

LAXMI[®]

PAPER-V(A)

Exam Notes

GENDER, SCHOOL & SOCIETY

B.Ed.-2nd Year



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SYLLABUS

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GENDER, SCHOOL AND SOCIETY
[Paper-V (A)]

Time: 1.30 Hours

Max. Marks: 50
(Theory: 40 Internal: 10)

NOTE FOR PAPER SETTER

- Paper setters will set 5 questions in all, out of which students will be required to attempt 3 questions.
- Q. No. 1 will be compulsory and will carry 8 marks. There will be 2 short-answer type questions of 4 marks each to be selected from the entire syllabus.
- Two long answer type questions will be set from each of the two units, out of which the students will be required to attempt one question from each unit. Long answer type questions will carry 16 marks each.
- All questions will carry equal marks.

OBJECTIVES

After completion of the course, student teachers will be able to:

- develop basic understanding and familiarity with key concepts-gender, gender bias, gender stereotype, gender parity, equity and equality and patriarchy
- understand some important landmarks in connection with gender and education in historical and contemporary period
- learn about gender issues in school, and its intersection with class, caste, religion and region
- become aware of the processes of socialization at home and school that act as shaping factors in personality formation of the school-going child (in Indian contexts)
- reflect on one's aspirations and possibilities in order to develop a growing sense of agency as a 'teacher', a 'professional', as well as a 'human being'

COURSE CONTENT

UNIT-I

1. Gender Issues

- Gender and patriarchy, Gender bias, gender stereotyping, Equity and equality in relation with caste, class, religion ethnicity, disability and region.

- Historical backdrop: some landmarks from social reform movements
- Theories on gender and education: Application In Indian context
 - (a) Socialization theory
 - (b) Gender difference
 - (c) Structural theory
 - (d) Deconstructive theory
- Gender Identities and Socialization Practices in family, schools and other formal and informal organization
- Teacher as an agent of change

UNIT-II

2. Understanding the nature and processes of socialization

- At home: family as a social institution, parenting styles and their impact, transmission of parental expectations and values
- Socialization and the community: neighbourhood, extended family religious group and their socialization functions, mutual dependence of man and society
- At school: impact of entry to school, relation between school and society, value formation in the context of schooling (role of schooling in developing national, secular and humanistic values)
- Understanding interface between home, community and school.

Tasks & Assignments: Any one of the following (5 marks)

- Field visit to schools, to observe the schooling processes from gender perspective
- Collection of folk lore's reflecting socialization process.
- Any other project given by the institution

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EXAM NOTES

GENDER, SCHOOL & SOCIETY

[Paper-V(A)]

UNIT-I

1. Gender Issues

- *Gender and patriarchy, Gender bias, gender stereotyping, Equity and equality in relation with caste, class, religion ethnicity, disability and region.*
- *Historical backdrop; some landmarks from social reform movements*
- *Theories on gender and education: Application In Indian context*
 - (a) *Socialization theory*
 - (b) *Gender difference*
 - (c) *Structural theory*
 - (d) *Deconstructive theory*
- *Gender Identities and Socialization Practices in family, schools and other formal and informal organization*
- *Teacher as an agent of change.*



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Gender Issues

1.1 GENDER AND PATRIARCHY, GENDER BIAS, GENDER STEREOTYPING, EQUITY AND EQUALITY IN RELATION TO CASTE, CLASS, RELIGION, ETHNICITY, DISABILITY AND REGION

1. What is the 'CONCEPT OF GENDER'? Explain difference between sex and gender.

Ans. Concept of Gender : Gender, in its narrowest sense, means socially constructed sex, be it female or male. It was in the 1970s that American and English Feminists started using the terms 'gender' and 'gender relations'. Hence the transition was made from 'study of the differences between the sexes to relations between the sexes both in the sense of social relations and conceptual relations.

Gender refers to the socially determined differences between women and men, such as roles, attitudes, behaviour and values. Gender roles are learned and vary across cultures and over time; they are thus amendable to change. Gender is a relational term that includes both women and men. Gender equality focuses on changes for both men and women.

The concept of gender needs to be understood clearly as a cross-cutting socio-cultural variable. Gender can be applied to other cross-cutting variables such as race, class, age, ethnic group etc.

Gender systems are established in different socio-cultural contexts which determine what is expected, allowed and valued in a woman/man and girl/boy in these specific contexts.

Gender roles are learned through socialization processes, they are not fixed but are changeable.

Gender systems are institutionalized through education systems, political and economic systems, legislation and culture and traditions.

In utilizing a gender approach, the focus is not on individual women and men but on the system which determines gender roles/responsibilities access to and control over resources, and decision-making potentials.

Concept of gender is not interchangeable with women. Gender refers to both women and men, and the relations between them. Promotion of gender equality should concern and engage men as well as women.

In recent years, there has been a much stronger direct focus on men in research on gender perspectives.

There are following three approaches taken in the increased focus on men :

- (i) the need to identify men as allies for gender equality and involve them more actively in this work.
- (ii) the recognition that the gender equality is not possible unless men change their attitudes and behaviours in many areas.
- (iii) the gender systems in place in many contexts are negative for men as well as for women.

A considerable amount of interesting research is being undertaken by both women and men, on male identities and masculinity. The increased focus on men will have significant impact on future strategies for working with gender perspectives in development.

'Gender' has been defined as "The commonly shared expectations and norms within a society about appropriate male and female behaviour, characteristics and roles. Gender can be considered a social and cultural construct that differentiates females from males and thus defines the ways in which females and males interact with each other. These roles and expectations are learned and they can change over time as well as vary within and between cultures."

— G.R. Gupta

Gupta offered further clarification — 'Gender is a culture - specific construct — there are significant differences in what women and men can or cannot do in one culture as compared to another. But what is fairly consistent across cultures is that there is always a distinct difference between women's and men's roles, across to productive resources and decision-making authority. Typically men are seen as being responsible for the productive activities outside the home.

According to WHO "The word Gender is used to describe the characteristics, roles and responsibilities of women and men, boys and girls which are socially constructed. Gender is related to how we are perceived and expected to think and act as women and men because of the way society is organized, not because of our biological differences."

Hence, gender is the range of characteristics pertaining to, and differentiating between, masculinity and femininity. These characteristics may include biological sex (i.e., the state of being male, female or inter sex, sex-based social structures (including gender roles and other social roles) or gender identity.

The modern English word 'gender' comes from the Middle English 'Gender' and Middle French, 'Gender'. This, in turn came from Latin 'Genus'. Both words mean 'kind', 'type' or 'sort'.

However, examples of the use of 'gender' to refer to masculinity and femininity as types are found throughout the history of Modern English (From about the 14th century).

The popular use of gender simply as an alternative to 'sex' (as a biological category) is also widespread.

Difference between 'Sex' and 'Gender'

Sociologists generally regard 'Gender' as a social construct, and various researches, including many feminists, consider sex to only be a matter of biology and something that is not about social or cultural construction.

John Money, a sexologist, suggests the distinction between biological sex and gender as a role. The World Health Organisation states, 'Sex refers to the biological and physiological characteristics that define men and women, and 'Gender' refers to the socially constructed roles, behaviour, activities and attributes that a given society considers appropriate for men and women. Thus, 'sex' is regarded as a category studied in biology (natural sciences), while gender is studied in humanities and social sciences.

Lynde Birke, a feminist biologist, maintains 'biology' is not seen as something which might change. Therefore, it is stated that sex is something that does not change, while gender can change according to social structure.

However, there are scholars who argue that sex is also socially constructed. For example, J. Butler states that 'sex' is as culturally constructed as gender.

Patriarchy

2. Explain the term 'Patriarchy? What are the characteristics of Patriarchal System? Also describe the elements associated with Patriarchy.

Ans.

