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# M.E.S.-51

## PHILOSOPHICAL AND SOCIOLOGICAL PERSPECTIVES

*By: Taruna Jain*

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# CONTENTS

## PHILOSOPHICAL AND SOCIOLOGICAL PERSPECTIVES

### *Question Bank – (Previous Year Solved Question Papers)*

<i>Question Paper—June, 2019 ( Solved )</i>	1
<i>Question Paper—December, 2018 ( Solved )</i>	1
<i>Question Paper—June, 2018 ( Solved )</i>	1
<i>Question Paper—December, 2017 ( Solved )</i>	1-5
<i>Question Paper—June, 2017 ( Solved )</i>	1
<i>Question Paper—December, 2016 ( Solved )</i>	1-2
<i>Question Paper—June, 2016 ( Solved )</i>	1-2
<i>Question Paper—December, 2015 ( Solved )</i>	1-2
<i>Question Paper—June, 2015 ( Solved )</i>	1
<i>Question Paper—June, 2014 ( Solved )</i>	1
<i>Question Paper—June, 2013 ( Solved )</i>	1
<i>Question Paper—December, 2012 ( Solved )</i>	1
<i>Question Paper—June, 2011 ( Solved )</i>	1

<i>S.No.</i>	<i>Chapterwise Reference Book</i>	<i>Page</i>
--------------	-----------------------------------	-------------

### **PHILOSOPHICAL PERSPECTIVES IN EDUCATION**

1. Education: Concept, Nature, Characteristics and Forms	1
2. Philosophy: Meaning, Nature and Characteristics	9
3. Education: A Philosophical Perspective	18
4. Knowledge and Truth	26

<i>S.No.</i>	<i>Chapter</i>	<i>Page</i>
<b><u>SCHOOL OF PHILOSOPHY AND THEIR IMPLICATIONS FOR EDUCATION</u></b>		
5.	Indian School of Thought: Ancient and Medieval	34
6.	Western School of Thought	45
7.	Thinkers of Education–Indian	57
8.	Thinkers of Education: Western	69
<b><u>SOCIOLOGICAL PERSPECTIVES OF EDUCATION</u></b>		
9.	Understanding Education: A Sociological Perspective	82
10.	Social Structure, Social Stratification, Social Mobility: Impact on Educational Processes	89
11.	Education, Social Change and Social Control	100
12.	Culture, Modernization and Globalization: Impact on Education	110
<b><u>EDUCATION, SOCIETY AND SCHOOL SYSTEM</u></b>		
13.	Societal System: School as a Social System	119
14.	State, Community and the School System	125
15.	Education and National Development	130
16.	Ideology and the School System	140
17.	Recent Trends in Societal Evolution	146
		□□

**Sample Preview  
of the  
Solved  
Sample Question  
Papers**

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# QUESTION PAPER

(June - 2019)

(Solved)

## PHILOSOPHICAL AND SOCIOLOGICAL PERSPECTIVES

Time: 3 Hours ]

[ Maximum Weightage : 70%

Note: (i) All questions are compulsory.

(ii) All questions carry equal weightage.

**Q. 1. Answer the following questions:**

“Philosophy has no content of its own.” In the light of this statement, discuss the role and functions of philosophy. Also explain the relation of philosophy with education.

Ans. Ref.: See Chapter-2, Page No. 15, Q. No. 5 and Page No. 9, ‘What is Philosophy?’

Or

Explain the three types of ‘Truth of Knowledge’. Discuss ‘Coherence Theory of Truth’ with suitable examples.

Ans. Ref.: See Chapter-4, Page No. 27, ‘Criteria and Types of Truth’ and Page No. 28, ‘Coherence Theory of Truth’.

**Q. 2. Answer the following questions:**

Discuss the educational ideas of Jainism and Buddhism with special reference to the aims of education, the curriculum and the methods of teaching.

Ans. Ref.: See Chapter-5, Page No. 38, ‘Educational Ideas of Buddhism’, ‘Aim of Education’ and ‘Curriculum and Jainism’.

Or

Discuss the aims of education according to Idealism and Realism. Are these aims of education relevant to the current educational scenario in India? Explain.

Ans. Ref.: See Chapter-6, Page No. 45, ‘Philosophical Concepts of Idealism’, Page No. 52, ‘Philosophical Concepts of Realism’ and Page No. 53, Q. No. 2.

**Q. 3. Explain the following questions:**

(a) Axiological domain of philosophical enquiry

Ans. Ref.: See Chapter-2, Page No. 12, ‘Axiology’, ‘Ethical Values’, Page No. 13, ‘Aesthetic Values’, ‘Religious Values and Social Values’.

