M.E.S.-11
Understanding Education

Chapter Wise Reference Book
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Based on

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By: *Gaurav Sahni*

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Content

UNDERSTANDING EDUCATION

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WHAT IS EDUCATION?

EDUCATION: ITS BASES

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QUESTION PAPER

June – 2023

(Solved)

UNDERSTANDING EDUCATION
M.E.S.-11

Time: 3 Hours] 　　　　　　　　　　　**[Maximum Weightage : 70%**

Note: *Attempt all the questions. All questions carry equal weightage.*

Q. 1. Answer the following question:

Explain the concept of education. Discuss how it is different from learning and schooling.

Ans. Ref.: See Chapter-3, Page No. 28, 'Concepts and Definitions', Page No. 31, 'Education and Learning', Page No. 34, 'Education and Schooling'.

Or

Discuss the important features of ancient Indian education with special reference to Vedic and post-Vedic education.

Ans. Ref.: See Chapter-6, Page No. 67, 'Ancient Indian Education'.

Q. 2. Answer the following question:

Discuss the relationship between education and politics with suitable examples.

Ans. Ref.: See Chapter-9, Page No. 110, 'Education and Politics'.

Or

Explain the concept of truth and discuss different theories of truth.

Ans. Ref.: See Chapter-13, Page No. 144, 'Meaning and Theories of Truth'.

Q. 3. Write short notes on any *four* of the following:

(a) **Social change and education.**

Ans. Ref.: See Chapter-1, Page No. 4, 'Social Change and Education'.

(b) **Synthesis between individual and social aims of education.**

Ans. Ref.: See Chapter-2, Page No. 22, 'Synthesis between Individual and Social Aims of Education'.

(c) **Learning to live together.**

Ans. Ref.: See Chapter-5, Page No. 61, 'Learning to Live Together'.

(d) **Efficient resource utilization at various levels for quality education.**

Ans. Ref.: See Chapter-7, Page No. 95, 'Efficient Resource Utilization'.

(e) **The concept of a learning society and its relationship with emerging Indian society.**

Ans. Ref.: See Chapter-3, Page No. 33, 'Learning Society and Learning'.

(f) **Constitutional provisions for education.**

Ans. Ref.: See Chapter-6, Page No. 87, Q. No. 6.

Q. 4. Answer the following question:

Critically analyse the participation of community in educational development with suitable examples.

Ans. Ref.: See Chapter-8, Page No. 100, 'Community Participation in Educational Development'.

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QUESTION PAPER

December – 2022

(Solved)

UNDERSTANDING EDUCATION

M.E.S.-11

Time: 3 Hours]　　　　　　　　　　　　　　　　　[**Maximum Marks: 100**

Note: Attempt all the questions. All questions carry equal weightage.

Q. 1. Answer the following question:

Explain the influence of political system on Indian Education with examples.

Ans. Ref.: See Chapter-1, Page No. 6, 'Influence of Political System on Indian Education'.

Or

Discuss the various social aims of education.

Ans. Ref.: See Chapter-2, Page No. 19, 'Social Aims of Education'.

Q. 2. Answer the following question:

Explain the nature of culture. Discuss how education can play its role as an important instrument of culture.

Ans. Ref.: See Chapter-5, Page No. 57, 'Culture and Education'.

Or

Discuss the importance of human resources for quality education.

Ans. Ref.: See Chapter-7, Page No. 93, 'Human Resources'.

Q. 3. Write short notes on the following:

(a) Education as an investment for economic benefits.

Ans. Ref.: See Chapter-2, Page No. 20, 'Education for Economic Development'.

(b) Empiricist View of Knowledge.

Ans. Ref.: See Chapter-12, Page No. 142, 'Empiricist View of Knowledge'.

(c) Pragmatic theory of truth.

Ans. Ref.: See Chapter-13, Page No. 145, 'Pragmatic Theory of Knowledge'.

(d) Equity and equality in education.