Meaning of Patriarchy

Patriarchy is a social system in which males hold primary power. In the domain of the family, fathers or father-figures hold authority over women and children. The female alternative is matriarchy.

Patriarchy literally means 'the rule of the father'. Historically, the term patriarchy was used to refer to autocratic rule by the male head of the family. However, in modern times, it more generally refers to social systems in which power is primarily held by adult men.

Feminist Theory defines patriarchy as a unique social system that enforces gender roles and is oppressive to both men and women. It often includes any social mechanism that evokes male dominance over women. Feminist theory typically characterizes patriarchy as a social construction.

Richard Lewontin asserts that patriarchy persists through social and political reasons, rather than purely scientific reasons. Some socio-biologists such as Steven Goldberg argue that social behaviour is primarily determined by genetics, and thus that patriarchy arises more as a result of inherent biology than social conditioning. Goldberg also contends that patriarchy is a universal feature of human culture.

Hence, patriarchy is a social system in which the role of the male as the primary authority figure is central to social organisation, and where fathers hold authority over women, children and property. It implies that institutions of male rule and privilege are dependent on female subordination.

A patriarchal system involves men being in authority over women. It can be defined as a system where men are in authority over women in all aspects of society.

Patriarchy is a social structural phenomenon in which males have the privileges of dominance over females, both visibly and subliminally. This phenomenon is manifested in the values, attitudes, customs, expectations, and institutions of the society, and is manifested through the process of socialization.

Some societies are more patriarchy than others, but virtually all are characterized by the phenomenon in one form or other. Patriarchy is a function of male physical, social, economic and political power. Females and children suffer from subordination to men.

The term 'patriarchy' comes from the Latin 'pater' (father) and 'arch' (rule). Historically, 'rule of the father' was the more appropriate definition of patriarchy.

Valentine Moghadam has written that under classic patriarchy, "the senior man has authority over everyone else in the family, including younger men, and women are subject to distinct forms of control and subordination."

As Gerda Lerner (1986) has noted, anthropologists have found societies in which sexual differences are not associated with practices of dominance or subordination, patriarchy does exist in the majority of society. Often patriarchy is associated more strongly with nations characterised by religious fundamentalism. Yet male domination and female subordination are salient features of social structure in virtually all societies, regardless of the race, ethnicity, class or religion of the members. Most patriarchal societies have adopted characteristics associated with male domination, namely aggression & power, as well as the consequences of these characteristics, namely, war and destruction.

Because the subordination of women to men is a feature in the majority of all societies, patriarchy is often argued to be due to biology, such as women's principal role is child rearing. Many scholars accept it as a social construction. Lerner has written that there are indeed biological differences between men and women, but the values and implications based on these differences are the result of culture.

Example : In modern American culture and society, the idea of patriarchy is not as accepted or practiced as it once was decades ago. In today's more progressive American society, women work in executive positions, maintain leadership roles in organisations, and are often decision-makers in their households and communities. In the past, men were more often the established gender of authority and exhibited control in all situations.

Characteristics of Patriarchal System

Some characteristics of Patriarchal system are as follows—

1. Male-Dominance : In a patriarchal system, men make all decisions in both society and in their family unit, hold all positions of power and authority, and are considered superiors only.

2. Male Identification : Men are concerned with identification that include qualities of control, strength, forcefulness, rationality, strong work ethics and competitiveness. Each of these qualities contribute to male identification in a patriarchal system.

3. Male Centeredness : In a patriarchal system, the centre of activity and progression is on men and what they do to move the society forward. In any patriarchal system, men will be the focus and developer of all events and inventions, men will be the heroes in all situations, and men will be the centre of social engagements, fun and entertainment.

4. Obsession with Control : Men living in a patriarchal system or society must be in control at all times. They have a desire to control all social and family situations and must make all decisions regarding finance and education.

5. Oppression of Women : In a patriarchal society, the oppression of women is emphasized. The term oppression means to push down or restrict, therefore women are not allowed to rise up to leadership levels or make decisions. Women are also not allowed to demonstrate independence or suggest changes to any social order. In nutshell, women also have a role in a patriarchal society, but only in a sense that is submissive and subservient to men.

Elements Associated With Patriarchy

Patriarchy is a system that has many elements associated with it. Below are some of the key expressions of patriarchy as given by Drew Serres—

1. Holds up the traditional male qualities as central, while other qualities are considered subordinate : The attributes of power, control, rationality and extreme competitiveness are examples of these traditional male qualities. Emotional expressiveness, compassion and ability to nurture are examples of subordinate qualities.

2. Dualistic and Gendered Thinking of Roles : Within the structure, men and women both have their own specific roles (e.g. men leading and women supporting). Even though this view may appear to be fading in some areas, it is clear that certain carriers historically associated with women (e.g. child care and teaching) have disproportionately lower salaries.

3. Male Domination : Men often occupy the most important and visible roles (e.g. executives, politicians public leader etc.). Women who do hold these positions are expected to subscribe to male norms.

4. Protection of Traditional Patriarchal Social Structures : If a person or group challenges patriarchy in any form, then the patriarchal response is to increase control. In particular, this means increasing control over oppressed or marginalized groups.

5. Reinforcement of other types of Oppression : Patriarchy contributes to racism, homophobia, sizeism. All of the manifestations of patriarchy mentioned above, magnify for those with other oppressed identities.

Patriarchy is generally not an explicit ongoing effort by men to dominate women. It is long-standing system that we are born into and participate in, mostly unconsciously.



GENDER BIAS

3. What do you mean by Gender Bias or Gender Discrimination? Explain it clearly. What are its types?

Or

Defining gender bias by giving suitable examples. (June 2018)

Ans.

Meaning of Gender Bias

There is another term which is related to gender bias i.e., gender discrimination. Gender-bias is unequal treatment in employment, opportunity (such as promotion, pay, benefits & privileges) and expectations due to attitudes on the sex of an employee or group of employees. Gender bias can be legitimate basis for a law suit under anti-discrimination status.

Gender bias is also a gender prejudice, one-sidedness, partiality, sexual discrimination, unequal treatment, unfair treatment, unfairness, unlawful treatment of a protected class.

Gender bias or gender discrimination is discrimination on the basis of actual or perceived gender identity. Gender identity is the gender-related identity, appearance, or mannerism or other gender-related characteristics of an individual, with or without regard to the individual, designated sex at birth.

Gender discrimination is theoretically different from sexism. Whereas sexism is prejudice based on biological sex.

Gender discrimination is prejudice or discrimination based on a person's sex or gender. It includes the belief that one sex or gender is intrinsically superior to another (especially that men are superior to women).

Gender discrimination is a situation in which someone is treated less well because of their sex, usually when a woman is treated less well than a man.

Gender bias is unfair difference in the way women and men are treated.

Hence, gender bias is a preference or prejudice toward one gender over the other. Bias can be conscious or unconscious, and may manifest in many ways, both subtle and obvious. In many countries, eliminating such preferences is the basis of many laws, including those that govern work places, family courts and even the voting booth. Total gender parity remains a far off goal.

It is important to note that gender bias exists in both directions. Although many historical examples and evidence suggest that bias has typically gone against women, there are certainly cases to the contrary. Abortion legality, for instance, is often a situation where bias claims against men are suggested, as some biological fathers insist they should have the right to prevent an abortion in order to raise their biological children.

It is also important for people to remember that not all regions approve or desire gender equality under the law. In some countries, women are not allowed to drive, let alone vote. Studies of some regions have also showed tremendous bias in their laws, with women being subject to severe penalties, including executions, for crimes such as adultery, whereas for men, adultery may not be considered a crime at all or may have lighter sentencing guides.

Gender bias sometimes be hard to spot and in some instances, even harder to purge.

Kinds of Gender Bias in a workplace

There are 10 kinds of gender bias that can pop up in the workplace. Gender equality is a hot issue. In a profession such as IT, where an overwhelming number of workers are male, its easy to overbook gender biases. When these biases occur, the work place can become tense and law suits can follow. One must remember that gender bias is a form of prejudice and discrimination and it has no place in business.