(b) Educational philosophy of Swami Vivekananda

Ans. Ref.: See Chapter-7, Page No. 59, ‘Philosophy Views of Vivekananda’.

(c) Role of school as an agent of socialization

Ans. Ref.: See Chapter-13, Page No. 123, Q. No. 2.

(d) Difference between training and instruction

Ans. Ref.: See Chapter-1, Page No. 4, ‘Training and Instruction’.

(e) Educational inequalities as constraints in social change

Ans. Ref.: See Chapter-11, Page No. 106, Q. No. 6.

(f) Impact of globalization on education

Ans. Ref.: See Chapter-12, Page No. 114, ‘Globalization and its Impact on Education’.

**Q. 4. Answer the following question:**

Illustrate the concept of sustainable development. What are sustainable development goals? Critically examine the role of education in achieving sustainable development goals in the context of Indian socio-economic scenario. Illustrate your answer with suitable examples.

Ans. Ref.: See Chapter-17, Page No. 148, ‘Education for Sustainable Development’ and ‘Constitutional Changes in Relation to Education Sector’.



# QUESTION PAPER

(December – 2018)

(Solved)

## PHILOSOPHICAL AND SOCIOLOGICAL PERSPECTIVES

Time: 3 Hours ]

[ Maximum Weightage : 70%

Note: (i) All questions are compulsory.

(ii) All questions carry equal weightage.

**Q. 1. Answer the following questions:**

**Discuss the concept of equity and equality in education. Explain major hurdles in achieving equity in education with special reference to India.**

**Ans. Ref.:** See Chapter-15, Page No. 139, Q. No. 4, 'Outcomes-Issue of Equity' and Chapter-11, Page No. 106, Q. No. 6.

*Or*

**Illustrate descriptive and prescriptive theories of education with suitable examples. Also explain briefly the concept of a pedagogical theory.**

**Ans. Ref.:** See Chapter-3, Page No. 19, 'Descriptive Theories of Education', 'Prescriptive Theories of Education' and Chapter-8, Page No. 75, 'Pedagogy of the Oppressed'.

**Q. 2. Answer the following questions:**

**Discuss the characteristics of modernization. Critically analyze the role of education in modernization process.**

**Ans. Ref.:** See Chapter-12, Page No. 112, 'Modernization and its Characteristics'.

*Or*

**Explain structural-functional approach and conflict approach of understanding social change. Discuss the two-way relationship between education and social change.**

**Ans. Ref.:** See Chapter-11, Page No. 101, 'Structural-Functional Approach', 'Marxist-Conflict Perspective' and Page No. 102, 'Understanding Social and Educational Change: Some Formulations'.

**Q. 3. Answer the following questions:**

**(a) Explain the nature of *apriori* and *aposteriori* knowledge with suitable examples in each case.**

**Ans. Ref.:** See Chapter-4, Page No. 30, Q. No. 1.

**(b) Decentralization of education in India.**

**Ans. Ref.:** See Chapter-14, Page No. 126, 'Demand for Decentralization of Education' and Page No. 127, 'Forms of Decentralized Educational Systems'.

**(c) Education and Cultural lag.**

**Ans. Ref.:** See Chapter-12, Page No. 111, 'Education and Cultural Lag'.

**(d) Educational aims according to pragmatism.**

**Ans. Ref.:** See Chapter-6, Page No. 49, 'Pragmatism'.

**(e) Explain Dewey's view that experience is education.**

**Ans. Ref.:** See Chapter-8, Page No. 69, 'John Dewey (1859-1952)'.

**(f) Recommendations of NCF-2005 with special reference to use of ICT in education.**

**Ans. Ref.:** See Chapter-17, Page No. 149, 'National Curriculum Framework (NCF)' and Page No. 151, Q. No. 2.

**Q. 4. Answer the following question:**

**Briefly discuss the provisions of 'Right to Education (RTE) Act-2009'. Critically examine the administrative and procedural hindrances in implementation of the aim of right to education in Indian Context.**

**Ans. Ref.:** See Chapter-15, Page No. 132, 'Educational Developments till the turn of the Century Access', Page No. 138, Q. No. 2 and Chapter-16, Page No. 144, Q. No. 2 and 3.