Ans. Ref.: See Chapter-10, Page No. 118, 'Equality and Equity'.

(e) Functions of Colleges of Teacher Educations (CTEs)

Ans. Ref.: See Chapter-11, Page No. 132, 'Colleges of Teacher Education (CTEs)'.

(f) Notable features of Buddhist System of Education.

Ans. Ref.: See Chapter-6, Page No. 69, 'Buddhist System of Education'.

Q. 4. Answer the following question:

Critically analyse universalization of elementary education in Indian context.

Ans. Ref.: See Chapter-10, Page No. 120, 'Universalization of Elementary Education'.

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UNDERSTANDING EDUCATION

Education as an Operational Aspect of Society

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INTRODUCTION

Society and education are two inseparable elements. It has always been in talks how education influences the society. The things we are taught and what we learn through our schooling affects the kind of person we are and consequently influences the society as a whole. But seldom do we tackle on society's influence on education.

In definition, society is an extended social group having a distinctive cultural and economic organization. The building blocks of society are we, i.e. human beings. How people interact creates the pattern of relationships between individuals and thus, characterizes the society according to the systems of customs, values and laws.

In this chapter, we will discuss on the contribution of education in our society. We will also discuss how education changes the thinking of the masses and infrastructure of the society. We also learn that how the education is influenced by the political and technological changes.

CHAPTER AT A GLANCE

EDUCATION AS A SOCIAL SUB-SYSTEM
Concept of System

A system can be defined technically as a set of interrelated components that collect (or retrieve), process, store and distribute information to support decision-making and control. Also, in addition to supporting decision-making, systems help to analyze complex problems, to develop new products and to integrate the various modules. All the components of systems are related with each other in the one way or the other. Everybody is now familiar with different kinds of systems like–educational system, social and political system, etc. Every component of system is essential for the proper functioning and success of the system.

The human body is made up of several organs that work together as one unit. There are several organs that are associated with each system. They all work together for the proper functioning of the human body. As we know digestive system breaks down food polymers into smaller molecules to provide energy for the body. On the other hand, circulatory system transports nutrients and gases to cells and tissues throughout body.

Society as a System

A social system basically consists of two or more individuals interacting directly or indirectly in a bounded situation. There may be physical or territorial boundaries, but the fundamental sociological point of reference is that the individuals are oriented, in a whole sense, to a common focus or inter-related foci. Thus, it

is appropriate to regard such diverse sets of relationships as small groups, political parties and whole societies as social systems. Social systems are open systems, exchanging information with, frequently acting with reference to other systems. Modern conceptions of the term can be traced to the leading social analysts of the 19th century, notably Auguste Comte, Karl Marx, Herbert Spencer and Emile Durkheim; each of whom elaborated in some form or other conceptions of the major units of social systems (mainly societies) and the relationships between such units–even though the expression social system was not a key one.

Education as a Sub-system of Society

Education is a sub-system in the wider social system. Some of these systems include–education boards, institutes, colleges and schools. Education is responsible for the transfer of skills and knowledge from one person to the other. It has linkages with the economic, political, religious, and other sub-systems which exert powerful influence on the goals and instrumentalities of the educational sub-system on the one hand and on its autonomy on the other. Education can rarely free itself from social and cultural norms and has to relate itself to the ferments within the society. The educational sub-system is not the only agency offering education, to begin with, the domestic group, the neighbourhood, and the peer group has important educational roles and the educational process continues beyond the formal school stage through books, mass media, cultural, political, and religious intercourse, and interpersonal contacts of a wide variety. The formal education system has to take account of early socialization and has to anticipate future educational processes.

The characteristics of education as a social sub-system:

- It helps to turn society in the right direction.
- Education system emerges as a final outcome of the working and dynamics of different institutions of society.
- Educations become the essential agent in building social individualism.
- Educational institutions provide one to interact with the people from the other castes and culture.