The following are 10 kinds of gender bias which one can encounter in the workplace and what one can do to prevent them. These occurrences range from the simple to complex and with the complex, one may not have the solution here.

1. Unequal Pay : This is often a hot button issue during political debates. It is a challenge to solve. If you hire engineers and/or administrators, make sure you base their pay not on gender, but on performance and experience. The moment you allow gender to play a part in pay, you become part of the problem.

2. Interview questions : This is a subtle one. Ask yourself one question : Do you interview men and women differently? Do you ask women questions like "Do you have children?" or 'Do you plan on having children?' Both of these inquiries have zero business in an interview. Questions about family & family life should be out of bounds, and in some cases, they are illegal. Such questions do not affect the skill of women anymore.

3. Diminished Responsibilities : If you have two equally qualified administrators, one male & one female, give them equal responsibilities. This is a subtle gender bias that shows employees that inequality is accepted. The same holds true with standard positional responsibilities.

4. Rest rooms : Some work places are such where the employees are males. A female worker will have to walk down the block to use another company's facilities. First & foremost, do not let your rest room reach this state. Secondly, do not expect the women to clean them.

5. Conversations : Consider how you converse with your employees. Do you speak differently to the men and women? While in the workplace, adopt a gender-neutral style of conversation. If you find that your style differs between conversations with men and women, make adjustments. This does not necessarily mean you should start speaking to everyone as if you are speaking to a man. But if you find your style of conversation is really suited only for male company, that is what you need to address, i.e., adopt gender-neutral style of conversation.

6. Class Ceilings : Can your male and female employees climb equally high on the ladder of opportunity? If not, why? What makes a male or female better qualified to climb higher in your company. If there is justifiable reason for this, remove that class-ceiling. Each employee, regardless of gender, should have the same opportunity. All things being equal, men and women should be able to reach as high as possible, given their skills and performance.

7. Positional Bias : What makes a woman better suited to be a secretary receptionist? Why should not a man fill that position? Why should not a woman serve as your first line of security? This type of gender bias as rampant in all types of business. Don't fall into the stereotype nightmare, otherwise you might miss out on hiring the best suited applicant for the job. If you get a male and female applying for the same position - be it secretary or security - hire based

on who you believe can perform best based on skills and past experiences, not gender. Be open to men working in roles traditionally filled by women and women placed in positions held by men.

8. Terminations : What are your reasons for terminating an employee? Have you ever fired a female employee for asking to be treated equally? Have you ever not fired a male employee who was involved in sexual harassment? The termination of employees needs to be handled without bias. Rules and policies should apply for both genders across the board.

9. Outdated Views : Society has changed a great deal over the last decade. If you are still holding the earlier or older views which were popular in nineties, you are way behind. The women employees of a company were required to wear particular dresses.



GENDER STEREOTYPING

4. What do you mean by 'Stereotype'? Discuss its meaning with reference to 'gender'.

Or

Define gender stereotyping by giving suitable examples.

(June 2018)

Ans.

Meaning of Stereotype

In social psychology, a stereotype is a thought that can be adopted about specific types of individuals or certain ways of doing things. These thoughts and beliefs may or may not accurately reflect the reality. Within psychology and other disciplines, there are different conceptualizations and theories of stereotyping. The term 'stereotype' has been derived from the Greek words 'stereos' and 'typos' which means 'solid' & 'impression' respectively, hence 'solid impression'.

Stereotypes, prejudice and discrimination are understood as related but different concepts. Stereotypes are regarded as the most cognitive component and often occurs without conscious, awareness, whereas prejudice is the affective component of stereotyping and discrimination is the behavioural component of prejudicial reactions. In this intergroup attitudes, stereotypes reflect expectations and beliefs about the characteristics of members of groups perceived as different from one's own, prejudice represents the emotional response and discrimination refers to actions.

Stereotyping with reference to Gender : One is not born a woman, one becomes one. The term 'gender' should be used to refer to the social and cultural constructions of masculinities and feminities, not to the state of being male or female in its entirety. However, this view is not held by all gender theorists.

Gender is pertinent to many disciplines such as literary theory, drama studies, film theory, performance theory, contemporary art theory, anthropology, sociology, psychology etc. These disciplines sometimes differ in their approaches to how & why they study gender. For instance, in anthropology, sociology and

psychology. Gender is often studied as a practice, whereas in cultural studies representations of gender are more often examined. In politics, gender can be viewed as a foundational discourse that political actors employ in order to position themselves on a variety of issues. Gender studies is also a discipline in itself in incorporating methods and approaches from a wide range of disciplines.

Gender can be broken into three categories : (i) Gender identity, (ii) Gender expression, (iii) Biological sex. These three categories are another way of breaking down gender into the different social, biological and cultural constructions. These constructions focus on how femininity and masculinity are fluid entities and how their meaning is able to fluctuate depending on the various constraints surrounding them.

Gender is the range of characteristics pertaining to, and differentiating between masculinity and femininity. Depending on the context, these characteristics may include biological sex (i.e., the state of being male, female or inter sex), sex based social structures (including gender roles and other social roles) or gender identity. In many other contexts including some areas of social sciences, gender includes sex or replaces it. This change in the meaning of gender can be traced to the 1980's. In 2011, 'position was reversed & began using 'sex' as the biological classification and 'gender' as 'a person's self representation as male and female'. In non-human animal research, gender is also commonly used to refer to the physiology of the animals.

There are sets of societal roles which tell us what types of behaviours are generally considered acceptable, appropriate or desirable for a person based on their actual or perceived sex and these sets of societal roles are called 'Gender Roles'. It is debatable whether these roles are biologically determined variations or they are socially constructed and to what extent.

Gender roles may be means through which one expresses their gender identity, but they may also be employed as a means of exerting social control, and individuals may experience negative social consequences for violating them.

WHO defines gender roles as "socially constructed roles, behaviours, activities and attributes that a given society considers appropriate for men and women."

Gender stereotypes are extremely common in society. Its reason is that it is easier on the brain to stereotype. The brain has limited perceptual and memory systems, so it categorizes information into fewer and simpler units which allows for more efficient information processing.

Gender stereotypes appear to have an effect at an early age. In one study, the effects of gender stereotypes on children's mathematical abilities were tested. In this study of American children between the ages of six and ten, it was found that the children, as early as the second grade, demonstrated the gender stereotypes that Maths is for boys. This may show that the maths self-concepts are influenced before the age in which there are actual differences in maths achievement.

In another study about gender stereotypes, it was found that parents, stereotypes interact with the sex of their child to directly influence the parents beliefs, about the child's abilities. In turn, parents beliefs about their child directly influence their child's self-perceptions, and both the parents stereotypes and the child's self perceptions influence the child's performance.

Stereotype threat is the implicit belief in gender stereotype that women perform worse than men in maths, which is proposed to lead to lower performance by women.

In another study, most people think that women are more nurturant, but less self-assertive than men. Also it is indicated universally. However this awareness is related to women's role. That is, women do have the nurturant personality by nature, but that personality is acquired by being incharge of the house work.

According to a study of Jean Lipman-Blumen, women who grow up following traditional gender roles from childhood were less likely to want to be highly educated; women who were brought up with the view that men and women are equal were more likely to want higher education. This result shows that gender roles that have been passed down traditionally can influence stereotypes about gender.

Implicit Gender Stereotypes

Gender stereotypes and roles can also be supported implicitly. Implicit stereotypes are the unconscious influence of attitudes a person may or may not be aware that they hold. A person is influenced by these attitudes even though they are not aware. For example, males are seen as better at maths than are females. It has been found that men have stronger positive association with maths than do women. Women have stronger negative association with maths and the more strongly a woman associates herself with the female gender identity, the more negative her association with maths is.

