend that no culture is unstructured or devoid of classes. According to Davis and Moore, having a diverse range of incentives in line with the various degrees of sacrifices demanded by different vocations is both essential and beneficial for society as a whole. Stated differently, some occupations need the acquisition of unique abilities or skills. It's possible that these positions call for the candidate to work really carefully. According to Davis and Moore, it seems sense that civilizations would have created a system of incentives

in which professions requiring the most responsibility and preparation would be paid more than others. Social stratification is the result of a stratified incentive system that the social order has established.

Therefore, Davis and Moore contend that efficient role distribution and performance are among society's most crucial functional requirements. Specifically, all positions must be filled by individuals who are most qualified for them, have received the required training, and will carry out their responsibilities with diligence. It would be irrelevant which person held which post if all people had the same talents and abilities and all of the responsibilities that come with each position. It does, however, really matter since some viewpoints are just plain more pleasant than others. According to Davis and Moore, there are two ways to gauge a position's significance in a society: first, by looking at how functionally unique it is—that is, how no other position can carry out the job as well—for example, a doctor's role is more important than a nurse's), and second, by looking at how dependent other positions are on the position in question. Based on the possession or lack of property, into two classes: the bourgeoisie and the proletariat. Marx believed that the distinction between direct producers who do not own the means of production and those who do is what determines classes economically. Thus, the manner of production determines class distinctions. Marx and Friedrich Engels separated history into five main periods of production: feudal society, capitalism, ancient Greece and Rome, Asiatic, and primitive communism. Only the ancient, feudal, and capitalist periods were given particular attention by Marx and Engels. Capitalism was built on wage labor, feudal civilization was founded on serfdom, and ancient society was based on slavery.

CONCLUSION

The intricate role that social stratification plays in forming societies is revealed by investigating its functions. Maintaining social order, stability, and efficiency is one of the fundamental purposes of social stratification. Social stratification organizes people into hierarchical positions according to things like status, income, and power, which makes it easier for communities to distribute opportunities and resources. Furthermore, by rewarding people for their contributions to society, social stratification encourages specialization, creativity, and production. By enabling people to move up or down the social order in accordance with their circumstances and accomplishments, it also promotes social mobility. Social stratification has disadvantages as well, such as maintaining inequality and restricting possibilities for those at the bottom of the social hierarchy, despite these benefits. Consequently, it is imperative that nations work toward more inclusive and fair social structures that provide chances for everyone to prosper. In conclusion, social stratification serves a variety of purposes that demonstrate its intricate and varied nature and its potential benefits and drawbacks for both people and countries. Sociologists may aid attempts to create more inclusive, fair, and equitable societies by comprehending these functions and their effects.

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CHAPTER 10**DETERMINATION OF SOCIAL MOBILITY AND EDUCATION**

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ABSTRACT:

In the framework of sociology, this essay investigates the connection between education and social mobility. The capacity of people or organizations to shift within the social hierarchy typically from one socioeconomic level to another is referred to as social mobility. As a means of achieving upward mobility and a mirror of prevailing social disparities, education is a crucial factor in determining social mobility. This study explores the ways in which education affects social mobility and vice versa, drawing on sociological theory and empirical data. It investigates how people's prospects of upward mobility are impacted by elements including educational opportunity, educational achievement, and access to high-quality education. It also examines the ways in which education interacts with socioeconomic status, race, gender, and other social variables to influence social mobility patterns. The purpose of this analysis is to further our knowledge of the intricate link between education and social mobility, as well as the ramifications this relationship has for both people and society.

KEYWORDS:

Education, Social Mobility, Socioeconomic Background, Sociology, Upward Mobility.

INTRODUCTION

The oppressors and the oppressed, or the exploiters and the exploited, made up the two main classes in each of these cultures. The people who possess the means of production but do not create are the exploiters in each and every instance. Those who directly generate social goods and services but do not own the means of production are considered exploited. The exploited are compelled to labor for those who possess and control the productive circumstances of life in order to survive since they do not own the means of production. The excess that the exploited create is what keeps the exploiters afloat. Consequently, the social relations of production are likewise reproduced by the social mode of production [1], [2]. As a result, the dynamic between those who exploit and those who are exploited is continuously maintained and reinforced. Therefore, the emphasis was on social strata rather than social inequality as a whole, and the Marxists, in contrast to the functionalists, saw stratification as a dividing rather than an integrating structure. Marx also mentioned the animosity between the two social classes. knowledge the processes of class struggle in the Marxist approach to the study of stratification requires a knowledge of three key terms: class consciousness, class solidarity, and class conflict. When a class, like the working class, recognizes its place in the production process and its relationship to the owning class, that class becomes class aware. The degree to which workers cooperate to accomplish their political and economic goals is referred to as "class solidarity [3], [4].

People are often identified by the roles they play and the statuses they hold. Individuals are dynamic in addition to society as a whole. Men are always trying to get better employment, move up the social ladder, and elevate their prestige in society. People with greater status and position may sometimes be pressured to accept a status and position that is lower. As a result, people's statuses are constantly shifting throughout society. We refer to this movement as "social mobility."

The term "social mobility" refers to the transition of individuals or groups from one social rank or position to another. For instance, impoverished individuals may rise to wealth, then become powerful industrialists, and so on. Simultaneously, a powerful businessman may declare bankruptcy, the ruling class could lose its position in government, and so on. Shift of individuals from the working class to the middle class, from laborers to bank clerks, and from the opposition's power structure to that of the ruling class. The relationships people have when they move up or down the social hierarchy are referred to as vertical social mobility. There are two kinds of vertical mobility, referred to as social sinking and social rising, depending on the direction of change. There are two main manifestations of the ascending type: the insertion of a group into a higher stratum, rather than forming a parallel relationship with already-existing groups within the stratum, or the infiltration of persons from a lower stratum into a higher one. There are two main versions for the descent as well [5], [6]

In the first, people are dropped from higher positions into lesser ones that already exist, all without the higher organizations they were a part of being degraded or falling apart. The second is shown by the way it degrades the social group as a whole. One instance of vertical mobility is when scheduled castes advance via new educational opportunities, skills, and methods; they also adopt customs and rituals from higher status caste groups, altering their home cultures, occupations, and caste names in order to hold onto their greater status. To comprehend this kind of mobility in the domains of hierarchy and employment, the idea of "lagging emulation" within the framework of reference groups is used.

This kind of movement, however, occurs from a lower stratum to a higher stratum. The term "ty" describes the movement of a person or social item from one level of society to another. Usually, horizontal shifting happens without any discernible changes. When it comes to employment, horizontal mobility is the movement from one job, factory, or occupation to another of the same kind. People changing their citizenship or moving from one state to another is an example of horizontal mobility. That is referred to as shifting of citizenship; it does not imply changing citizenship. It denotes a shift in location within the status's range. refers to intergenerational mobility, which is the result of migration or shifting of places; for instance, it may happen as a result of migration from rural to urban community or social improvement of individuals within the family and hence provide the chances for change in culture. For example, an engineer working in a factory may resign from his job and join another factory as an engineer and may work in similar capacity.

