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A SOCIOLOGICAL ANALYSIS OF EDUCATION AND DEVELOPMENT IN INDIA

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A Sociological Analysis of Education and Development in India

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Abstract – In its broadest sense, education is a cultural process. This process transforms each new born infant from biological to social being. According to Spencer "education must conform to the natural process of mental evolution-that there is a certain sequence in which the faculties spontaneously develop, and certain kind of knowledge which each requires during its development and supply this knowledge". While speaking on education he discusses three different types of education i.e. intellectual, moral and physical education. For him "in intellectual education the process of self-development should be encouraged to the uttermost. Children should be led to make their own investigation, and draw their own inferences.

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INTRODUCTION

Education is the influence exercised by adult generations on those that are not yet ready for social life. Its object is to arouse and to develop in the child a certain number of physical, intellectual and moral states which are demanded of him by both the political society as a whole and the special milieu for which he is specifically destined.

Parsons explaining the function of final education through 'school class' in American society argues that, "from the functional point of view the school class can be treated as an agency of socialization. That is to say, it is an agency through which individual personalities are trained to be motivationally and technically adequate to the performance of adult roles". Although he accepts that school class is not the sole agency of socialization, he is convinced that "in the period extending from entry into first grade until entry into labor force or marriage, the school class may be regarded as the focal socializing agency". The socialization function may be as the development in individuals of the commitments and capacities which are essential prerequisites of their future role performance. Commitments may be broken down in turn into two components: commitment to the implementation of the broad values of the society and commitment to the performance of a specific type of role within the structure of the society. Capacities also be broken down into two components, the first being competence or the skill to perform the tasks involved in the individual's roles, in the second being "role-responsibility" or the capacity to live up to other people's expectation of the interpersonal behavior appropriate to these roles. The school class may be regarded as a primary agency by which these different

components of commitments and capacities are generated, it is, from this point the view of the society, an agency of "manpower" allocation.

Some people approached that the major role of educational system is "cultural reproduction". They viewed that the every institutionalized educational system owes the specific characteristics of its structure and functioning to the fact that, it has to produce and reproduce the institutional conditions whose existence and persistence (self-reproduction of the system) are necessary both to the exercise of its essential function of inculcation and to the fulfillment of its function of reproducing a cultural arbitrary which it does not produce (cultural reproduction), the reproduction of which contributes to the reproduction of the relations between the groups or classes (social reproduction).

An education system cannot fulfill its essential function of inculcating unless it produces and reproduces, by the means proper to the institution, the conditions for pedagogic work capable of producing within the limits of the institution's means, i.e. continuously a habitus as homogeneous and durable as possible in as many of the legitimate addressees as possible and given that, in order to fulfill its external function of cultural and social reproduction, an education system must produce a habitus conforming as closely as possible to the principles of the cultural arbitrary which it is mandated to reproduce - the conditions for exercise of institutionalized pedagogic work and for the institutional reproduction of such pedagogic work tend to coincide with the conditions favoring the function of reproduction, in as much as a permanent corps of specialized agents, equipped with the

homogeneous training and standardized, standardizing instruments which are the precondition for the exercise of a specific, regulated process of pedagogic work, i.e. the work schooling the institutionalized form secondary pedagogic work, is predisposed by the institutional conditions of its own reproduction to restrict its activity to the limits laid down by an institution mandated to reproduce a cultural arbitrary and not to decree it.

According to Tagore quoted Education is not merely a means for the growth and fullness of the individual but is also concerned with the whole physical and social milieu in which his life is lived. If the masses of people lived in a poor and inadequate environment, education must have its ameliorative impact on it. It can become dynamic and vital only when it is in constant touch with our complete life, economic, aesthetic spiritual, and our schools are at the very heart of our society, connected with it by the living bonds of varied experience". His rural education was to be integrally co-ordinated with the everyday needs of children, giving them an opportunity to carry out all kinds of practical activities in the school farm, the garden, the dairy, the poultry farm and the kitchen. They would learn games, songs, carpentry, weaving and their crafts and relate their reading, writing and arithmetic to their practical experience.

Patel says education plays a major role in the process of transformation, since it has unlocked the doors of modernization and paving the path for national integration. As education is capable of attacking and revolutionizing the basic thinking and attitudes of the tribes, it is regarded as one of the most effective and forward looking instrument of tribal social transformation. Thus education is a vital and powerful instrument for a child's development. Any education that alienates a member of a society from its culture and tradition is not education at all. It is meaningless to learn the science and arts of an alien society at the betrayal of one's own tradition and culture. It is also suicidal to impart a kind of education that moulds the learners to become puppet in the hands of a greedy society. This is much more relevant in the context of tribal society. It is in this context that the present study of tribal education and development needs to be examined.