It has been shown that this stereotype also reflects performance in Maths.

Effects of Stereotyping

- (i) Stereotypes can affect self-evaluation and lead to self-stereotyping.
- (ii) Stereotyping can also play a central role in depression when people have negative self-stereotypes about themselves. This depression that is caused by prejudice can be related to a group membership.
- (iii) If someone holds prejudicial beliefs about a stigmatized group and then becomes a member of that group, they may internalize their prejudice and develop depression.
- (iv) Stereotypes have potentially powerful effects on how people perceive and treat one another. Stereotypes can lead to discrimination in labour markets and other domains.
- (v) Stereotypes lead people to expect certain actions from members of social groups.
- (vi) Stereotype threat occurs when people are aware of a negative stereotype about their social group and experience anxiety that they might confirm the stereotype.
- (vii) Stereotypes can be efficient short cuts and sense-making tools. They can keep people from processing new or unexpected information about each individual, thus biasing the impression formation process.
- (viii) Stereotypes can develop because of incorrect inferences about the relationship between two events, e.g. membership in a social group and bad or good attributes. This means that at least some stereotypes are inaccurate.

- (ix) Stereotypic beliefs about nationality do not reflect the actual personality traits of people from different cultures.
- (x) Empirical evidence suggests that stereotype activation can automatically influence social behaviour.
- (xi) A number of studies have found that stereotypes are activated automatically, e.g. automatic activation of stereotypes occurs in the presence of stereotyped group.
- (xii) Some psychologists believe that although stereotypes can be absorbed at any age, stereotypes are usually acquired in early childhood under the influence of parents, teachers, peers and the media.
- (xiii) Stereotypes are rigid because they cannot be changed at will.

EQUITY AND EQUALITY

In relation with Caste, Class, Religion, Ethnicity, Disability & Region

5. Discuss the concept of 'Equality with relation to caste system.' What is the difference between caste and class? Explain.

Ans. The Concept of Equality and Caste System : In India, the concept of equality is mainly referred to in the context of the disparities created by the caste system.

1. Social inequality is manifested in a number of ways. The rich and poor, land owners and landless labourers, capitalists & workers, educated and uneducated, employed and unemployed, men and women, modern and backward. In addition, there are always internal inequalities among the rich, as also among the workers at various strata and the farmers at various levels. For example, there is a 'creamy layer' among the OBC's. Further, not all B.C. castes are equal nor are all OBC's on the same level or in the same class.
2. The concept of 'equality' is not as simple as it appears. The meaning which we attribute to it belongs to very recent times. There is not society anywhere in the world where all individuals are wholly 'equal'. The people with hundred percent pure equality in a society of one nation may be at unequal level compared to people in other nation.
3. Equality is an ideal accepted by all the enlightened and programme societies and individuals, it is not a social reality.
4. The concept of 'equality' which had grown on the experiences of Europe and America, developed in India on the canvas of the caste-ridden social reality that existed here. The equality as seen by Gandhi Ji was based on compassion and was closer to the teachings of Jesus Christ. The essence of his equality was there in the Indian tradition of saints, but his fight was clearly political and that is why his idea of equality spread far & wide.

5. The concept of equality accepted by our constitution is mainly Western, i.e., it is based on what happened there. Everyone has his own version of removal of inequality to suit his own convenience.
6. When the Marxist interpretation of a diadlactic, tension between 'capitalist' class and the 'working' class in Europe became accepted widely, a theory was put forward that 'true equality' will be established when the working class comes to power and exterminates the capitalist class.
In Russia, it was declared that such extermination had been achieved and twenty years after the revolution Stalin declared that class conflict being over, the road to a socialistic system of the society is clear.
7. The concept of socialistic equality was not fully comprehended even by the Russian Communist Party. Does equality mean equal wages to all or equal opportunity for all? What does it exactly mean to say that a worker working on a machine, a clerk working with numbers in an office, a teacher in a school, a professor in a university, a scientist, so also a farmer, a district collector, head of the party, a soldier, a general etc. all of them are equal? Will their privileges, social 'status' all be equal? Since it was not so it was in a way assumed that there will always be a hierarchy. With less number of steps, till total socialism is achieved.
8. Mao sent workers to farms, made professors to go down mines, told managers to work machines, sent poets – writers to quarry stones and gave clerical work to scientists. Behind these actions was the noble maxim that no job is inferior or superior than another. But the method adopted to implement it devastated the production – distribution cycle. Gandhi ji had given the same thought in the party in a more meaningful way.
9. The cultural revolution was not successful in bringing about socialistic equality, on the contrary it resulted in total anarchy wage levels of workers and scientists, professors and farmers, company managers and clerks became equal; privileges came to an end, anarchy reigned in the name of democratic equality, people became poorer. But as soon as Deng assumed power, it was declared that the equality gained by the cultural revolution was impracticable.
10. The issue of equality in a society with a class-based hierarchy and that in a society with multiplicity/inequality among various castes are qualitatively different from each other.
11. The differentiation has reached such alarming proportions in this country that a Brahmin from one state does not trust another Brahmin from a different state. Same is the case with backward castes.
12. The policy of reservation was put forward with a view to limiting the caste-based inequalities in our society. But this criterion can apply only to economic disparities. It has not been able to remove cultural inequalities. America too has its reservation policy. All white skinned people do not enjoy equal status in Europe-America. In Britain, the 'blue blooded' aristocracy looks down upon other wealthy, well-placed whites. In Germany, Bavarians do not treat people from the East as their equals.

The teachings of all religions, the constitutions all states and the policies of almost all political parties embrace the concept of equality, inspite of which this inequality has not been removed. Struggle for equality is indeed very long and is not as easy as it appears to be.

Equality in Relation with Caste

The Constitution guarantees equality to all citizens and this establishes a rule of non-discrimination by the state in any manner. It ensures the state to treat all citizens equally and all equality of status and opportunity to all and specifically provides that discrimination on the basis of religion, sex, colour, caste, race or place of birth etc. are impermissible. Secularism was one of the guiding principles in framing the Constitution.

Every society has certain units. It is these units that form the social set up or social structure. These units are inter-related and through their study, it is possible to study the behaviour patterns of the society. The structure is formed out of the following units – 1. Social classes, 2. Family, 3. Caste System, 4. Religion, 6. Language, 6. Internal Organisations, 7. Economic System, 8. Ethnicity or Race.

Out of the above units, caste system is based on endogamy. The origin of Indian caste sometimes is traced from the penetration of the Aryans, who devised the system for the division of labour in their society. The traditional division became more complicated by the innumerable sub-divisions. Indian caste system is the result of different caste units. Social stratification on the rural society gave birth to caste system. The caste system is based on certain customs and traditions.

Caste system is the greatest hindrance in the way of our progress to egalitarian society.

In Indian society, caste is not the only obstacle in the way of development of an individual. Economic conditions, educational opportunities and discrimination on the basis of gender also contribute to the denial of opportunity to express one's true merit and worth.

Admittedly caste remains a social reality and mechanism of oppression in Indian society. But can we say that caste is the only mechanism of oppression? Can we say with absolute certainty that poverty amongst the so-called upper castes has been eradicated?

◆◆◆ ETHNICITY AND EQUALITY

6. Explain the meaning of Ethnicity. What are the characteristics of Ethnicity?

Ans.

Meaning of Ethnicity

Ethnicity refers to cultural traits that are shared by a category of people such as language, religion or national origin. When people integrate ethnicity

as part of their identity and create a specific cultural, religious or national community, they self-consciously constitute an ethnic group. An ethnic group deliberately invokes ethnicity as a part of its members' identity and engages in cultural rituals (such as specific holidays like Guru Ravi Das Day, Saint Patrick's Day) that generate a sense of peoplehood: the sense that members of the group have common characteristics and belong together. Hence, ethnicity is based on a shared cultural heritage. Some thinkers use the word 'ethnicity' in the place of race. Race has no fixed meaning.