Within this framework, a number of change and mobility academics have spoken about the units of mobility, which are corporate mobility and individual financial groupings. The aforementioned pattern may be used to the study of movement. Thus, it is possible to consider social mobility to be a subset of the more general idea of social change. The key factors influencing social mobility in a society in transition include modern education, industrialization, the expansion of cities and industries, bureaucracy, and changes in employment patterns. Any mobility that takes place inside a certain social structure and isn't the result of actors or positions becoming more or less available must always come via an exchange. Therefore, if we consider a basic model, each upward movement must have a matching downward movement. The degree to which a society provides the numbers of lower strata—that is, replete with those who join social structure at a higher level—will affect interchange mobility in a major way. Therefore, there might be greater class mobility via marriage, both up and down, the less importance a culture puts on a person's familial history as a prerequisite for marriage [7], [8].

Greater occupational mobility is a result of educational successes being accessible to everyone, which is linked to employment success. Education in particular has produced new incentives

and desire to begin and accept the values, customs, behavioral patterns, and way of life of the upper castes, which are translated and explained by M.N. Srinivas (1965) as a result of the westernization and Sanskritization process. Sanskritization is the process by which lower caste members attempt to advance their claim to a higher social rank by copying the customs, cultural practices, and sometimes even terminology of the upper caste members. In many cases, lower caste members have taken up upper caste members' customs in an attempt to advance in society—something that is not feasible in traditional Hindu culture. The acceptance of Western ideas via the process of Westernization is a significant factor in social mobility, particularly in urban and industrial centers. People are drawn to the new value orientations, motivation, behavior patterns, formal relationships, individualism, and monetized attitudes about social status as well as western technology. This preference for elevating one's status promotes migration to areas with more economic opportunity in terms of Socially mobile people and groups see a shift in their social standing as a result of migration to metropolitan regions. The new industrial vocations are in high demand as the old ones gradually vanish. Each of these elements contributes to the enhancement of individuals' social standing. Generally speaking, the value of education increases with the salary of a certain profession [9], [10].

DISCUSSION

Money provides the means of subsistence, but education determines the standard and manner of living. As a consequence, there have been several modifications made to how people live in contemporary civilizations. People's behaviors and manners also change, which might be a result of social mobility acting more as a catalyst for social change and mobility within social structures. It promotes economic growth by offering tools and methods to raise living standards. Individuals and communities experience socioeconomic mobility when they have a good attitude toward education. This implies that a person from an agricultural family by birth may become an administrator or any other kind of government official via schooling. Second, people's habits alter as a result of schooling. It alters their social lifestyle, habits, attitudes, and manners.

Thirdly, the movement of people and organizations between generations is a result of education. Social groupings are able to preserve their status and the status of their families via intergenerational mobility. Thus, it can be concluded that education has a significant impact on how people and groups move in terms of their social standing, professional structure, lifestyles, and manners. The word "socialization" is often used in publications on the sociology of education. What does that imply specifically? Through the process of socialization, people acquire the attitudes, beliefs, and behaviors that are suitable for members of a certain social group. For instance, Chinese children learn to love pig stomach tissue, whereas Eskimo youngsters learn to love eating the raw intestines of fish and birds. We may feel a bit uneasy even just reading about these things since, in contrast to these folks, we have not had the education or socialization necessary to enjoy such cuisine. Once again, females in India are taught certain ways to speak, eat, move, and act. It is recommended of them to be silent, obedient, kind, and obedient. Conversely, boys get rewards for their self-reliant and forceful behavior. Being aware of what society expects of us based on our age, gender, and social background is hence the essence of socialization. Human contact is the process of socialization. Our professors, closest friends, family members, and everyone else we show love and respect to teach us a lot. The individuals we see on the street, characters, and how they are portrayed in movies, publications, and other media are other sources of information that we study, although to a lesser degree.

Through social interactions and personal observations, we acquire knowledge about appropriate behavior and the consequences of defying societal norms and ideals. In addition to

influencing how a community as a whole conduct its culture, socialization also shapes how we see ourselves. Stated differently, socialization is the process by which the "biological child" comes to possess a particular "cultural identity" and learns how to react to it. Today's families, peer groups, and schools serve as the main socialization institutions. The many social orderings are made visible via these agencies, and particularly through their interactions with one another. An newborn born of a human is only a biological being with animal wants and urges at birth. He has no knowledge of social behavior or what we refer to as society. As it develops, it learns to manage its eating and bowel movements under the attentive supervision of its mother. Children are born with the ability to learn and communicate. As a result, he progressively learns the norms of behavior established by the group.

Human companionship, first in the shape of a family and then in the form of other social institutions like the community, school, peer group, etc., is what prepares a kid for adulthood and becomes an asset to society. The term "process of socialization" refers to the method of learning to exist in society and assimilate values and conventions into oneself. Internalization is the process of absorbing something so thoroughly that it permeates a person's behavior and personality. As a result, socialization is essentially the process by which members of a certain group or society acquire the norms, values, and duties that are wanted by that community. A more thorough definition of it would be a lifetime process of inculcation whereby a person learns the norms, values, and principles of the social system in which he participates and how to represent those standards and values in the roles he plays.

The youngster has no idea what his societal responsibilities are at birth. He is conceited. He has no regard for the wellbeing of society and shows little concern for it. The only thing that breaks him free from his self-centered prison and wins him the favor of others is the educational process. In addition, he attempts to contribute to society on his own. Thus, educational sociology focuses on the social relevance of education. According to John Dewey, education is the process of continuously reconstructing one's experiences through life. To be able to influence his surroundings and realize his potential, a person must develop all of those abilities. The main purpose of education is to help people become more socially integrated into society. Every person gains socialization and knowledge from his forebears. He gains knowledge on how to preserve what is good and get rid of what is harmful in order to enrich society. People might therefore have the possibility to mingle and lead regular lives thanks to education.

In his book *Democracy and Education*, John Dewey stresses the value of a person's socialization via education. According to his theory, socialization occurs when a person engages in social awareness. He uses education to assist build this awareness, which turns the educational process into a social activity. Since schools help to purify society by giving children the proper education, they are seen as miniature societies. According to prominent educationists Brookover and Gottlieb, socialization and education go hand in hand. It encompasses any social behavior that helps a youngster integrate into society or any behavior that helps society continue by ensuring that the next generation knows how to be accepted as a member of society. The family, school, peer group, religious institutions, youth groups, political and economic institutions, the media, and sometimes the workplace are a child's main socializing contexts. A few of these organizations, like the school and the peer group, are officially established and structured. For thousands of years, India had a stable social order until the English invaded the nation. The outcome of the scientific structuring of education was this balance. Education has been impacted by social sentiments and has always had the goal of societal advancement in mind. The purpose of education and social life was to uphold the dharma. The Indians believe that dharma, which encompasses moral responsibilities, justice, duty, right, and numerous qualities, is what binds society together. It represents a person's

rights, responsibilities, and duties toward themselves, their family, and society as a whole. Therefore, adhering to the dharma sought to promote social and cultural peace, mental clarity and enlightenment, bodily well-being, emotional integration and refinement, and real understanding of the dharma assisted in the socialization of the populace. India was unified by the social teachings of its great seers and sages.