STATEMENTS OF THE PROBLEM

Social scientists and social reformers had envisaged that education will bring change in the lives of the tribal people like any other social group. But it is sad to note, that after years of different plans and programmes related to education by the government the desired level of education and socio-economic development for the tribals have not yet been achieved. There seems to be a wide range of gap between planning and implementation as well as the implementing agencies and the beneficiaries in this regard. These gaps should be abridged so as to bring the tribal at par with the main stream society.

HYPOTHESES

The following hypotheses are formulated for the proposed study.

1. Despite several plans, programmes and strategies of development, the desired level of education among tribals is not yet achieved.
2. The tribal had informal educational system for socialization of the younger to the adult human being.
3. The tribal attach negative views on the formal educational system of the government.
4. Socio-cultural factors cause major hindrance to the educational development of the tribal.
5. The failures of the provisions for tribal development are attributed to the noninvolvement of the locals at the implementation level

REVIEW OF LITERATURE

A comparative review of literature is of immense help in any research endeavor. The function of review of literature is to determine what theoretical and empirical work has already been conducted previously, assist in delineation of problems, providing insight into methods and procedures and thereby tress out the research gap so as to abridge it on the basis of present investigation. With this express purpose in mind the researcher has embarked upon reviewing the available and pertinent literature, related to this proposed work.

Lerner reports that disadvantaged children are more present oriented and they have vague and indefinite notion about the future and little sense of pattern and regularity.

Das in his Article *H Reorientation of Ashram School Education*" said that the Ashram Schools in Orissa were highly praised by the visitors and dignitaries from outside the State. The standard of education in Ashram schools at the present time has been no way inferior to other general schools in the State, which reveals that, provided with adequate opportunities the tribal boys and girls can compete with the non-tribals.

Bose's study on socio-psychological background of adolescent children of West Bengal Himalyan Region, in relation to Co-curricular participation, revealed that the children belonged to middle socio-economic class were found to be educationally backward with religious and communal feelings and there was no rigid, inter-tribal group relations. They were found to be low in morale and fairly communal due to thwarted social participation, flexible in the aspects of emotion and temperament and without any cognizable extent of economic frustration. The efficiency of group processing technique was proved in physical

education in building up a better psychological structure for social and personal adjustment in the formative ages i.e. 14 to 16 years for tribal children.

Dasgupta has discussed the reservation of seats in Colleges, Schools and technical schools and also analysed in detail about tribal economy with reference to education among the *santhals* of Chhotanagpur area.

Lakni in his study "*Impact of Education on the Tribal of Ranchi District*" concludes that intelligent students pick up jobs, the un-intelligent ones become delinquents and the educated youth go towards cities. They are neglecting the tribal occupations of agriculture and handicrafts.

Shah in her book titled "*Tribal Education: perspective to prospects*" surveys in the district Chamoli - a border area of the State of Uttar Pradesh (India) observes that in India, educational programmes are usually designed to meet the requirements of the average ability, whereas, tribal students are still far-far below the national average and therefore the programmes of government have failed to meet out their needs. Moreover, tribals are to alien to the cultural characteristics of a sophisticated institution like school, colleges and other educational institutions, which might also contribute in pushing them out. Thus, it is worthwhile to understand this phenomenon in proper perspective and devise some means to improve their educational status.

Kundu reports that tribal education in India is beset with a multiplicity of problems, such as problems in the existing policy and programmes; Socio economic, cultural and ethnic problems; linguistic problems and in appropriation of the existing education system for tribal learners. He further observes that these problems in tribal education are responsible for the large-scale dropouts among the tribal pupils, their poor performance in schools and colleges and ultimately for the little spread of education among the tribals of India.

Nambissan in her article "*Gender and Education: The Social Context of School Girl Children in India*" outlines that social processes within the family and school have implications for the education of girls. Cultural norms and expectations regarding women's roles and hence gender socialization, is likely to vary across social strata.

Gender socialization within family results in differential acquisition of abilities and aptitudes among boys and girls. Gender norms are relatively more flexible among poorer and lower caste communities and hence may not be reasons for non-enrolment of girl children in school. On the other hand poverty appears to be a major factor that denies education to the girl child.

SIGNIFICANCE OF THE STUDY:

After years of different schemes, plans, programmes ,welfare activities by Govt. (Central and state) as well as various agencies, the desired level of education and socio-economic development for the tribal have not yet been achieved .The finding of the present study definitely throw new light on this and assist in abridging the gap between planning and implementation. Suggestions and recommendations given after the research findings will definitely enlighten the policy makers and social activities for the overall developmental work for tribal in the state.

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