An ethnic category is created when people are forcibly assigned into a given ethnic membership, whether they agree with such an assignment or not. Members of an ethnic category may not necessarily share a sense of belonging together with other members but they are all socially treated in a similar fashion.

For example, when Africans were brought over to the United States as slaves in the 17th century, they did not see themselves as Africans. Rather, these individuals based their identities on more specific groups: kingships, tribes or more specific ethnic groups. However, the slave traders and owners treated them all as Africans, without more specific distinctions. In other words, initially, the ethnic label 'African American' was an ethnic category. However, over time, African Americans internalized this label and it became the source of specific identity and culture, (such as music, languages or religion). African Americans became an ethnic group with a sense of commonality.

Ethnicity and race have commonalities and differences. According to Cornell and Hartmann (2007), those societies that divide categories into racial categories are different than those that choose to pay attention to ethnicity.

Similarly, when Italians migrated to the United States in the 19th century to get jobs in the growing industrial sector, most of them were peasants who identified more with a specific region (e.g. Sicily). Once they arrived in USA, the immigration services recognized them only as Italian - an ethnic category which later became an ethnic group as these immigrants developed a common sense of national origin. However, whether we talk about category or group, ethnicity is always a boundary - marker, it always serves to distinguish and sort people and between 'we' and 'them'.

There are three terms which are very common and used frequently in sociology. These are 'race' 'ethnicity' and 'minority' group. It is very essential to understand those terms. The idea of 'race' refers to superficial physical differences that a particular society considers significant, while, 'ethnicity' is a term that describes shared culture. And 'minority groups' describe groups that are subordinate, or lacking power in society regardless of skin colour or country of origin. For example, in modern history, the elderly might be considered a minority group due to diminished status resulting from popular prejudice and discrimination against them. As a minority group, the elderly are also subject to economic, social and workplace discrimination.

Historically, the concept of race has changed across cultures of eras, eventually becoming less connected with ancestral and familial ties, and more connected with superficial physical characteristics. Race is not biologically identifiable. Rather certain groups become racialized through a social process that marks them for unequal treatment based on perceived physiological differences.

Ethnicity is a term that describes shared culture - the practices, value and belief of a group. This might include shared language, religion and traditions, among other commonalities. Like race, the term ethnicity is difficult to describe and its meaning has changed over time. Race and ethnicity both are overlapping terms. Ethnicity, like race, continues to be an identification method that individuals & institutions use today.

Louis Wirth (1945) defined a minority group as "any group of people who, because of their physical or cultural characteristics are singled out from the others in the society in which they live for differential and unequal treatment, and who therefore regard themselves as objects of collective discrimination."

Hence, the term ethnicity has been defined in a broader sense to signify self-consciousness of a group of people united or closely related by shared experience such as language, religions, belief, common heritage etc. While race usually denotes the attributes of a group, ethnic identity signifies creative response of a group who consider themselves marginalized in society.

Characteristics of Ethnicity

- (i) Ethnicity relates to ascriptive identities like caste, language, religion, region etc.
- (ii) Inequalities in terms of sharing power between two ethnic groups results into conflict.
- (iii) The ethnicity is socially mobilized and territorially confined.
- (iv) It has numerically sufficient population and is a pool of symbols depicting distinctiveness.
- (v) It has a reference group in relation to which/whom a sense of relative deprivation is aggregated.
- (vi) Ethnicity causes ethnic movements after being left out of the developmental process or even being a victim of uneven development.
- (vii) Ethnicity is manifested in Indian politics not merely due to grass-root discontent but is also a creation of vested political interest.
- (viii) The focus of interests of an ethnic group is to get some benefits for itself. The group often was ethnic criterion like religion, language or caste to mobilize itself to give identity to itself which separates it from other group or groups.
- (ix) Ethnicity is an abstract concept which includes an implicit reference to both collective and individual aspects of the phenomenon.
- (x) There are several basic dimensions which ethnicity includes on either the collective or individual level.
- (xi) Ethnicity can be said to have both an objective and subjective dimension. Objective aspects are those which can be observed as facts in the existence of institutions, including that of kinship and in overt behaviour patterns of individuals. The subjective dimensions refer to attitudes, values and pre-conceptions whose meaning has to be interpreted in the context of the process of communication.



DISABILITY AND EQUALITY

7. What do you mean by disability? Discuss the conditions which can be treated as disability and which cannot be? Also describe the types of disability discrimination.

Ans.

Meaning of Disability & Equality

You are disabled under the Equality Act 2010 if you have a physical or mental impairment that has a 'substantial' and 'long term' negative effect on your ability to do normal daily activities.

A disability is a physical or mental condition which has a long-term and substantial effect on your daily life.

Some conditions are automatically treated as a disability under the Equality Act. If you face discrimination because of it, you can make a claim for unlawful discrimination.

If you don't have one of these conditions, and you want to make a claim for disability discrimination, you will have to show you have a disability which meets the definition given in the act.

The Equality Act 2010 says you must not be discriminated against because of your disability.

Discrimination which is against the Equality Act is unlawful. If you have experienced unlawful discrimination, you can take action. If you want to take action for unlawful discrimination, you will have to show you have a disability which meets the definition given in the act.

Conditions Automatically Treated as Disability

The following conditions are automatically treated as a disability under the Equality Act—

(i) Cancer, (ii) HIV infection, (iii) Multiple sclerosis, (iv) Severe Disfigurement. This does not include tattoos and piercings, (v) If you are certified blind, severely, sight impaired, sight impaired or partially sighted by a consultant ophthalmologist.

If you have one of these conditions and you suffer discrimination because of it, you can make a claim for unlawful discriminations.

Conditions might be treated as a Disability

There are some types of physical and mental conditions which might be treated as a disability under the Equality Act depending on the effect they have on your daily life.

Following are the examples of physical and mental conditions which might be a disability under the Act —

- (i) Problems with your sight or hearing.
- (ii) Conditions where the effects vary over time or come in episodes, such as Osteo arthritis, rheumatoid arthritis, fibromyalgia algia & ME.

- (iii) Progressive conditions such as motor neurone disease, muscular dystrophy and forms of dementia.
- (iv) Conditions which affect certain organs such as heart disease, asthma and strokes.
- (v) Learning disabilities.
- (vi) Learning difficulties such as dyslexia dyspraxia.
- (vii) It is unlawful to discriminate against you because of a condition you have had in the past which counts as a disability under the Equality Act.
- (viii) Autistic spectrum disorders.
- (ix) Mental health conditions, e.g. depression, schizophrenia, bipolar affective disorders, eating disorders, obsessive compulsive disorder.
- (x) Impairment due to injury to the body or brain.

If you want to claim you have experienced discrimination because of one of these conditions, you will have to prove the condition has a long-term and substantial effect on your daily life.

Conditions Which Don't Count as a Disability

Some conditions do not count as a disability under the equality, regardless of their effect on your daily life. They are :

- (i) A tendency to start fires or steal.
- (ii) A tendency to physical or sexual abuse of others.
- (iii) Exhibitionism or Voyeurism.
- (iv) If you are addicted to non-prescribed drugs such as alcohol or nicotine, this does not count as disability under the Equality Act. But conditions which are caused by or linked to your addiction, for example, liver disease or depression, could be disability under Equality Act.

Types of Disability Discrimination

There are four main types of disability discrimination—

1. Direct Discrimination : Is when someone is treated differently and not as well as other people because of disability. For example, an employee does not employ a disabled person just because it does not want disabled people in its workforce. This type can further be broken down into the following :

- (i) Their own disability (ordinary direct discrimination).
- (ii) A perceived disability (Direct discrimination by perception)
- (iii) Their association with someone who is disabled (Direct discrimination by association)

2. Indirect Discrimination : It can occur where a workplace rule, practice or procedure is applied to all employees, but disadvantages those who are disabled. A disabled employee or job applicant claiming indirect discrimination must show how they have been personally disadvantaged, as well as how the discrimination has or would disadvantage other disabled employees or job candidates.