EDUCATION AS AN OPERATIONAL ASPECT OF SOCIETY

Functions of Education

According to Brown, "Education is the consciously controlled progress whereby, changes in the behaviour are produced in the person and through the person within the group. Havinghurst and Neugarten has given two important functions of the education.

- According to them education is the mirror that reflects society as it is or to be a stabilizer of society.
- It is an agent of social change and a force directed towards implementing the ideals of the society.

George Payne showed three main functions of the education:

- Assimilation of traditions
- Development of new social patterns
- Creative and constructive role

Emile Durkheim viewed education within the framework of the plan to construct what he wished to be a genuine 'social science'. That plan was itself determined by a variety of circumstances.

According to all the eminent persons, the following are the essential functions of the education:

- It transmits culture to other generation.
- It trains people to perform their tasks.
- It changes the cultural heritage of the society.

(i) **Transmission of Culture:** Franz Boas, in the United States of America, developed the idea that each culture has its own history and, therefore, a diffusion of cultural traits could happen frequently and widely. So was born Cultural Relativism, beginning the investigation in the field, leaving the academic studies and the purely theoretical situation. Boas defended the idea that each culture must be defined through its own history, therefore, making it necessary to study it separately with the aim of constructing its history.

From this movement arose later The Anthropological School of Culture and Personality. Historic particularism questioned unilinear evolutionism, stating that every culture had its own history that demanded respect. It attacked the idealist cultural comparisons. It also advocated what would be

the prototype of participative observation in which the researcher interacted with the target people. It developed the inductive method (of the particular to the general) contradicting the generalizing classical anthropology of the time.

Bronislaw Malinowski stated that society is an entity in itself that needs maintenance. The functionalism of Malinowski is certainly Durkheimian in origin but there is a crucial difference in method. As an anthropologist, Malinowski goes from the bottom up, and from psyche to culture, whereas for Durkheim causality is top down or the social first (collective conscience) and the psychological aspects are effects more than cause, and basically details of social facts. Malinowski was important to anthropology is raising the status of the every day. For many concerned with structure and function, the grand scheme of things rose above the every day humdrum of life.

Enculturation: Enculturation is the process where the culture that is currently established teaches an individual the accepted norms and values of the culture or society in which the individual lives. The individual can become an accepted member and fulfil the needed functions and roles of the group. Most importantly, the individual knows and establishes a context of boundaries and accepted behaviour that dictates what is acceptable and not acceptable within the framework of that society. It teaches the individual their role within society as well as what is accepted behaviour within that society and lifestyle

Enculturation can be conscious or unconscious; therefore, can support both the Marxist and the hegemonic arguments. There are three ways a person learns a culture. Direct teaching of a culture is done; this is what happens when you don't pay attention, mostly by the parents, when a person is told to do something because it is right and not do something because it is bad. For example, when children ask for something, they are constantly asked "What do you say?" and the child is expected to remember to say "Please." The second conscious way a person learns a culture is to watch others around them and to emulate their behaviour. An example would be using different slang with different cliques in school. Enculturation also happens unconsciously, through events and behaviours

that prevail in their culture. All three kinds of culturation happen simultaneously and all the time.

(ii) **Training for Specialized Roles:** In Emile Durkheim's view, educational systems reflect underlying changes in society because the systems are a construct built by society, which naturally seeks to reproduce its collectively held values, beliefs, norms, and conditions through its institutions. Thus, as time unfolds, educational systems come to contain the imprint of past stages in the development of society, as each epoch leaves its imprint on the system. According to Durkheim, education teaches us specific skills which are really essential for us. He defined social facts by their exteriority and constraint, focusing his main concern on the operation of the legal system; he was later moved to change his views significantly. Durkheim presented a definitive critique of reductionist explanations of social behaviour. Social phenomena are "social facts" and these are the subject matter of sociology. Although, in his early work Durkheim stressed those social facts, and more particularly moral rules, become effective guides and controls of conduct only to the extent that they become internalized in the consciousness of individuals, while continuing to exist independently of individuals.