# Sample Preview of The Chapter

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# EDUCATION: PHILOSOPHICAL AND SOCIOLOGICAL PERSPECTIVES

## PHILOSOPHICAL PERSPECTIVES IN EDUCATION

### Education: Concept, Nature, Characteristics and Forms



#### INTRODUCTION

We are all familiar with the ideas and teachings of great educational thinkers like Mahatma Gandhi, Tagore, Aurobindo and some western educational thinkers like Rousseau and Froebel and Montessori and Dewey. Also we know that the word 'education' is derived from Educere and Educare which means the 'development of the individual from within' and 'stamping in from without'. We will now focus on the forms, nature and characteristics of education from the educator's point of view.

From the point of view of the philosophers, they focus on the scrutiny of education from the point of view of those who practice it and those who theorize about it. The phenomenon of education can be regarded as the group of activities at different logical levels. In this the lowest level is considered as the level of educational practice which carry out the activities like teaching, instructing, advising and motivating the pupils, etc. Another activity involved in this context is the education theorizing which leads to construction of educational theories. We will focus on the conceptual analysis of education and its nature, meaning and characteristics.

#### CHAPTER AT A GLANCE

##### CONCEPT OF EDUCATION

Education can be defined as a form of learning in which the knowledge, skills, and habits of a group of

people are transferred from one person to another with the help of methods like teaching, training or research. Education mainly takes place under the guidance of others, but may also be done on our own. Also, education is any experience that has a formative effect on the way one thinks, feels, or acts.

Different people have different views on education which is as follows:

- From economists point of view, it is a commodity in which if the community invests, it will be profitable for them.
- From sociologists point of view, it is a socializing agency and teachers act as socializing agents in it.
- From psychiatrist's point of view, the teachers have to ensure that the students develop a wholesome personality and also good mental status.

But each of the definitions mentioned above have its limitations as these definitions do not define education but its effects or functions in a particular reference. According to Gilbert Ryle (1963), it denotes both the process as well as the product. Education as per the educated person is something which has to be gone through in order to ensure something desirable. The outcome can be materialistic in the form of the job or non-materialistic. It can also be defined as the natural process in which the individual develops like a plant towards something that is presumed to be desirable. It is the unfoldment of what is already enfolded and converts the potentiality into actuality.

2 / NEERAJ : EDUCATION: PHILOSOPHICAL AND SOCIOLOGICAL PERSPECTIVES

The education in context to the teacher is the job to create an appropriate and suitable environment in which the child can grow freely and realize the full potential of himself without any obstruction. All the teacher have to realize what is worthwhile and encouraging for the child and has to judge the standard of reference which can then be passed on from one generation to the next.

**Criteria Determining “Education”**

According to Peters’ (1965,1980) analysis of education, the focus is on the rules or criteria according to which we employ or do not properly employ the concept of education. According to Wittgenstein’s philosophy, the meaning of the word is in its discourse. As per Peters’ analysis there are three criteria which an activity must satisfy if it is to be called ‘educational’ which are as follows:

- Firstly, education refers to something worthwhile in which value is passed on and is done in a manner which is morally objectionable.
- Secondly, education includes knowledge, understanding and cognitive perspective. The learning is not seen in isolation but in relation to the things in a coherent pattern of life.
- Thirdly, education refers to commitment, care and concern which comes from being ‘on the inside’ of a form of thought and awareness.

Thus, on the basis of above mentioned criteria, education is something that involves any particular type of process like training or an activity like lecturing, etc. but it involves criteria that includes processes or activities and must conform in order to be called educational. In this all the training might or might not be educational. For some, the education is something that defines the processes or activities that produces something worthwhile ends up in believing in instrumental or moulding model of education. This method believes in processes or patterns which are imposed in the mind of the child.

The concept of education can be understood by understanding the concept of aim. ‘Aiming is a concept which involves concentration in any activity and is different from the terms like purpose or motive.’ This term is used in the field of education and focus on what is worth achieving from education.

**Procedural Principles or the ‘Manner’ of Education**

The manner of education refers to the manner in which the child is educated and emphasizes on the place of the procedural principles. This means the importance of letting the child choose for themselves and learn from their experiences and then accordingly direct their lives. This method of teaching was overlooked by the teachers who followed the traditional method of learning. The principle of education focuses not on the things in which

the teaching is done but on the ways in which the values are conceived. The principles of education are based on the concept of life and the aim of existence directed by the nature of its structure and the prevailing conditions of the environment in which we live. But it is taken for granted, usually, on the basis of observation and experiment conducted through the methods of empirical science. The educational process has normally been a series of techniques in studying and gathering information on the objects of sensory perception and mental cognition, which are supposed to constitute the environment of man.