In some limited circumstances, indirect discrimination may be justified if it is necessary for the business to work. For example, an employer may reject an applicant with a severe back problem where heavy manual lifting is an essential part of the job.

3. Harassment : When unwanted conduct related to a person's disability causes a distressing, humiliating or offensive environment for that person.

4. Victimization : Treating someone unfairly because they have made or supported a complaint about disability discrimination. Also, there are two other types of discrimination regarding disability.

5. Discrimination arising from disability : Where someone is treated 'unfavourably' because of something linked to their disability but not because of the disability itself. The disabled person claiming this type of discrimination does not have to compare their treatment to how someone is treated.

6. Failure to make reasonable adjustment : An employer failing to make 'reasonable' adjustments for a disabled job applicant or employee is one of the most common types of disability discrimination. If adjustments are 'reasonable', an employer must make them to ensure its workplace or practice do not disadvantage a disabled job applicant or employee already with the organisation. Employers should ensure there are rules in place to prevent disability discrimination in:

- (i) Recruitment & Selection, (ii) Sickness absence, (iii) Terms & Conditions
(iv) Training and development, (v) Promotion, (vi) Dismissal.



1.2 HISTORICAL BACKDROPS : SOME LANDMARKS FROM SOCIAL REFORM MOVEMENTS

8. Describe some historical Landmarks from social reform movements.

Or
Describe some contributions of social reform movements.

Ans. Historical Landmarks from Social Reform Movements : A social reformer is anyone who advocates for reform of a certain area of society. Different types of reformers, abolitionists or emancipists for example, were social reformers who focussed on putting an end to slavery. 'Crusador' and 'meliorist' are used as general synonyms for social reformers.

Social reformers can be of different types

- (i) **Abolitionist :** A person who focused on putting an end to slavery.
- (ii) **Controversialist :** A person who begins many disputes and enjoys controversy.
- (iii) **Civil Rights Activists :** Those who focus on ending racial stereotypes in society.
- (iv) **Prohibitionists :** They are those who wanted to outlaw the production of alcohol in the country.
- (v) **Environmentalists :** Those who aim to protect the environment.
- (vi) **Women's Rightist Advocates :** For equal rights for women.
- (vii) **Freedom Fighters and Rebets :** They are also normally considered social reformists.
- (viii) **Pacifists :** They are those who want society to change but do not believe in using violence as a means for change.

Characteristics of the Reform Movements

In analysis of the reform movements of the 19th century brings out several common features :

- (i) All the reformers propagated the idea of one God and the basic unity of all religions. Thus they tried to bridge the gulf between different religious beliefs.
- (ii) All the reformers attacked priesthood, rituals, idolatry and polytheism. The humanitarian aspect of these reform movements was expressed in their attack on the caste system and the custom of child-marriage.
- (iii) The reformers attempted to improve the status of girls & women in society. They all emphasised the need for female education.
- (iv) By attacking the caste system and untouchability, the reformers helped to unify the people of India into one nation.
- (v) The reform movements fostered feeling of self-respect, self-reliance and patriotism among the Indians.
- (vi) The social and religious reform movements arose among all communities of the Indian people. They attacked superstitions and hold of the priestly class.
- (vii) Some of the reformers were supported directly or indirectly by the British officials and some of the reformers also supported reformative steps and regulations framed by the British Government.

Many reformers like Swami Dayananda, Swami Vivekananda upheld Indian Philosophy and Culture. This instilled in Indians a sense of pride and faith in their own culture. Female education was promoted. Schools for girls were set up. Even medical colleges were established for women. This led to the development, though slow, of girls' education. The cultural and ideological struggle taken up by the socio-religious movements helped to build up national consciousness. Thus, they paved the way for the growth of nationalism. India has a rich history of social reformers who have helped to establish the foundation of modern India, and in some cases, have affected a worldwide impact through political action and philosophic teachings. Some prominent social reformers in India are - Jawahar Lal Nehru, Kabir, Vinoba Bhave, Mahatma Gandhi, Lokmanya Tilak, Mother Teresa, Raja Ram Mohan Rai, Swami Vivekanand, Swami Dayananda, Shri Ramkrishna Paramhans, Baba Amte.

The nineteenth century was a great period in India's social and cultural history. There was a movement for social movements in India. The British rule laid bare the defects and weakness of our society. Indian reformers of the nineteenth century did a lot to build a better society.

Contribution of Social Reform Movements in India

1. Brahma Samaj Movement : This movement was started by Raja Ram Mohan Roy who founded two organisations : Atmya Sabha (1815) and Brahma Sabha (1828) which became the source of this movement.

Raja Ram Mohan Roy struggled hard —

- (i) To remove social and religious superstitions, social inequality and illiteracy.
- (ii) It was tried to improve the position of women.

(iii) Raja Ram Mohan Roy made efforts to stop Sati Pratha. Sati was the inhuman practice of self-immolation of widows on the pyre of their dead husbands. Often unwilling women were dragged by fanatics and killed by burning. Akshay Kumar Datta, Keshab Chandra Sen, Shibnath Sastri were some of the great leaders of the Brahma Samaj.

2. Arya Samaj : Arya Samaj is a Hindu reform movement in India that was founded by Swami Dayananda in 1875 at Bombay. He was a Sanyasin (Renouncer) who believed in the authority of Vedas. He advocated the doctrine of KARMA and reincarnation, and emphasized the ideals of brahmacharya (chastity) and sanyasa (renunciation). Dayananda claimed to be rejecting all non-vedic beliefs altogether.

It aimed to be a universal structure based on the authority of the Vedas. Dayananda stated that he wanted 'to make the whole world Aryan', i.e., he wanted to develop missionary Hinduism based on the universality of the Vedas. To this end, the Arya Samaj started Shudhi movement in early 20th century to bring back to Hinduism. People who converted to Islam and Christianity, set up schools and missionary organisations, and extended its activities outside India. It was now branches around the world.

3. Ramakrishna Mission : It is an Indian religious organization which forms the core of a world wide spiritual movement known as the Ramakrishna Movement or Vedanta Movement. The mission is a philanthropic, volunteer organisation founded by Ramakrishna's chief disciple Swami Vivekananda on May 1st, 1897.

The mission conducts extensive work in health care, disaster relief, rural management, tribal welfare, elementary and higher education and culture. It uses the combined efforts of hundreds of ordered monks and thousands of householder disciples. The mission bases its work on the principles of Karma Yoga.

The aims and ideals of the Mission are purely spiritual and humanitarian and has no connection with Politics. The service activities are based on the message of 'Jiva is Shiva' from Ramakrishna and Vivekananda message of 'Daridra Narayana' to indicate that service to poor is service to God. The principles of Upanishads and Yoga in Bhagavad Gita reinterpreted in the light of Ramakrishna's life and teachings is the main source of inspiration for the mission.

4. Vishwa Hindu Parishad (VHP) : The Vishwa Hindu Parishad or VHP was founded in 1964 by the second sar-sanghachalak (Chief) of the Rashtriya Svayamsevak Sangh, Shri Madhav Golwalkar, with the core objective of consolidating and strengthening Hindu society and also to eradicate the caste system among Hindus which they claim had 'crept in during medieval times', and to unite Hindus. The VHP has openly advocated appointing Dalits (lowest strata in Hindu society) as priests in temples and also runs several medical camps, hospitals, schools and hostels in remote regions of India, primarily inhabited by Dalits and tribals.

In recent years the VHP had emerged as one of the most active Hindu missionary organisation and has organised several mass conversion programs of Christians and Muslims to Hinduism.