The positive aspects of the nation were completely discarded once British administration began. India's citizens were given access to this kind of education, which was influenced by western social life. This hindered the people's progress toward socialization via education. Since the country's independence, several initiatives have been made to use education to help people socialize. Sociology's influence on Indian education is now expanding quickly. For this reason, it is essential that individuals understand educational sociology. Students who study educational sociology have a better understanding of Indian culture, which is founded on the ideas of socialization of individuals, as well as the geographical and ethnic unity, religious fellowship, and social institutions. It is beneficial for students studying the developing Indian society to be aware of the enormous repository of sociological information that is just waiting to be carefully examined, analyzed, and presented.

India has produced many seers, sages, saints, scientists, statesmen, social reformers, and others who have preserved the Indian social tradition. These individuals include the Vedic seers and sages, Manu Varvaswata and Gautama Buddha, and Rabindranath Tagore, Sri Aurobindo, Annie Besant, Bhagawan Das, Swami Dayanand Saraswati, Mahatma Gandhi, and Vinobhaba Bhave. Meanwhile, the unsettling effects of contacts with other nations and other agents of social change have rocked India's cultural and social life to its core. Today, India needs to teach its kids the concepts of equality, secularism, open-mindedness, and cultural harmony as taught by sociologists. Primary socialization and secondary socialization are the two general categories into which all forms of socialization may be divided. Individuals' basic and secondary needs form the basis of this classification. Primary wants are those that arise from fundamental bodily demands, such as hunger, thirst, etc.; secondary needs, on the other hand, are those that develop in response to primary needs, such as the urge to acquire skills in order to support oneself. Because it provides for people's fundamental requirements, the family is referred to be a primary institution, while schools are considered secondary social institutions as they serve children's derived needs.

The child's parents are the main socializers, while the instructors at the school are the secondary socializers. Primary socialization is the instillation of standards and values inside the home, while secondary socialization is the process of internalizing norms, values, and behavioral patterns from school. Children and infancy are the first stages of primary socialization. Considering that the kid learns the fundamentals of behavior at this point, it is seen to be the most significant stage of socialization. Secondary socialization often begins in infancy and continues into adulthood. Nonetheless, socialization is a lifelong process. The school, peer groups, and other establishments where an individual is assigned to participate in "life play" as a socializing agent

People' attachment to a certain social group wanes in contemporary civilizations as social mobility of people and groups occurs more often. He begins to imitate the standards, beliefs, and conduct of a different group in an attempt to fit in and become one of its members. Anticipatory socialization is the name given to this kind of socialization. The reference group theory serves as its foundation. This idea holds that an individual's norms, values, and behavioral patterns are established in relation to a certain group or groups. For instance, many who have become wealthy overnight want to adopt the morals and way of life of the upper classes. They often alter their appearance, mannerisms, language, and customs. For instance,

they compel their women people to follow the parda system and begin demanding dowries. According to Cooley, social contact and communication are crucial for the formation of a person's personality and behavioral patterns. The youngster learns to be aware of how other people see him or her while they are interacting with them. The youngster forms an opinion about themselves based on their responses.

In the event that the behavior is praised, it will be rewarded; in the event that the behavior is disapproved of by the public, the youngster will feel ashamed. Consistent criticism of a child's behavior might result in the development of an insipid and introverted personality, while constant praise fosters the growth of an outgoing and confident personality.

As a result, social engagement is necessary for the social self. People in an individual's immediate environment have an impact on his values, beliefs, attitudes, and behaviors. This forms the cornerstone of their socialization. According to Cooley, socialization revolves on the core group. Primary groups may be identified by their immediate, face-to-face associations, direct collaboration and conflict, and comparatively unrestricted expression of feeling and personality. Cooley argues that although main groups are found in all social organizations, the family, play group, and neighborhood are important socialization environments. Because they are the birthplace of human nature and provide each person their first and most comprehensive experience of social togetherness, Cooley referred to these groupings as fundamental. Social values like compassion, devotion to social rules, and a sense of service are born out of this communal experience.

CONCLUSION

Education has a dual role in promoting and reflecting social mobility in countries, making the link between social mobility and education complex and varied. People's chances of moving up the social ladder are greatly influenced by their access to high-quality education and learning opportunities, which equip them with the credentials, information, and abilities required to do so. Nonetheless, racial, gender, and socioeconomic backgrounds, among other social variables, are important in determining how easily people may get education and how they can use it to advance in life. Persistent disparities in educational achievement and access restrict chances for those from underprivileged origins and aid in the perpetuation of social hierarchies. Therefore, addressing structural impediments to education and working toward the creation of more inclusive and equitable educational institutions are essential components of efforts to promote social mobility. This covers measures meant to increase the availability of high-quality education, lessen educational inequalities, and assist members of underrepresented groups. Societies may endeavor to promote more equality, mobility, and social justice for all people by acknowledging the role that education plays in determining social mobility and removing obstacles to educational opportunities.

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CHAPTER 11

INVESTIGATION OF ROLE OF SCHOOL AS A CENTRE OF COMMUNITY LIFE

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ABSTRACT:

This essay explores the school's function as the hub of the community, highlighting its importance in promoting growth, togetherness, and involvement. Beyond being places of learning, schools often serve as important community centers that facilitate social contact, cross-cultural interchange, and civic engagement. This study examines the several ways that schools impact community life, drawing on sociological theory and empirical data. It looks at how schools help kids, parents, teachers, and community members interact with one another, creating a feeling of community and shared identity. It also examines how schools support community development projects including health services, recreational opportunities, and adult education programs. This research attempts to expand knowledge of the complex role schools play in community life and its consequences for social cohesion and well-being via an extensive examination.

KEYWORDS:

Community, Education, School, Social Cohesion, Community Development.

INTRODUCTION

A community is a collection of individuals who live together and are united by shared values and interests. However, in reality, we don't have a community like that. In a community, residents often have divergent interests when it comes to their way of life. The interests of the "haves" took precedence over those of the "havenots." Despite these distinctions, every individual and every group within a society has a set of fundamental beliefs. These foundations include ideas, practices, traditions, attitudes, and more. Because of these shared interests, we may refer to this group as a community. Even Nevertheless, a community's many groups may still be distinct from one another based on shared interests [1], [2]. As a result, it is very challenging for a school to consider the interests of many community groups equally. The group that gains strength has an impact on the community at large and controls the educational system's rules and procedures. It is quite challenging to put the idea of "equality of educational opportunity" into effect in such a setting. Throughout the British Raj, Indians were unable to understand the value of education.

