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By: Gaurav Sahni



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QUESTION PAPER

June – 2024

(Solved)

SOCIOLOGY OF EDUCATION

M.S.O.E.-1

Time: 3 Hours]

[Maximum Marks: 100

Note: Answer any five of the following questions. All questions carry equal marks.

Q. 1. Examine the cultural dimensions of education in India.

Ans. See Ref.: Chapter-1, Page No. 5-6, ‘Cultural Dimension of Education in India’.

Q. 2. Compare the viewpoints of Parsons and Durkheim on education.

Ans. See Ref.: Chapter-2, Page No. 11-12, Q. No. 1.

Q. 3. “The distinction between intellectual work and manual work is largely ideological.” Discuss with reference to the viewpoint of Gramsci.

Ans. See Ref.: Chapter-4, Page No. 21-22, ‘Antonio Gramsci (1891-1937)’.

Q. 4. Critically discuss the role of education in promoting change and reform in society.

Ans. See Ref.: Chapter-10, Page No. 59-60, ‘Relationship between Education and Social Mobility in Indian Society’.

Q. 5. Is equality of educational opportunity a myth or reality? Critically discuss.

Ans. See Ref.: Chapter-10, Page No. 56-57, ‘Equality of Educational Opportunity’.

Q. 6. What do you understand by commodification of education? Discuss its social implications.

Ans. See Ref.: Chapter-23, Page No. 153, ‘Commodification of Education’.

Q. 7. Examine the role of private sector in the field of professional education.

Ans. See Ref.: Chapter-21, Page No. 140, ‘Private Sector in Professional Education’, Page No.142, Q. No. 4.

Q. 8. Discuss the major concerns of educational reforms in SAARC countries.

Ans. See Ref.: Chapter-15, Page No. 96, Q. No. 2.

Q. 9. Outline the strategies adopted by Indian government to fulfil its commitment towards Education for All.

Ans. See Ref.: Chapter-23, Page No. 155, Q. No. 2.



QUESTION PAPER

December – 2023

(Solved)

SOCIOLOGY OF EDUCATION

M.S.O.E.-1

Time: 3 Hours]

[Maximum Marks: 100

Note: Answer any five of the following questions. Answer at least two questions from each section.

SECTION-A

Q. 1. Discuss the effect of the policy of positive discrimination and affirmative action on higher education in India.

Ans. Ref.: See Chapter-13, Page No. 75, 'Evolution of the Policy of Positive Discrimination and Affirmative Action in India'.

Q. 2. Do schools provide equality of educational opportunity? Critically discuss.

Ans. Ref.: See Chapter-5, Page No. 27, 'Perpetuation of Inequality through Education'.

Q. 3. How does education contribute the social change? Discuss.

Ans. Ref.: See Chapter-5, Page No. 28, Q. No. 1 and Chapter-9, Page No. 53, 'Education and Social Change in India'.

Q. 4. Explain the role of intellectuals in society with reference to the writings of Gramsci.

Ans. Ref.: See Chapter-4, Page No. 21, 'Antonio Gramsci (1891-1937)'.

Q. 5. Critically discuss Basil Bernstein's perspective on education.

Ans. Ref.: See Chapter-4, Page No. 22, 'Basil Bernstein (1925-2000)'.

SECTION-B

Q. 6. In what way does technology contribute to Open and Distance Learning (ODL) system? Explain.

Ans. Ref.: See Chapter-26, Page No. 171, 'ODL', 'Technological Changes and Leadership and Page No. 171, 'Transformation of ODL'.

Q. 7. What do you understand by 'multicultural education'? Explain its importance in contemporary society.

Ans. Ref.: See Chapter-14, Page No. 81, 'Cultural Diversities in Multicultural Education' and 'Why Multicultural Education Essential'?

Q. 8. Discuss major concerns of educational reforms in SAARC countries.

Ans. Ref.: See Chapter-15, Page No. 96, Q. No. 2.

Q. 9. Do you agree that commercialization of education addresses the issues of educational inequality, inaccessibility and stagnation? Critically discuss.