5. Anand Marga : It is a socio-spiritual organisation and movement founded in Jamalpur, Bihar (India) in 1955 by Prabhat Ranjan Sarkar. It is also the name of philosophy and life style propounded by Sarkar, described as a practical philosophy for personal development, social service and the alround transformation of the society.

Its literate translation into English is the organisation to propagate the path of Bliss. The stated aims of the organisation are liberation of self and service to humanity.

During the 1960s the organisation expands rapidly in India, sending acharyas as missionaries to other continents.

Tantra Yoga is the foundation of Anand Marga, Tantra means liberation from darkness, the root 'tan' means darkness, and 'tra' liberation.

Meditation is the main spiritual practice of this tantric tradition, and through it the practitioner struggles to overcome weaknesses and imperfections. The basis of Anada Marga practice is covered by a set of rules called the 'sixteen points' that guide the practitioner on both spiritual and social aspects.

6. The Theosophical Society : Many Europeans were attracted towards Hindu Philosophy. In 1875, a Russian spiritualist named Madame Blavatsky and an American called Colonel Olcott founded the Theosophical Society in America. The society was greatly influenced by the Indian doctrine of Karma. In 1886 they founded Theosophical society at Adyar near Madras (Chennai).

Annie Besant, an Irish woman who came to India in 1893 helped the Theosophical movement to gain strength. She propagated Vedic philosophy and urged Indians to take pride in their culture. The theosophists stood for the revival of the ancient Indian religion and universal brotherhood.

The uniqueness of the movement lay in the fact that it was spearheaded by foreigners who glorified Indian religious and philosophical traditions.

Annie Besant was the founder of the Central Hindu College in Banaras which later developed into the Banaras Hindu University. Annie Besant herself made India her permanent home and played a prominent role in Indian politics. In 1917 she was elected president of Indian National Congress.

7. Widow Remarriage Movement : Ishwar Chander Vidya Sagar (1820-91) pioneered the widow remarriage movement, the first social reform cause that gained importance nationally, and saw it to a successful conclusion. The reform he advocated and saw become law that a high caste widow could legally remarry although its successful application in society was few and far between. Nevertheless, the widow remarriage movement was very important because it became the inspiration of other reform movements all over the country.

Ishwar Chander Vidya Sagar was born in a poor brahmin family of Bengal in 1820. He was a renowned Sanskrit scholar and became the Principal of the Sanskrit College in 1851. The Sanskrit College conferred on him the title of 'Vidyasagar' because of his profound knowledge of Sanskrit.

8. Chipko Movement : The Chipko movement is an example of the ecological movement, in the Himalayan foothill.

According to Ramachandra Gulia in his book *Unquiet Wood*, villagers rallied together to save the oak and rhododendron forests near their villages. When government forest contractors came to cut down the trees, villagers, including

large number of women stepped forward to hug the trees to prevent villagers, including large numbers of women stepped forward to hug the trees to prevent their being felled. At stake was the question of villagers subsistence. All of them relied on the forest to get firewood fodder and other daily necessities. This conflict placed the livelihood needs of poor villagers against the government's desire to degenerate revenues from selling timber. The economy of subsistence was pitted against the economy of profit. Along with this social inequality villagers versus a government that represented commercial, capitalist interests, the Chipko movement also raised the issue of ecological sustainability. Cutting down natural forests was a form of environmental distribution that had resulted in devastating floods and landslides in the region. For villagers, there red and 'green' issues were interlinked, The survival depended on the survival of the forests. Chipko movement also expressed the resentment of hill villagers against and distant government headquartered in the plains that seemed indifferent and hostile to their concerns.

9. Dalit Movements : Social movements of Dalits show a particular character. The word 'Dalit' is commonly used in Marathi, Hindi, Gujarati and many other Indian languages, meaning the poor and oppressed persons. It was first used in the new context in Marathi. It refers to those who have been broken, ground down by those above them in a deliberate way.

There has been a single, unified Dalit movement in the country now or in the past. Different movements have highlighted different issues related to Dalits around different ideologies, e.g. Satnami Movement of the charmars in Chattisgarh, Adi Dharma Movement in Punjab, Mahar Movement in Maharashtra, Socio-Political Mobilisation among the Jatavas of Agra and the Anti Brahman Movement in South India.

10. Backward Class Castes Movements : The term Backward Classes, has been in use in different parts of the country since the late 19th century. It began to be used more widely in Madras Presidency since 1872, in the Princely state of Mysore since 1918, and in Bombay Presidency since 1925. From the 1920s, a number of organisation united around the issue of caste sprang up in different parts of the country. These included the United Provinces, Hindu Backward Classes League, All India Backward Classes Federation, All India Backward Classes League. In 1954, 88 organisations were counted working for the backward classes.

11. Tribal Movements : Different tribal groups spread across the country may share common issues. But the distinctions between them are equally significant. Many of the tribal movements have been largely located in the so called 'tribal belt' in middle India, such as the Santhals, Hos, Oraons Mundas in Chota Nagpur and Santhal Parganas. The region constitutes the main part of what has come to be called Jharkhand.

The issues against which the leaders of the movement in Jharkhand agitated were —

- (i) Acquisition of Land for large irrigation projects and firing ranges.
- (ii) Survey and settlement operations, which were held up, camps closed down etc.
- (iii) Collection of loans, rents and cooperative dues, which were resisted.
- (iv) Nationalisation of forest produce which they boycotted.



1.3 THEORIES ON GENDER AND EDUCATION : APPLICATIONS IN INDIAN CONTEXT

(A) SOCIALIZATION THEORY

9. What do you know about gender in different perspectives? Explain the concept of gender socialization.

Ans. Gender Socialization Theory : There are three types of theories which explain gender socialization, i.e., psycho-analytic, social learning and cognitive development. Freud's psychoanalytic theory focuses on children's observations about their genitals. It has not marshalled much empirical support.

Social learning theories are behaviouralist theories that rely on reinforcement and modelling explanations of behaviour – the environment makes people do things.

Cognitive developmental theories suggest that 'children learn gender (and gender stereotypes)' through their mental efforts to organize their social world. There is an assumption that children learn gender because it is a natural fact of the world, rather than that is an important fact of the social world. Research shows that the importance children place on gender varies by class, race, family structure, sexuality of parents etc.

Bern has identified three key 'gender lenses' (Hidden assumption) :

- (i) **Gender Polarization** : i.e. men and women are different and these differences constitute a central organizing principle of social life.
- (ii) **Androcentrism** i.e., males are superior to females, male experience in the normative standard.
- (iii) **Biological Essentialism** i.e., the first two lenses or assumptions are due to biological differences between the sexes.

She recommends substituting an 'individual differences' lens that emphasizes 'the remarkable variability of individuals within groups.'

'Fagots' (1977, 1981) work showed, reinforcement and modelling contribute importantly to gender development. The environment provides raw material from which attitudes and knowledge of sex typed behaviour and its consequences are drawn, but this is not whole of the story. The child's capabilities must also be taken into account and it needs the accurate assessment of what children know and do.

There can be following forms of socialization :

- (a) **Group Socialization** : It is the theory that an individual's peer group, rather than parental figures, influences his or her personality and behaviour in adulthood.
- (b) **Gender Socialization** : It refers to the learning of behaviour and attitudes considered appropriate for a given sex.
- (c) **Cultural Socialization** : It refers to parenting practices that teach children about their racial history or heritage and sometimes is referred to as pride development.

Gender Socialization : Theoretical approaches

Meaning of Gender Socialization : Several theories that attempt to explain gender socialization — social learning theory and gender scheme theory, fall within the category of learning theories more broadly (Wharton, 2005). Such theories understand the process by which children learn gender appropriate behaviour in the same way children learn in general. Other theories focus on gender and sexuality exclusively. For example, psychoanalytic theory emphasizes the unconscious process involving in developing gender identity. Stockard (1999) suggested all these three theories help explain the process of gender socialization.