According to Peters the growth model is a model that distorts the actual picture of education and focuses on the intrinsic process of education. The theorists focus more on the aspects like choosing, experiencing and living for themselves and do not count education in which leading out is ignored. But this is an incomplete picture of education and provide no assurance about what is being ultimately developed and is of value or not.

**Characteristics of ‘The Educated Person’**

We have focused on the two points about education which are:

- Education implies certain criterias which processes involved must satisfy.
- Education refers to something of value being developed in the child and through this education one wants to achieve something relevant.
- The learned person should make use of the knowledge in a meaningful manner and is aware of his acts. The education is something that refers to learning without knowing what is being learnt. Thus, education involves comprehension.

Education should be done voluntarily and something taught forcefully by hypnosis, drugs or brutally cannot be called education even if it produces something meaningful. According to John Dewey “Education should teach how to think, not merely what to think.” And that, perhaps, should be an underlying goal for each of us: to think a little more clearly and wisely about everything than we did before. The growth theorists focused education as something that implies interest in and care for only something worthwhile and hold that coercion and command are ineffective ways for getting the children care about what is worthwhile and as per their principles the children should be allowed to learn from experience and choose for themselves.

According to Peters analysis education implies:

- be in possession of something worthwhile
- be care and concerned about it, and
- the achievement should be relevant knowledge and skills and should include understanding and voluntariness

According to Plato's view, there are truths to be grasped and standards to be achieved which are public objects of desire. Plato focused on the growth theorists evaluation about the necessity for and objectivity of standards into the content of education. He also supported the procedural principles stressed by growth theorists.

The third important aspect of education, according to Peter is cognitive perspective. When we say that the person is trained but not educated, we mean that the person has mastered the skill and has essential knowledge in the field and are highly committed with intelligence and education, but if the person has limited conception of what he is doing and is not connected with his specialized competence, then that person cannot be called as educated. The word educated is not use as educated as a philosopher or scientist or a doctor, therefore, it is essential to see specialized competence in a broader perspective i.e., in cognitive perspective.

On the other hand, liberal education is a process which is opposite to the concept of education perceived as realization of external and end like production of material goods, economic development or citizenship. In case of liberal education, the mind is allowed to pursue its own bent without any restriction. In the case the importance is on the truth which is intrinsic to mind's function. Hence, we can say that in liberal education the focus is development of mind to its fullest and also aims at its promotion. Liberal education also implies that education should not be restricted to specialized training in a limited field and the individual should get acquainted with more than one form of knowledge. An educated person can specialize in one field say science and then gain knowledge in other areas like historical perspective, social significance and others. The liberal education also stresses on training in such other ways of thinking.

#### **Education as Initiation**

Education can also be seen as initiation as it involves processes that initiate people to what is valuable in an intelligible and voluntary manner and creates a desire to achieve in the learner. The term like training, instructions and teaching are very specific and fails to satisfy the criterias of education. According to Peters, teacher is the Initiate; student is the aspirant; process of being initiated into a particular tradition, and what is passed along is based upon the values of that tradition. Education leads to the initiation of the individual into different forms of knowledge and understandings. It initiated others into different modes of activities and modes of conduct and thoughts which make them possible to think, act and feel with different degrees of skills, relevance and taste.

According to Dewey, education is the means of the "social continuity of life". Dewey pointed out that the "primary ineluctable facts of the birth and death of each one of the constituent members in a social group" make education a necessity, for despite this biological inevitability "the life of the group goes on". The great social importance of education is underscored, too, by the fact that when a society is shaken by a crisis, this often is taken as a sign of educational breakdown; education and educators, become scapegoats. As per his analysis, it is the content that can foster critical thinking in students. But being critical is not a substitute for being well informed.

Now we can say that in the process of education as 'initiation', there is little distinction between teachers and taught as both participate in the shared experience of exploring the common world. According to Peters, the remarks for an initiated teacher are: "The teachers are initiated and are on the inside of these activities and in the modes of thought and conduct. He can now analyze that some created objects are beautiful, some are not and can recognize the elegance of proof or paragraph, the cogency of an argument, the clarity of explosion and the wit of remark and the neatness of plot and justice and wisdom of decision. He has love of truth and a passion for justice and hatred for what is tasteless". Mainly it is a group experience in which teachers can conduct their shared explosions. Persons should be loved as pupils and not as sons and daughters.