Ans. Ref.: See Chapter-25, Page No. 165, 'Commercialization of Education'.

Q. 10. Write short notes on the following:

(i) Non-formal education.

Ans. Ref.: See Chapter-17, Page No. 109, 'Non-Formal Education'.

(ii) Trade-Related Aspects of Intellectual Property Rights (TRIPS).

Ans. The TRIPS Agreement, which came into effect on 1 January, 1995, is to date the most comprehensive multilateral agreement on intellectual property.

The areas of intellectual property that it covers are: copyright and related rights (i.e. the rights of performers, producers of sound recordings and broadcasting organizations); trademarks including service marks; geographical indications including appellations of origin; industrial designs; patents including the protection of new varieties of plants; the layout-designs of integrated circuits; and undisclosed information including trade secrets and test data.

The three main features of the Agreement are:

Standards: In respect of each of the main areas of intellectual property covered by the TRIPS Agreement, the Agreement sets out the minimum standards of protection to be provided by each Member. Each of the main elements of protection is defined, namely the subject-matter to be protected, the rights to be conferred and permissible exceptions to those rights, and the minimum duration of protection. The Agreement sets

Sample Preview of The Chapter

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SOCIOLOGY OF EDUCATION

PERSPECTIVES AND THEORIES ON EDUCATION



The Concept of Education

INTRODUCTION

The term 'education' in the broad sense is not only a pedagogical one punctuating down to the basic meaning of the term; it means to plunge a man's body, mind and soul of ignorance. It enhances an individual's personality and provides him confidence to reach out to the world.

Education in the largest sense is any act or experience that has a formative effect on the mind, character or physical ability of an individual. In its technical sense, education is the process by which society deliberately transmits its accumulated knowledge, skills and values from one generation to another. In this chapter, we will discuss the difference between education and literacy. In this chapter we will discuss about the various dimensions of the education.

CHAPTER AT A GLANCE

EDUCATION AND LITERACY

While we discuss about the basic difference between education and literacy, it is important to note that education is all round development of the child whereas literacy defines the rate of literacy of the people. The difference between education and literacy is widely discussed topic in the recent times. It is true that the word literacy means reading and writing but an in-depth analysis of the term indicates that reading and writing are just the tip of the iceberg. It's important to note that simply being able to read the words on page does not mean that someone is literate, whereas in the world of education today literacy is becoming more and more important.

Teachers and parents are becoming more aware of the need for literacy programmes in the school. As well schools in general are beginning to realize the need for literacy development in schools and, therefore, working towards creating such programmes to promote literacy in and outside of the schools.

Literacy research has been conducted over the last several years in regards to how teachers should teach about literacy to their students. Research has shown that students who study on regular basis are more inclined to become good readers, as they get older. Reading to students should be used as a motivational technique to get them to read as well. When reading to the students to promote literacy you should allow the students to select some of the material that will be read in the classroom. When the students feel that they have their views to what they are reading and what they are learning they are more willing to participate in the literacy programme itself.

Every literacy programme that is being used in a school or classroom should account for individual needs in some way. Difference between education and literacy should be cleared to the students. It is very important for teachers to realize that all students do not learn in the same fashion and therefore teachers need to change their teaching style so that all students are getting all that they can from the lesson. Educational research and studies have shown that students can fall into seven different categories of learning. Therefore teachers must be able to teach in different ways in order to insure that all students are learning to the best of their ability. An analysis of the different aspects of education and literacy presents a form of diversity in the classroom that in fact

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makes the lesson more exciting and students seem to enjoy these varied lessons rather than the same teaching style day after day.

EDUCATION AS PREPARATION FOR SOCIAL ROLE IN IDEAL STATE

Social development is an important part of the upbringing of children and young people. The Education Council believes there is a role for schools to play in their social development. Their education should teach pupils to live with each other.