As a result, the school was seen as an establishment similar to other government agencies. As K.G. Saiyidain put it, "it interests for all practical purposes." However, the issue of how far the school integrates with the community currently exists. This is an important issue for all those involved in education. Our challenge is to monitor the impact of various organizations on education and utilize it as a tool for the overall betterment of the community. The work done in the classroom and the experiences a kid has in society must be combined in order to accomplish this aim. Thus, education may develop into a social process and a vibrant aspect of the community's overall social life. The only way that the two disciplines of education may be united or integrated is if the school is able to actively engage in community life and work

toward solving issues that the community faces [3], [4]. The school can really serve the community when it comprehends the needs, interests, and issues of the community as a whole. K.G. Saiyidain believes that a "people's school" should naturally be founded on the needs and issues of the people. Their lives should be reflected in its curriculum. Its working procedures need to be similar to theirs. It needs to capture everything noteworthy and distinctive about the community's existence as it occurs in the wild. Only way to guide people toward advancement and all-around development is via education. This kind of instruction is only available in schools. Consequently, every community requires schools to meet its economic, political, cultural, and social demands. In turn, the schools sustain the community via a wide range of programs and activities.

There is two-way communication between the community and the school. The community brings its issues to the school for advice and solutions, and the community receives back knowledge from the study and experimentation.

The community's ability to grow is contingent upon an efficient feedback mechanism. Without the necessary answers and advice in the form of feedback from the school, a community cannot advance. Consequently, the development of both the community and the school depends on one another. Some believe that if schools can train students for certain vocations and orient them to the current industrial and agricultural situations, they can satisfy the demands of the populace. However, others dispute this view, claiming that early specialization is not at all desirable in a democratic nation. It may be unveiled in a more developed level [5], [6].

Some other experts support the inclusion of socially beneficial productive labor into schools as a means of enhancing the effectiveness and purpose of education. It shapes the pupils' personalities and aids in their realization of the value of labor dignity. "Home should become school and school home in a sound system of education," said Vinoba Bhave, a saint and famous educationist. He said this after realizing that the school is unable to carry out all of the duties that have been assigned to it. For this reason, the family's support is crucial. The majority of the child's day is spent with the family. This means that the family has a greater effect on the formation of habits, attitudes, and behaviors. Therefore, it is crucial that the family and the school work together.

The earliest institution for informal education is the family. Parents have always been the primary educators in their child's life. The infant learns to walk and speak, to recognize the most basic characteristics of the objects he uses and sees, to absorb moral principles, to discriminate between good and evil, and to feel some of the most intense human emotions all at home.

He continues to serve as an educator even as he ages. He or she provides the greatest education possible for the kids in their role as a parent. As a result, the family serves as a continuous educational institution for children.

The child's first school, where he encounters a learning environment, is his home. Almost all of his early years and preschool years are spent under the guidance and care of family elders. He is quite impressionable and immature at this time. He is hence susceptible to being shaped and impacted by the house. He is reliant on the older family members not just for his bodily needs but also for his intellectual and social requirements.

He doesn't yet have any personal experience or impartial benchmarks to make his own decisions. Consequently, it is the most flexible time in his life. Once again, a child's early years are a highly charged emotional period. The learning process is significantly impacted by family emotions. Consequently, it is the duty of the family to provide the kid access to a genuine

learning environment. They feel more secure and confident when they are with other people. People who are popular in particular should learn to think well of themselves. Playing cooperatively teaches youngsters to work together. They pick up the ability to modify their wants and requirements in response to peer behavior [7], [8].

The youngster starts to really establish a sense of self outside from the family. The youngster learns to engage in childhood cultural norms and behaviors as well as developing a social identity. He or she picks up a lot of knowledge from the kid peer group's somewhat older members. For instance, older kids are the ones who teach us the exact rules of many ancient street games, rather than adults who may still remember them. This also applies to many other rhymes, myths, stories, etc. Peer impacts thus start before school becomes involved and last for the remainder of life, although to varied degrees. Late-childhood and adolescent peer groups' norms, attitudes, and expectations sometimes compete with or even clash with parental values. Sometimes, behaviors that are acceptable in the family are not consistent with what the teenage social group expects, such as shoplifting or drug experimentation. The mass media—including radio, television, movies, newspapers, books, and audio-video cassettes—have permeated every aspect of life in contemporary civilization. They have a significant impact on how their listeners, readers, and viewers socialize [9], [10].

DISCUSSION

The same message is concurrently spread to the whole country via these mass media, particularly radio and television. As a result, its influence on the socialization process takes on more importance. The message or pictures portrayed by mass media are the most significant aspect of their work. For instance, in the context of gender and socialization, one may look at how the media portrays women, or in the context of the rural populace, one can look at the programs that are meant for the urban middle class but are relevant to the villagers. The fact that mass media, particularly radio and television, often convey government ideals or messages is another significant feature of these platforms. Since television is often watched at home with parents and siblings, it has considerable influence on this second socialization agency—the family. It may spread beliefs that are at odds with those supported by a certain family or group of people. In response, parents take a variety of actions, such as enforcing rigorous viewing guidelines and forbidding the viewing of certain shows. Nonetheless, the youngster is influenced by his school or neighborhood classmates who talk about certain TV shows or serials.

Despite the lack of a thorough scientific research on the subject, it is widely acknowledged that television has a significant educational influence on children. The world has come inside the house for many hours every day, creating a world of sights and noises that children have never seen or heard in human history. Among the several educational institutions, the media may be the one that is most important for socializing, acculturation, and knowledge sharing in the modern world. The media has reclaimed its proper position in children's and adults' formal and informal informational education. The media seems to have a lot of promise for helping individuals of all ages acquire valuable information, skills, and attitudes. Rapid advances in information technology occurred in the final part of the 20th century, making it possible to acquire, process, and distribute a vast quantity of knowledge in a way that is both desirable and efficient. Mass communication technologies revolutionized human behavior and knowledge acquisition by opening up new vistas for the human world. We can see up-close images of the moon and other interstellar objects on television thanks to cameras installed aboard space shuttles.

Transmissions of television programming take place all over the globe. India has benefited greatly from the extremely successful SITE (Satellite Information Television Experiment), which makes weather and other global information easily accessible. Similar to this, technological advancements like computer disks, email, educational broadcasts computer networks, and other innovations have all but changed how people acquire and absorb information. Educational television, or ETV, is now a powerful and efficient tool for both formal and informal learning. The rapid advancement of information technology has the potential to provide fresh opportunities for growth, as it may open up many remote areas and facilitate global communication in the crucial area of specialized study. It would facilitate the creation of virtual labs that would allow researchers from poor nations to work in their home countries and therefore lessen the "brain drain." It will also assist provide quick access to a worldwide database. With a population of over a billion, India is a learning culture where media systems based on contemporary technology are a highly powerful instrument for education and development. It has a wide range of applications that touch on almost every facet of social and personal life.

All of these information technology applications essentially have the effect of teaching individuals, providing them with knowledge and skills, enhancing their comprehension, and altering their attitudes. In today's environment, the media serves particular educational purposes in both official and informal institutions. Media can and is utilized in education for both individualized and group learning. One of the most significant delivery methods of the learning society is the use of information and communication technology, particularly in non-formal education (the distance learning mode). Its application to remote learning seems to hold potential for all nations worldwide. The Central Institute of Educational Technology (CIET) and IGNOU are introducing distant education programs throughout India. Broadly speaking, distant learning uses a range of delivery methods, including audio-visual materials, radio, television, correspondence courses, phone sessions, and teleconferencing. In line with lifelong learning, adult education will greatly benefit from the new technology. Although nothing can completely replace in-person instruction in a formal educational setting, we can nevertheless make the most of the media. Multimedia and computer technology enable the creation of personalized learning pathways that allow students to progress at their own speed. Compact disc (CD) technology has a unique function as it can manage vast amounts of data, including text, images, and music. With interactive media, students may do their own research and pose questions. It has been noted that students who struggle in traditional classroom settings or who are underachievers tend to showcase their abilities more effectively and exhibit more drive and interest while learning in an informal setting.