Talcott Parsons sees the school classroom as a microcosm of society. It is a bridge between the family and wider society. In wider society status is achieved. Education socializes young people for adult roles. According to Talcott Parsons Functionalism in individuals interact with each other through the medium of social structures. They accept common standards of evaluation, which are moral standards or 'norms'. Sociological processes maintain these structures, and ensure stability through adherence to the norms. A malfunctioning educational system would be one in which individuals are not assigned the most appropriate role, and will hence, lead to inefficiency. This could be taken as an argument against elitism in education and in favour of a comprehensive system.

(iii) **Change in Cultural Heritage:** Education is not only based on giving the knowledge to the students. Apart of this, education has some major role to play on the society. We all know that society is changing rapidly

so there is also a prime need changes in the educational system. Social change refers to an alteration in the social order of a society. It may refer to the notion of social progress or socio-cultural evolution, the philosophical idea that society moves forward by dialectical or evolutionary means. More generally, social change may include changes in nature, social institutions, social behaviours or social relations.

We find numerous changes taking place in our society. The women have left the secured domain of their homes and are now in the battlefield of life, fully armored with their talent. They had proven themselves. But in India, they are yet to get their dues. The position of women has changed a lot in modern times. Clearly, women have made tremendous strides towards equality in recent decades. In the society, the role of women is getting bigger. Women are doing man's work and sometimes women do it better. It may be because women are more patient and more intelligent. The concept of earlier days was that only man can work, because society thought that cleaning the house and taking care of the children were the only things women were able to do.

Acculturation: Acculturation is a process in which members of one cultural group adopt the beliefs and behaviours of another group. Although, acculturation is usually in the direction of a minority group adopting habits and language patterns of the dominant group, acculturation can be reciprocal--that is, the dominant group also adopts patterns typical of the minority group. Assimilation of one cultural group into another may be evidenced by changes in language preference, adoption of common attitudes and values, membership in common social groups and institutions, and loss of separate political or ethnic identification.

In the process of acculturation we learn how to adopt some specific elements of one culture by a different cultural group. It can include the introduction of forms of dress or personal adornment, music and art, religion, language, or behaviour. These elements are typically imported into the existing culture, and may have wildly different meanings or lack the subtleties of their original cultural context.

Social Change and Education

Acknowledging the importance of education as an instrument of social change, the Education Commission (1964-66) has observed, "If change on a grand scale is to be achieved without violent revolution (and even then it would still be necessary) there is one instrument, and one instrument only that can be used: EDUCATION".

The role of education as an instrument of social change is widely recognized today. Education can initiate change by bringing about a change in the outlook and attitudes of man. It can bring about a change in the pattern of social relationship and thereby, it may cause social changes. One of the purposes of education is to change man and his life and living style. To change man is to change society only.

Social changes may begin at unconscious level but soon may be promoted to the conscious level. The changes, however, do not remain at unconscious level for a long time. They may be initiated at unconscious level but their acceptance takes place at conscious level and it is only at this level that the changes become universally acceptable in a group, a society or a nation. Education has a dual role to perform. First, it creates frustration in the individual with the existing situation. It prepares him to look for change. It promotes dejection, thus, unconsciously; it prepares the people towards accepting change whenever it is to be presented. Secondly, education simply does not stop at the preparation of the individual for a change. It also enables the individual to proceed in the direction of brining about changes in the society at conscious level.

There are number of social reformers namely, Raja Ram Mohan Roy, Swami Vivekananda, Mahatma Gandhi who made all the efforts at the basic level to bring out the social changes. All the reformers felt the need of sound education system to match with the rapid scenario of the social change in the society. A reform movement is distinguished from more radical social movements such as revolutionary movements. A reform movement is a kind of social movement that aims to make gradual change, or change in certain aspects of society rather than rapid or fundamental changes.

British education became solidified into India as missionary schools were established during the 1920s. New policies in 1835 gave rise to the use of English as a medium of education. Under the British rule in India,