In the ideal state, matters are overseen by the guardian class-change is to be avoided (perfection having already been obtained), and slaves, and craftsmen and merchants are to know their place. It is the guardian class who are educated, merchants and craftsmen serve apprenticeships and slaves. Plato's relevance to present day informal educators can be seen at a number of levels. He believed and demonstrated, that educators must have a deep care for the well-being and future of those they work with. Educating is a moral enterprise and it is the duty of educators to search for truth and virtue, and in doing so guide those they have a responsibility to teach.

EDUCATION AS CULTIVATION OF REASONING ABILITY

Plato theorizes about the relationship between knowledge and experience and provides an explanation for how it is possible to know something that one has never been explicitly taught. Plato believed that we possess innate ideas that precede any knowledge that we gain through experience. On the other hand, Aristotle believes that education is the foundation on which the society is built and has value for its own sake.

Education has long been viewed as means of advancing one's individual status in society. Aristotle has a set of specific views defining and explaining the benefits that one can derive from education. According to Aristotle morality and education go hand in hand. One, in effect, learns to become moral through furthering one's educational level.

Aristotle's basis of morality centers on what people fundamentally desire. Through his studies he found objects just and wealth and honours to be inadequate to human desires. He said that the ultimate goal for people should be self-sufficient, final, and attainable. In stating this he goes on to say that happiness is the only goal that meets all three of these requirements. Through this investigation it becomes clear that the whole basis of moral living to Aristotle is to find happiness in life. To find happiness Aristotle states that we must live a virtuous life, between vices, choosing neither excess nor deficiency. This definition of virtue forms the basis of how we will perform our daily activities.

EDUCATION AS LEARNING WHAT CHILDREN WANT TO KNOW

In education, learning is commonly defined as a process that brings together cognitive, emotional, and environmental influences and experiences for acquiring, enhancing, or making changes in one's knowledge, skills, values, and world views. Learning as a process focuses on what happens when the learning takes place. Explanations of what happens constitute learning theories. A learning theory is an attempt to describe how people and animals learn, thereby helping us understand the inherently complex process of learning. Learning theories have two chief values according to Hill (2002). One is in providing us with vocabulary and a conceptual framework for interpreting the examples of learning that we observe. The other is in suggesting where to look for solutions to practical problems. The theories do not give us solution, but they do direct our attention to those variables that are crucial in finding solutions.

There are three main categories or philosophical frameworks under which learning theories fall: behaviourism, cognitivism, and constructivism. Behaviourism focuses only on the objectively observable aspects of learning. Cognitive theories look beyond behaviour to explain brain-based learning. And constructivism views learning as a process in which the learner actively constructs or builds new ideas or concepts.

Our ideas of education take too narrow and too low range. There is need of a broader scope, a higher aim. True education means more than the perusal of a certain course of study. It has to do with the whole being and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come.

Education happens as we learn the right and wrong way to spell, add, speak, throw a ball, talk to our peers and respect our elders. We are losing all of these invaluable lessons one day at a time with the current attempt by career politicians to educate our children. The base starts with the parents – involved parents, caring parents, parents who are not afraid to look at circumstances.

BUILT-IN VALUE IN EDUCATION

Education stands, as it always did until recently, not for the discipline just referred to, but for the enterprise it studies and reflects on. In this sense, which is the more important one for the history of ideas, education is not a study or field of inquiry but an activity or endeavour of a very different kind, one that is related to the discipline of education and the disciplines supporting it (philosophy, psychology, etc.) in something

like the way in which building bridges and rockets is related to what is done in engineering schools and science classrooms and laboratories. This enterprise needs theory and science to guide it, once it has developed beyond unreflective practice and it is the task of the discipline, with the help of other disciplines, to provide this. But it is a kind of action, not of theory or science.