The feeling of fraternity in the teachers provides warmth in which they can perform an important function of initiating the students in the form of thought. The phrase initiation can be aptly used for experienced persons who are turning others eyes outward to what is essentially independent of persons. Initiation is not coercion or persuasion of the teacher of the progressive child watcher. It includes command and direction for less intelligent pupils. Thus, education has no ends and being educated does not mean arriving at a destination. Rather it is travelling with a different view and working with precision, passion and taste at something worthwhile. Achieving something worthwhile can come from those who are already having it and can be achieved with patience, zeal and competence.

#### **Forms of Education**

We have studied till now that education does not involve any particular process but it includes the criterias which processes should satisfy in order to pass them as educational. Some of the processes include training, instruction, conditioning and indoctrination. We will now focus on these forms and distinguish them from education.

### Training

Training and education are two different aspects in which education has a wider perspective and training is narrowly conceived and includes specialist interest. A person cannot be educated to run a machine or drive a car or ride a horse rather the word training is used for the same. Training is the acquisition of knowledge, skills, and competencies as a result of the teaching of vocational or practical skills and knowledge that relate to specific useful competencies. Training has specific goals of improving one's capability, capacity, productivity and performance. This aspect is closer to education but education has a wider perspective. We can say that a person has received education in a particular field but cannot say that he is educated in that field. On the other hand, training refers to activities in the specialized field. The wider the range of activities, the more appropriate it is for education.

Also training and skills do not have a wide ranging cognitive content. For example, when we talk about training to ride a bicycle, we do not talk about education. Similarly, when we talk about educating the emotions, we are not talking about training. To bring any kind of change in the emotional aspect of the people, we have to teach them to see the world differently. When we talk of training, it lacks the wider cognitive implication of education. Moral education includes addressing ourselves to the matter of what people believe in and to the questions of justification and question of facts connected with such beliefs.

A person getting training in a particular activity may or may not be worthwhile or in other words, a training might or might not be educational. Thus, we can say that training does not mean that the activity has intrinsic or extrinsic worth.

### Instruction

We have studied till now that training does not necessarily refer to the Peter's criteria which include worthwhileness of the activity, cognitive perspective and caring about the activity involved. Training has a very narrow cognitive perspective. But instruction differs in that context. We can call a person trained in a particular field, but we cannot call him instructed in that field. When we say that a person is trained in a particular field, we mean that the person has reached a certain standard of level in the activity in which he is trained. But in case of instruction, we do not mean that the performance of the learner meets a certain level of proficiency. It means that the learner has imbibed something.

Instructions can refer to the criteria in which instructions may lead to wider cognitive perspective in the learner whereas in case of training the activities are specialized and limited in the cognitive perspective.

Apart from this aspect, education still remains a wider area with much wider concept than instruction. Education states the criteria to which processes and transactions have to conform. Education has important roles of both training and instruction but both the concepts should satisfy the criteria stated above.

### Conditioning

The main focus of conditioning is to bring about behavioural changes which is a necessary condition. Conditioning has both strong sense and weak sense. In the strong sense, conditioning is not included in the teaching category whereas in the weak sense it is included.

Conditioning can be called as a form of learning in which either a given stimulus (or signal) becomes increasingly effective in evoking a response or a response occurs with increasing regularity in a well-specified and stable environment. The outcome is decided by the type of reinforcement used. When two stimuli are presented in an appropriate time and intensity relationship, one of them will eventually induce a response resembling that of the other. The process can be described as one of stimulus substitution. This procedure is called classical (or respondent) conditioning. The second type of conditioning is operant conditioning in which is different from classical conditioning. In Instrumental or Operant Conditioning the reinforcement occurs only after the organism executes a pre-designated behavioural act. When no US is used to initiate the specific act to be conditioned, the required behaviour is known as an operant; once it occurs with regularity, it is also regarded as a conditioned response.

### Indoctrination

We have studied that conditioning refers to the altering of behaviour, but indoctrination refers to the alterations of the people's beliefs. Indoctrination can be defined as the process of inculcating ideas, attitudes, cognitive strategies or a professional methodology. It is distinguished from education by the fact that the indoctrinated person is expected not to question or critically examine the doctrine they have learned.

James Gribble (1978) said that there are two senses in which the concept of indoctrination can be used i.e., doctrinal in which indoctrination is distinguished by the nature of its content and non-doctrinal which does not involve passing on of a doctrine. But the concept was argued in the sense that speaking of indoctrination in isolation is misleading.

Another dictionary meaning of indoctrination is teaching someone to accept a set of beliefs without questioning them. Your sister's orientation at her new job might seem more like indoctrination if she comes home robotically reciting her corporate employee handbook.