Ultimately, it is critical to emphasize that the goal of these technological developments is not to replace the instructor and the textbook. A youngster has a certain function to perform in their schooling. Textbooks continue to play a crucial role in education even if they are no longer the main tool used for teaching and learning. They continue to be the most accessible and affordable kind of media, helping students to build independence and review lessons as they illustrate the teacher's teachings. In a same vein, the advancement of these technologies does not lessen the importance of instructors; rather, it presents them with an opportunity that they must seize. It is true that instructors are not the only sources of information that the younger generation has to learn from in today's environment. They join forces to form a pool of knowledge. There has undoubtedly been a change in the focus of the teacher's work with the advancement of these technologies. Their current responsibilities include teaching students how to search for, locate, and evaluate facts and information in addition to teaching them how to study. The instructor's proficiency is "a new form of literacy for him." We have already stated that the most distinctive feature of a modern society, in contrast with a traditional one,

is in its adoption of a science-based technology," reads the Education Commission's 1964–66 report. This is what has enabled these cultures to have such a remarkable rise in productivity. It should be noted, nevertheless, that science-based technology has other significant effects on social and cultural life, including what is loosely called "Modernization," which is a fundamental shift in social and cultural norms. Therefore, modernization is the process of moving away from old and quasi-traditional systems and toward specific, desired technological advancements. These shifts occur in the social structure, student accomplishments, and values. A traditional or pre-modern society is transformed into the kind of technology and related social organization that distinguishes the advanced, economically prosperous, and comparatively politically stable nations of the western world, according to William E. Moore.

Almost one-third of the world's nations are classified as developed, and the remaining two-thirds as developing nations. The societies in these emerging nations are traditional in nature. Their customs are founded on antiquated beliefs that prevent progress. Their way of life is founded on dogma, ignorance, and superstition. It is now necessary to change these nations into technologically advanced societies. Modernization encompasses not just the physical aspects but also the beliefs, values, and overall way of life of the populace. The goal of modernization is to bring about the ideal modifications to society norms, values, and structure. Modernization does not mean just copying the lifestyles of developed nations. Every developing nation has a right to absorb a great deal of knowledge from developed nations. However, it shouldn't be an exact replica of another nation. A civilization may become modernized as long as it maintains its uniqueness and fully utilizes the advancements and discoveries made in science and technology. Such a civilization ought to make profitable use of its natural resources to raise the standard of life for its citizens. It incorporates certain new cultural components rather than disregarding the cultural history. It acknowledges the development of science and technology.

A civilization is considered contemporary if it changes with the times and doesn't continue to live like a society from the tenth century. If it stays at this level, it will be comparable to those who wear watches, use public transportation, watch television, and have conventional lives. Modernization is the process of altering human perspective. The function of education is crucial in this regard. Modernization encompasses not just the physical aspects but also the beliefs, values, and overall way of life of the populace. The goal of modernization is to bring about the ideal modifications to society norms, values, and structure. Modernization does not mean just copying the lifestyles of developed nations. Every developing nation has a right to absorb a great deal of knowledge from developed nations. However, it shouldn't be an exact replica of another nation. A civilization may become modernized as long as it maintains its uniqueness and fully utilizes the advancements and discoveries made in science and technology. Such a civilization ought to make profitable use of its natural resources to raise the standard of life for its citizens. It incorporates certain new cultural components rather than disregarding the cultural history. It acknowledges the development of science and technology. A civilization is considered contemporary if it changes with the times and doesn't continue to live like a society from the tenth century. If it stays at this level, it will be comparable to those who wear watches, use public transportation, watch television, and have conventional lives. Modernization is the process of altering human perspective. The function of education is crucial in this regard. The Western lifestyle is seen by some as a sign of modernity. They mindlessly adopt Western culture, language, fashion sense, and other aspects of daily life in an attempt to modernize.

They so turn into an exact replica of the West. Scientific analysis of the issue will reveal that modernization and Westernization are unrelated. There are several arguments in support of this

viewpoint. First off, it is ill-advised to suggest that all nations in the globe can emulate the western way of life. Second, we are unable to adopt Western lifestyles and ideologies. For instance, the globe saw two world wars as a result of divergent political and economic philosophies. Thirdly, other nations may not agree with all of the western principles. Fourth, despite being a non-Western nation, Japan may make a significant contribution to the modernization process if we examine their way of life. Fifth, losing one's identity for the sake of modernity is not something that a country should ever want.

The whole cultural legacy will be completely destroyed by this disastrous strategy. Therefore, modernization is not the same as westernization. Some believe that we can become contemporary if we can industrialize our nation. But modernization is impossible without the initiation of industries. Modernization can only be aided by industrialization. It guides and expedites the upgrading process. It can't be seen as modernity in and of itself. We may transform our financial situation and appreciate the significance of technical progress by establishing an industry. However, it does not qualify as modernity. For instance, the use of scientific techniques for oil extraction has greatly advanced the economy of many Middle Eastern nations. However, since they continue to hold onto their traditional beliefs, the countries cannot be regarded as contemporary. Modernization takes many distinct forms that we encounter. The technical and industrial forms are the most remarkable. In addition to these, modernization also occurs in the areas of culture, education, social structure, agricultural practices, bureaucracy, etc. We refer to the changes that occur in these areas as modernization. These conversations seem to indicate that the two modernization strategies have a wide range of effects on schooling. The capitalist educational model seeks to create an affluent society by allowing each person to pursue their own interests. The goal of the non-capitalist educational model is to eliminate poverty and inequality across the board. Their goal is social elevation rather than the advancement of the person in his or her own right. In a capitalist nation, education is purchased. However, in a nation without capitalism, education is provided to everyone.

In the modern world, education is a person's most significant and dynamic factor in his or her social growth. It serves primarily as a catalyst for social transformation and social structure movement. It promotes economic growth by offering tools and resources to raise living standards. Individuals and communities experience socioeconomic mobility when they have a good attitude toward education. This implies that a person from an agricultural family by birth may become an administrator or any other kind of government official via schooling. Second, people's habits alter as a result of schooling. It alters their social lifestyle, habits, attitudes, and manners. Thirdly, the movement of people and organizations between generations is a result of education. Social groupings are able to preserve their position and their family's status via intergenerational mobility. As a result, it can be concluded that education significantly influences how people and groups move in terms of their social standing, professional structure, lifestyles, and customs.