R.S. Peters contends, furthermore, that education implies that the teacher and learner both know what they are doing, at least in an embryonic way, and care about it; that, though education does include the cultivation of moral and spiritual powers as well as intellectual ones, it always entails some kind of cognitive or intellectual development, some kind of “knowing-that” as well as “knowing-how”; and that the methods it uses must be appropriate to the dispositions involved in the kind of initiation described, as well as compatible with the learner’s knowing what he is doing and caring about it. This is a more adequate view than that of Hutchins, and one is tempted to accept it, at least if it can be made to cover the cultivation of bodily skills, manual training, aesthetic education, and vocational preparation, all of which we ordinarily cover by the word “education.” An educated person places an issue in the bigger framework and also committed to the standards imminent his own field of interest.

NATURE AND SCOPE OF EDUCATION: CROSS-CULTURAL PERSPECTIVES

Educational ideas are developed because of the human struggle for survival and enlighten. This perspective seeks to summarize the research, literature and theories that have arisen to guide the thinking of pedagogues around learning. This section cannot do justice to complexity, diversity, breadth and depth of research into learning. Explanatory accounts of learning range across culture, biology and cognition providing a multitude of theoretical perspectives drawing on different methodological traditions and bringing different educational phenomena into focus (Bell, 2004). The scientific literature on cognition, learning, development, culture and the brain are voluminous (Bransford, Brown *et al.* 2000). Education, like other branches of the social sciences, has no single, unifying mature theory; instead theories, ideas and approaches coexist in various states of cohesion and tension. There are many schools of thought on learning, and no one school is used exclusively to design e-learning.

Given the diversity of perspectives, methodologies and schools of research associated with a variety of perspectives of learning, it is beyond the scope of this thesis to give a complete accounting of the research around learning. Instead the aim of this section is to establish the diversity, complexity, uncertainty and contradictions inherent in this research as it applies to the practice of e-learning within universities. This starts

with a description the four levels of learning “theory” before a brief discussion of technology and learning theory. Many learners believe that they are no way less inferior to those who pass through the proper education system.

(a) Education in Ancient Greece: Ancient Greece has made an everlasting effect on society and culture throughout time. Between its great thinkers and intellectuals, Ancient Greece has created a basis of knowledge that has been modified and altered over the course of history. People have learned a great deal from these superb intellectuals. Philosophers and intellectuals alike, respect the ideals and principles of Greek thinkers, especially those of Plato and Aristotle. Their reasoning has had significant impact on several different cultures. It is important to look back on the past in order to advance in the future. The past carries the link to the future. Intellectuals seem to agree with this theory. The philosophy’s of Plato and Aristotle have been mutated several different times and in several different ways. However, it is very common that one modifies the ideas of others. In fact, sometimes it is the only way to progress. If philosophy’s or experiments stood forever, would anything new ever develop? May be, but it is more effective and valuable to society if they are altered. Scientists imitate old experiments to hopefully discover new findings. This is also true in the case of philosophers.

(b) Education in Ancient Rome: Education was very important to the Ancient Romans. The rich people in Ancient Rome put a great deal of faith in education. While the poor in Ancient Rome did not receive a formal education, many still learned to read and write. Children from rich families, however, were well schooled and were taught by a private tutor at home or went to what we would recognise as schools. In general, schools as we would recognize them, were for boys only. Also, Roman schools were rarely an individual building but an extension of a shop – separated from the crowd by a mere curtain.

Learning in Roman schools was based on fear. Boys were beaten for the slightest offence as a belief existed that a boy would learn correctly and accurately if he feared being caned if he got something wrong.

There was not a great deal of subject choice in a Roman school. Therefore a boredom threshold must have been quickly reached by children. This must have been made worse, by the fact that the school day was longer than children now are used to. It seems likely that during the school day, a child would rise at sunrise, work all day with a short break for lunch, and then home to be in bed by sunset for the next day. Lessons were simply learnt by heart. Children did not need to know why something was right – only to know that it was right and that they would escape a beating. Lessons were also simply dictated as there were no books as they were simply too expensive.

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There were two types of schools in Ancient Rome. The first type of school was for younger children aged up to 11 or 12 where they learned to read and write and to do basic mathematics. At these schools, children worked on an abacus to learn basic mathematics. For writing, they used a stylus and a wax tablet. Older children would go to more advanced schools where they did specific studies on topics such as public speaking. They would also study the writings of the great intellects of Ancient Rome such as Cicero. Girls rarely went to these schools as they were allowed to get married at the age of 12 whereas boys had to wait until they were 14 to get married.

(c) Education in Middle Ages: Medieval education was often conducted under the auspices of the Church. During the 800s, French ruler Charlemagne realized his empire needed educated people if it was to survive, and he turned to the Catholic Church as the source of such education. His decree commanded that every cathedral and monastery was to establish a school to provide a free education to every boy who had the intelligence and the perseverance to follow a demanding course of study.

Grammar, rhetoric, logic, Latin, astronomy, philosophy and mathematics formed the core of most curriculums. During the Dark Ages, the only natural science learned came from popular encyclopedias based on ancient writings of Pliny and other Roman sources. The medieval student might learn that hyenas can change their sex at will and that an elephant's only fear is of dragons. Students learned more when they ventured out into the countryside to talk with trappers, hunters, furriers and poachers, who spent their time observing wildlife.

Medieval students often sat together on the floor, scrawling notes from lessons using a bone or ivory stylus on wooden tablets coated with green or black wax. Knights were also educated and looked down upon if they could not read and write. Girls were virtually ignored when it came to education. Only daughters of the very rich and powerful were allowed to attend select courses.

(d) Education in the Renaissance Period: The aim of Renaissance education was to produce the 'complete human being' or 'universal man', practised in the humanities, mathematics and science (including their application in war), the arts and crafts, and athletics and sport. It was also intended to increase the fields of study and geographical knowledge, and to encourage the growth of scepticism and free thought, and the study and imitation of Greek and Latin literature and art. The study of the classics was not held to be incompatible in any way with Christian principles. There was little formal education for girls.

Starting in the 14th century, the Renaissance period was a catalyst for a change in education. During the

middle ages, the emphasis in education of the medieval scholastics was on theology and spiritual pursuits, and man was viewed as inherently unworthy as a result of the stain of original sin. In sharp contrast, Renaissance humanist educators revived the study of the classics and stressed the importance of the individual. Indeed, the ideal Renaissance man was cultured and well versed in the classics, humanities, and moral philosophy, as well as skilled with the sword and horse. After challenging the medieval scholastic focus on theology, the values and purposes of a Renaissance education transformed over time from educating a virtuous, well rounded, upper class Renaissance man who was learned in the classics and humanities to educating a man who attained knowledge for practical purposes and exemplified the Renaissance values of wisdom, morality and virtue.

(e) Education in the Age of Enlightenment: The educational system played an important role in the transmission of ideas and ideals of the Enlightenment. The educational system in Europe was continuously being developed and this process continued throughout the period of the Enlightenment and the French Revolution. During the period of the Enlightenment and the French Revolution, the development of the educational system began to really take off. The improvement in the educational system produced a larger reading public combined with the explosion of print culture which supplied the increase in demand from readers in a broader span of social classes.

Universal education was once considered a privilege for only the upper class. However, during the 17th and the 18th century, education was provided to all classes. The literacy rate in Europe from the 17th century to the 18th century grew significantly. The definition of the term literacy used to describe the 17th and 18th century is different from our definition of literacy now. Historians measure the literacy rate during 17th and 18th century by people's ability to sign their names. However, this method did not reflect people's ability to read and this affected the women's literacy rate most of all because most women during this period could not write but could read to a certain extent. In general, the literacy rate in Europe during 18th century has almost doubled compare to the 17th century. The rate of literacy increased more significantly in more populated areas and areas where there was mixture of religious schools. The literacy rate in England in 1640s was around 30 per cent for males and rose to 60 per cent in mid-18th century. In France, the rate of literacy in 1686-90 was around 29 per cent for men and 14 per cent for women and it increased to 48 per cent for men and 27 per cent for women. The increase in literacy rate was likely due to religious influence since most of the schools and colleges were organized by clergy, missionaries, or other religious organizations. The reason which motivated religions to help to increase