Today's education focuses more on fostering curiosity, developing appropriate interests, attitudes, and values, and developing critical skills like independent study and the ability to think and judge for oneself. Without these, it is impossible to grow up to be a responsible member of a democratic society. Education used to be primarily concerned with imparting knowledge and producing a finished product. As a result, there will be a direct correlation between the modernization and educational growth processes. Spreading knowledge, producing intelligent and talented individuals, and developing a sufficient and competent intellect that comes from all social strata and whose loyalties and aspirations are firmly entrenched in the holy soil of India are certain ways to modernize a society swiftly.

CONCLUSION

The study of the school's function as a hub of the community reveals how important it is for promoting growth, cohesiveness, and community involvement. Within communities, schools play a significant role as social institutions by offering venues for communication, teamwork, and collective action. Schools facilitate meaningful connections and interactions among children, parents, instructors, and community members, therefore cultivating a collective identity and a feeling of belonging.

Additionally, schools are essential in supporting community development programs that improve the general well-being of community members, such as adult education courses, health services, and leisure pursuits. Understanding education as a tool for social transformation and community empowerment in addition to personal growth is crucial, as seen by schools' function as hubs of communal life. Together, legislators, educators, and community leaders can forge stronger linkages between schools and the community to build more thriving, resilient, and inclusive communities.

To put it simply, schools have the capacity to act as vibrant centers of community life where people congregate to study, develop, and work together toward shared objectives. Communities may use their combined skills to solve local issues, foster social cohesion, and advance the wellbeing of all members by making the most of the connections and resources found in schools.

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CHAPTER 12

MODERNIZATION AND EDUCATIONAL PROGRESS IN EDUCATION

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ABSTRACT:

The connection between modernization and advancements in education, examining the effects of modernization processes on educational systems and results. Modernization has a significant impact on education, influencing curriculum, pedagogy, and educational access. It is defined by technology improvements, economic progress, and social change. This study explores the manner in which modernity affects the advancement of education by using empirical data and sociological ideas. It looks at how modernity encourages the growth of educational options, makes it easier for creative teaching strategies to be adopted, and raises educational standards. It also examines the difficulties and injustices brought about by modernization efforts, including differences in access to technology and learning materials. This dissertation attempts to expand knowledge of the intricate relationship between modernization and educational advancement and its effects on people and society via a thorough analysis.

KEYWORDS:

Development, Education, Modernization, Progress, Technology.

INTRODUCTION

The progress of modernization, will therefore, be directly related to the pace of educational advance," the Education Commission says in reference to modernization and educational advancement. "The one sure way to modernize quickly is to spearhead education, produce educated and skilled citizens and train an adequate and competent intelligentsia." The excellent culture has been passed down to Indian society today. Sadly, however, it is not a sufficiently educated society, and until it is, it will not be able to go forward with modernization, adapt to the new problems of national rebuilding, or occupy its proper position in the international community. Currently, fewer than two percent of the population has the distinction of being among the very few who have been able to complete secondary and higher education. For there to be any real effect, this has to be raised to a minimum of 10%. Additionally, the intelligence must be reconstituted. It should be made up of capable individuals from various social classes, including men and women [1], [2]. The specialty and skill sets that need to be developed must also shift. Currently, the intelligentsia is mostly made up of students studying the humanities and white-collar professionals; scientists and technical workers make up a very tiny percentage of its membership. More focus on scientific education and research, as well as vocational topics, is needed to alter this. The average degree of competency is completely unacceptable since colleges do not maintain sufficient standards. The universities are maintaining standards that are insufficient. This is detrimental to the control of academic life in India [3], [4].

Establishing a few "major" universities in the nation with standards on par with the highest in the world will be essential to drastically altering the current state of affairs. These institutions will then progressively impact other colleges. The structure and purpose of education at all levels must quickly adapt in the modern world in order to satisfy the demands of modernization. Change is effected via the process of modernization. However, this shift does not always imply

a total break from our own culture. A foundational endeavor must be made to modernize society, taking into account the demands of the present and the society's goal for the future. Indian civilization should modernize with self-discipline, moral, and spiritual principles as its foundation. According to the Kothari Commission, "modernization aims, among other things, at creating an economy of plenty which will offer to every individual a larger way of life and wider variety of choices." Undoubtedly, having the freedom to choose has its benefits, but it also relies on one's motive and value system [5], [6].

The expansion of people's knowledge and power due to modernization necessitates the strengthening and deepening of their feeling of social duty and their ability to appreciate moral and spiritual values. Human values shouldn't be sacrificed in the sake of modernization. Thus, at every level of education, efforts must be made to instill value-oriented deduction. While modernizing, children should learn to maintain a balance between spiritual and material values in life. One might define "society" as the whole population of a community. Humans vary from one another in their beliefs and ideas, hence a society serves as a composite whole that represents the values that community as a whole holds. This civilization as a whole consists of several distinct elements. One of the most crucial components is education as it shapes and alters how people see concepts, goals, ideas, and discoveries.

By examining social concerns, scrutinizing them, and attempting to find solutions to the related difficulties, it directly impacts the youth of the community. However, the manner in which education is delivered is also impacted by changes in the composite whole, or society. For this reason, it is necessary to research how education fits into society. The phrase "social change" refers to any variation or alteration of social interactions, activities, or organization. It also refers to shifts from sometimes recognized forms of living that exist in a culture. Society is dynamic; it develops via social change brought about throughout time by a variety of events and causes. of actuality, social change is a difference of perspective across generations that are separated in geography and time. Does it not, therefore, make cultural transformation superior to social change? Are changes in culture and society not inextricably linked? In other words, could social transformation occur without a commensurate shift in culture, and vice versa? "Social change" refers to modifications in interpersonal connections or human interactions. Since society is thought of as a "web of social relationships," any change in the system of social relationships is referred to as social change. It is the process of changing a system's structure and functionality. Social transformation may include things like changes in interpersonal connections, marriages between castes and communities, and the shift from joint to nuclear families [7], [8].

Scholars have varied in their definitions of social change. Just a quick look at a few of them might clarify things. "Social change is the change in social structure, i.e., the size of a society, the composition or balance of its parts, or the type of organization," according to British psychologist Morris Ginsberg. Insofar as attitudes and ideas support institutions and evolve alongside them, they too must be considered social developments. Here, he discusses two different kinds of changes: alterations to the social structure and modifications to the social value system. It is important to remember that these two kinds of changes are interrelated and that altering one also affects the other.

For example, changing a person's mentality may influence societal developments, and vice versa. American sociologist Kingsley Davis characterizes it as a component of "cultural change," stating that "social change is meant only such alterations as occur in social organizations, i.e., the structure and function of society." Social change is described as "a transformation in the organization of society and in patterns of thought and behavior over time" by famous sociologist Macionis. From the aforementioned definitions, it can be inferred that

almost all of the writers emphasize social interactions, social organizations, social patterns, and values when defining social change. Thus, social change refers to modifications made to the whole structure of society. When one component of a system changes, other components of the system may also change, although to differing degrees. The transition from hunting and gathering food to agriculture brought about a technological revolution that ultimately facilitated the formation of huge, diverse cultures and the eventual rise of civilization. Comparably, the Protestant focus on reading the Bible in order to be saved contributed to a significant increase in literacy. Furthermore, the implementation of India's system of reservations for underprivileged populations in government offices and institutions has altered the nation's social and economic structure as well as the socioeconomic standing of its citizens and interpersonal interactions [9], [10].

DISCUSSION

Comparably, as the nation's literacy rate rises, women become more economically independent, which in turn alters public perceptions of marriage, family, and husband-wife relationships. Either with or without careful preparation, change is possible. Change may be initiated by the people, the government, or any other agency via plans or programs, and the extent and direction of the change can be decided upon. Following independence, the Indian government created a number of socioeconomic development initiatives with the goal of eliminating unemployment and poverty by implementing more comprehensive Five Year Plans. Since gaining independence, the nation has made remarkable strides in the areas of infrastructure, industry, health, and literacy. It has also successfully solved issues with unemployment, hunger, and poverty. In addition to intentional social change, unintentional and incidental changes may also occur.

This category includes changes brought on by natural disasters including earthquakes, tsunamis, and volcanic eruptions. It is possible for change to be directed. It proceeds in a certain manner. Such guidance is, for the most part, prearranged, planned, and set. We refer to these modifications as progress. But generally speaking, change may occur in either direction. In a similar vein, the pace or tempo of transformation fluctuates in space and time. While some improvements could happen quickly, others might take months or even years. Social transformation is temporal in that time is a component in it. It indicates the order of time. It could be either transient or ongoing. A crucial element in the process of transformation is time. Changes in social and cultural contexts are often seen as synonymous and indicative of the same sort of change. There are distinctions between the two, however. The term "social" describes how individuals interact and relate to one another. On the other hand, "culture" refers to the norms, values, symbols, practices, and overall set of regulations that members of a community construct.

It might be non-material or material. Manufacturing items and tools such as cars, furniture, houses, roads, bridges, books, TV sets, and other physical items that are utilized by humans are considered to be part of material culture. Belief systems, values, mores, customs, language, and so on are examples of non-material culture. According to Indian sociologist B.B. Mohanty, culture is the collection of knowledge, practices, and values that a society uses to guide and express itself as a socially interdependent whole. Therefore, social change is defined as alterations to human interactions, social connections, role expectations, role performance, etc., while cultural change is defined as modifications to human artifacts, beliefs, values, body of knowledge, etc. Culture is a dynamic phenomenon that evolves over time and is shared by many groups and locations. Over the years following the start of World War II, significant developments have occurred. Since its early stages before the war, television has been a fixture in almost every living room worldwide. From the first atomic reaction in the early 20th

century, we have advanced to space capsules and satellites. In the brief years following World War II, synthetic and plastic fabrics, wash-and-wear clothing, stretch socks, food freezers, automatic washers, dishwashers, clothes driers, and packaged mixes changed the destiny of the housewife. It is crucial to note that cultural systems might experience maladjustment when changes are implemented since they don't always proceed as planned. We call this kind of circumstance "cultural lag." In defining the term, Ogburn said that a "cultural lag" is when one of the two associated components of a culture changes more quickly or earlier than the other portion, leading to less adjustment between the two parts than there was before.

But any shift in culture also affects societal developments since it has an effect on interpersonal interactions. The introduction of the internet, phone, and mobile devices has had a profound impact on human interactions. Accordingly, social and cultural developments both contribute to and influence each other, and cultural change influences social change in a good way. According to Kingsley Davis, social change is merely one aspect of cultural change; the latter is larger yet. Cultural changes always follow social changes, but not the other way around. societal changes are those cultural shifts that have an impact on interpersonal relationships and societal structures. A shift in a desired direction is called progress. Another way to put it is "change for the better." Since it suggests progress or betterment, it includes value judgment. Progress entails change that leads to specific well-defined objectives. It's a kind of societal transformation as well. There are some distinctions between the two, however. While not every progress is a change, all advancement may be referred to as a change. Furthermore, development always indicates a change for the better, while change is a value-free term. Thus, progress is a term that is loaded with values. The idea that change may be both planned and unplanned has already been considered. However, advancement is always prearranged and ideally set in stone.

The term "social evolution" or "evolution" is a sociological borrowing from biology. The study of biology focuses on "organic evolution," which refers to the development of all types of organisms. Conversely, social evolution describes how human society, interpersonal interactions, rules, values, and way of life have evolved throughout time. It deals with the notion that all societies go through several stages, ranging from rudimentary to sophisticated. The notion of organic evolution, which could plausibly explain how one species transforms into another, intrigued sociologists and social anthropologists, and they sought to apply the same theory to the social realm. More than only growth is meant by evolution. Growth is quantitative in nature, yet it does imply a direction of change. Evolution entails something deeper, a shift that affects not only size but also, at the very least, structure. Another kind of societal change is social development. These are both inherent and unavoidable aspects of existence. There are some distinctions between the two, however. First of all, although evolution always implies change, not all changes in nature are evolutionary. Second, evolution is an ongoing process as opposed to change.

Third, whereas evolution is primarily influenced by the actions of internal variables, societal change may have both exterior and internal causes. Fourth, evolution happens automatically, but societal change may happen in an unintended or intentional way. First, evolution is value-laden, but social change is a notion that is neutral on values. Sixth, evolution is always a long process, regardless of how quickly or slowly society changes. Demography is the study of population growth, distribution, size, and other aspects across time. Changes in age distribution, migration, fertility, mortality, and other trends are examples of demographic change. In every community, high fertility or high mortality might have significant ramifications. If these indicators' speeds are very sluggish, the same thing may occur. High fertility may impact a state's attempts at growth and result in widespread cases of

unemployment and poverty. Additionally, an increase in population has an impact on environmental sustainability and increases the usage of natural resources. People's attitudes regarding marriage and family shift as a result of high birth and death rates. Family planning programs were adopted in India as a result of demographic shift brought about by high fertility, which in turn caused a decline in the country's population growth rate. The modest family norm has brought about changes to women's position and other social interactions, including those between parents and children and spouses. From the most basic technology of bow and arrow to the most advanced and complex tools of the present, human civilization is progressing.

The socio-cultural environment of contemporary man has undergone a significant transformation because to the development of computers, the internet, cell phones, jet aircraft, atomic bombs, and discoveries made by individuals like Vasco da Gama and Christopher Columbus. Initially, humans walked barefoot. Later, a bullock cart appeared and traveled much more quickly. Later technical advancements produced vehicles such as cars, jet aircraft, bicycles, and so on. People can now move more quickly than ever thanks to them. There are significant social ramifications to these technical advancements. The Green Revolution in India, which introduced high-yield seeds and guaranteed a sharp rise in food grains like wheat and rice, effectively controlled the country's hunger problem. Sociologist William F. Ogburn once claimed that women's emancipation was due to the invention of the automobile self-starter, which allowed women to drive, break free from home constraints, and enter the business world. This claim dramatized the idea that technological advancements can bring about social change.

Modern forms of communication and entertainment, including as mobile phones, TV, radio, and the Internet, have had a significant impact on women's roles in society and have fundamentally altered Indian family life. In addition to being empowered and freed, husband and wife relationships are now seen as those of co-partners rather than superiors and inferiors. Even if not all parts of the nation have seen an equal adoption of technical advancements, there has been a remarkable advancement in this area that cannot be disregarded. The economy is fundamental to man's day-to-day existence. Renowned philosopher and sociologist Karl Marx highlighted the role that the economy plays in social transformation. According to his theory, the economy, which consists of labor, tools, and production relations, is the infrastructure, while the superstructure is made up of everything else, including the family, the legal system, the educational system, religion, and the politics. He states that a struggle between the oppressor and the oppressed, the haves and the have-nots, changes society and leads to the emergence of a new mode of production. Marx claims that in this way, society transitions from primitive communism to enslavement, then from feudalism to capitalism, and from capitalism to socialism, whence he foresaw the emergence of a classless society. The industrial economy significantly altered people's lives in Indian society. It altered interpersonal connections in addition to the structure of profession in society. To find employment in industries, people moved from rural regions to cities.

As a result, the effects of caste and untouchability were significantly lessened, and joint families were replaced by nuclear homes. India, whose economy was once based on agriculture, is currently turning into a service economy by generating industrial goods and becoming the global leader in software production. Globally recognized software behemoths like Infosys, Wipro, and TCS are well known. Therefore, one of the major types of social change is the economic change. The conversation Change takes the shape of development. There are distinctions between the two, however. As was covered in the preceding sections, development is a value-loaded term while change is a value-neutral one. Change, which denotes gradual adjustments or revisions to the composition and operations of society, is

morally neutral. On the other side, development promotes positive change. It's a process of wanting things to change. Change is a necessary part of progress, yet not all changes are a sign of development. Development refers to the anticipated modifications. For a change to be considered development, it has to happen consistently in the intended direction. The requirements, conventions, and values of any community are taken into consideration while setting these desirable objectives. To be more successful, every change in society has to seep into the system and be experienced by the populace. Then, one may consider such a shift to be development.

Modern countries have high rates of female literacy as a consequence of advancements in education and the development of modern modes of transportation and communication. As a result, women are now employed in a variety of positions in both public and private sectors, which has altered the dynamics of families overall. A scenario similar to role conflict results from such a change, whereby contemporary women feel uncertain about whether to fulfill the roles of a teacher, administrator, engineer, or conventional family woman—that is, a mother, a wife, or a daughter. A occurrence like this is an illustration of societal transformation. But such societal ideals and technical methods. It takes both components to function. Social change cannot be brought about by any one of them alone. Given the crucial role that technology, processes, and values play in any social transformation, it is essential to comprehend the relevance and meaning of these terms. Technology is the scientific discipline that creates new methods.

Techniques are the ways by which members of a community may meet their numerous fundamental wants. Values are ultimately those goals, convictions, ideas, and abstract notions that contribute to the dynamic, prosperous, and meaningful nature of human existence. Thus, it can be shown that neither the ideals themselves nor technical improvements by themselves really alter society.

In actuality, values vary in response to technological advancements, and technological advancements in turn reflect changes in values. In this sense, the fundamental building blocks of social transformation are both values and technical breakthroughs. Both are equally crucial and significant. Both engage in active interaction and effect societal change. Only when appropriate institutional and societal changes are achieved, enabling working women to effectively manage both of their responsibilities and avoid role-conflict situations, can change be considered growth. Then, these social and institutional modifications will be referred to as development.

The word "development" has several definitions, and there is a lot of misunderstanding around it. Concerns over the proper way to tally the development metrics are often voiced. What distinguishes an impoverished society from a developed one? What ought to serve as the foundation? Education serves as a form of socialization and the transfer of contemporary knowledge, skills, and techniques to society's members. People's capabilities and possibilities are increased by formal education and training. The presence of an educated labor force is a necessary condition for a nation's prosperity, improved governance, and robust democracy. India's successive administrations have introduced programs like the "Teacher Education Scheme," "Midday Meal Scheme," "Mahila Samakhya Scheme," and "Sarva Shiksha Abhiyan" (SSA) in an effort to end illiteracy. In order to eradicate illiteracy, the "Total Literacy Campaign" was started after the National Literacy Mission (NLM), which was established in 1988. India's transition to a knowledge economy was aided by its rapidly rising literacy rate. India's literacy rate increased from 12% at independence to 65% as per the 2001 census. This is a potent development indicator. Because of the aforementioned variables that lead to social change, every facet of social life is always changing. In every field imaginable social, political,

economic, artistic, and even religious new organizations and alliances are being founded and dismantled. There is constant change and transformation in the shape of the family, marriage, state, religion, civilization, educational system, economic structure, and social structure. Consequently, an individual's life and relationships with others undergo a shift. For instance, a thorough understanding and realization of the effects of societal change may be attained by researching the goals, forms, histories, and roles of the family from antiquity to the present. In a similar vein, societal transformation is responsible for every alteration and distinction between the tribal society and modern civilization. Education and society should be tightly related in order to make the latter worthwhile. For their own development and progress, they ought to rely on one another. Education would remain artificial and ineffectual if we ignore this connection, making it impossible to utilize education as a tool for societal advancement. Therefore, education may be seen of as a smaller version of society, with instructors and pupils cooperating via a code of conduct that governs their behavior.

A vital component of the educational culture is the organization of events such as clubs, assemblies, sports competitions, and award giving ceremonies. These are a few significant aspects of social life. There are other authorities that oversee the rights and obligations of education members. One may refer to the interactions between educators and administrators, educators and educators, students and educators, and the Department of Education as either an artificial or natural society. When there is no way for the living circumstances within education to diverge from those outside it, education turns into a natural society. Nothing can be taught to the kids against their will. We may argue that a country's education is an organ of its existence, with a specific purpose of securing its previous accomplishments, preserving its historical continuity, fortifying its spiritual power, and ensuring its future. Education, therefore, is the imagined pinnacle of society, extending its bounds to include all of mankind. To emulate a small-scale society, schools should hold events such as morning assemblies, award ceremonies, sporting competitions, discussions, and seminars to foster a sense of community. Additionally, the teaching of subjects such as history, music, art, and literature should be acknowledged. Student self-government need to be set up to provide leadership and community living skills training.

CONCLUSION

Modernization processes can support and impede educational progression, creating a complex and dynamic link between modernization and advancement in education. Higher literacy rates, more access to education, and the use of cutting-edge teaching techniques are all results of modernization's contribution to the growth of educational possibilities. The diffusion of information, the internationalization of education, and the improvement of educational quality have been made easier by technological breakthroughs, economic growth, and social transformation brought about by modernity. Additionally, the creation of new pedagogical techniques and educational technology has been sparked by modernization, which has improved educational efficacy and enhanced learning opportunities. On the other hand, there are drawbacks and imbalances in education brought about by modernization, including unequal access to technology and learning materials as well as the exclusion of certain groups. These issues show how important it is to establish inclusive and equitable educational policies and procedures that guarantee everyone has access to a top-notch education and chances for lifetime learning. Modernization processes influence the course of educational growth and vice versa, indicating a fundamental connection between modernization and educational advancement. Understanding the nuances of this connection will help stakeholders, educators, and politicians capitalize on modernization's advantages while resolving its drawbacks, thereby advancing human development and education throughout the world.

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