Both gender and gender socialization are relatively new areas of interest within sociology and the social sciences more generally. Gender socialization is the process through which individuals take on gendered qualities and characteristics and learn what their society expects of them as males or females (Wharton, 2005).

Socialization is the means by which human infants begin to acquire the skills necessary to perform as functioning members of their society. Gender socialization refers to the learning of behaviour and attitudes considered appropriate for a given sex. Boys learn to be boys, and girls learn to be girls. This "Learning" happens by way of many different agents of socialization. The family is certainly important in reinforcing gender roles, but so are one's friends, school, work, and the mass media. According to Henslin (1999), "an important part of socialization is the learning of culturally defined gender roles."

Hence, socialization is a term used by sociologists, social psychologists, anthropologists, political scientists and educationists to refer to the life-long process of inheriting and discriminating norms, customs and ideologies, providing an individual with the skills and habits necessary for participating within his or her own society. Socialization is thus "the means by which social and cultural continuity are attained."

Socialization is the process, through which the child becomes an individual respecting his or her environment laws, norms and customs. Gender socialization is a more focussed form of socialization, it is how children of different sexes are socialized into their gender roles and taught what it means to be male or female.

Gender socialisation begins the moment we are born from the simple question "is it a boy or girl?" We learn our gender roles by agencies of socialization, which are the "teachers of society". The main agencies are the family, peer-group, schools and the media. Gender differences result from the socialization process, especially during our childhood and adolescence.

An experiment was done with the babies that were introduced as males to half of the study subjects as females to the other half. The results were interesting. The participants behave differently according to sex they had been told.

Gender socialization process starts at birth and involves learning cultural roles according to one's sex. From the start, boys and girls are treated differently by people in their own environment (e.g. family, siblings, and care givers) and thus learn the difference between boys and girls, women & men. Differing parents and societal expectations of boys and girls, and giving children gender specific toys or gender-based assignments seem to define a process that can be termed as 'gender socialization'.

Gender socialization is culturally bound. As boys are favoured over girls in most cultures this is reflected in their self-image, boys are often more assertive & demanding, while girls are frequently more submissive and modest.

10. Discuss some theoretical approaches to gender socializaion.**Ans. Theoretical Approaches to Gender Socialization :****Social Learning Theory**

Social Learning theory, closely associated with the work of psychologist Albert Bandura, is an outgrowth of the behaviourist tradition, which defines learning in terms of stimulus response. According to this perspective, children are reinforced – both positively and negatively – for gender appropriate and inappropriate and in appropriate behaviour.

A young boy playing with a dolls might be ignored by his father, the lack of attention serves as a negative reinforcement, so that the boy eventually stops playing with dolls altogether, or parents might hug a young girl who cries – the hug serving as a positive reinforcement, thereby increasing the likelihood the girl will cry again in the future.

In this way, the theory suggests, boys and girls learn which behaviours are expected of them. Boys learn that playing with dolls is in-appropriate, girls learn that expressing emotions is consistent with being female.

Social Learning Theory also suggests that children learn by observing and initiating the behaviour of same sex adults. A young girl learns what it means to be female by observing her mother, whereas boy learns what it means to be male by observing father.

Social Learning Theory has not withstood the test of time. Research has shown that parents who themselves exhibit sex stereotypical behaviours are not more likely than other parents to have children who exhibit strong stereotypical behaviours.

In addition, children and especially boys, display gender appropriate behaviours even in the absence of reinforcement.

Finally, evidence is mixed with regard to the extent to which parents reinforce male and female children differently.

Wharton (2005) writes, we can say that social learning theory tends to view children as lumps of clay that are modelled by their environment.

Cognitive Development Theory

Cognitive theories of gender socialization offer a different perspective, emphasizing the development nature of the socialization process, as well as the active role the child plays in the construction of his or her gender identity.

Kohlberg, best known for his theory of moral development was one of the first to apply theories by cognitive development to gender identity. He argued that 'Children's views of appropriate general roles change as they grow older reflecting their changing cognitive development.'

Younger children between the ages of five and eight tend to have the most rigid definition of gender and apply the most severe sanctions for violations of gender norms. As they age, however, children are able to develop more complex and flexible definition of gender.

In general, Kohlberg believed that once children develop gender constancy –the recognition of themselves as male or female and the stable, unchanging nature of their gender they become more motivated to demonstrate gender appropriate behaviour.'

Kohlberg theory failed to explain why children use gender, rather than some other construct, to organize their view of the world.

SANDRABEM introduced a second cognitive theory of gender socialization known as gender schema theory.

According to BEM, in cultures where distinctions between men and women are emphasized, children learn to use gender as a way to process information about the world. The cognitive structures or gender schemas help children organize information, and maintain a sense of consistency and predictability.

For BEM, two characteristics of gender schemas are noteworthy.. She argues that gender schemas tend to be polarized so that children believe 'what is acceptable and appropriate for females is not acceptable or appropriate for male (and vice-versa).'

Secondly, children internalize the message that males and masculinity are the standard or norm, and are more highly valued than females and femininity.

Gender schemas are cognitive structures that allow children to organize information efficiently, and maintain stability and predictability.

Psychoanalytic Theory

Psychoanalytic theory differs from both social learning and cognitive developmental theories in two important respects :

- (i) It is not a learning theory.
- (ii) It suggests that some aspects of gender identity result from unconscious psychological processes such as modelling actively seeking information consistent with schemas.

The psychoanalytic approach was founded by Sigmund Freud, but its application to gender socialization was fully outlined by Nancy Chodorow in the late 1970s.

For Chodorow, the key factor in the development of gender identity is the role of the mother as the primary care giver. Because children spend more time with mothers than fathers. Chodorow argues that the first identification is with the feminine. Eventually, children need to develop a sense of themselves as separate as individual identities.

For girls, process is easier, because by identifying with the mother, she has already learned how to be female. Boys however, in developing a male gender identity must first reject their identification with the feminine.

In the process of separation, boys often learn to devalue femininity as well. The psychoanalytic theory, like other socialization theories, has not escaped criticism.

Gender Scholars argue that it is difficult to verify empirically, that it reinforces gender stereotypes – that women seek connection, whereas men prefer separation and it places too much emphasis on the unconscious.



(B) GENDER DIFFERENCES

11. What do you mean by gender differences? Discuss various factors which are responsible for gender differences.

Or

Explain gender differences with regard to different aspects.

Ans.

Meaning of Gender Differences

Gender differences are based on the concept of gender which refers to socially defined differences between men and women. By contrast, sexual differences can only be attributed solely to biological differences between males and females.

It is more common to use gender differences as a blanket term for sex and gender differences when speaking about people because you cannot separate them from their environment. If you know that the difference is 100% biological, it's a sex difference, everything else must be considered a gender difference. Sex differences refer only to those differences that can be attributed solely to biological differences.

Gender difference between applied to the typical differences between men and women that is often specific to a particular culture where domains of careers, communication, health, social awareness and orientation to the environment are seen. Hence, gender differences are the typical differences between men and women.

According to World Health Organization 'Sex' refers to the biological and physiological characteristics that define men and women. Gender refers to the socially constructed roles, behaviours, activities and attributes that a given society considers appropriate for men and women.

So a gender differences is due to nurture, and a sex difference is due to nature.

Behaviour is never either nature or nurture. It is always a very complex interweaving of both.

The term "gender difference" would refer to those average group differences between men and women that are likely due to sexually monomorphic psychological adaptations combined with culturally dimorphic socialization, e.g. the tendency to wear trousers or dresses, cutting one's hair short or long, etc. are not likely to be directly due to sexually dimorphic psychological adaptations. We would expect gender differences to be more variable across time and cultures than sex differences.

As time passes, I suspect that many "gender differences" will be found to actually be "sex differences" or at least distal by products of them.

Biological Factors in Gender Differences

Hormones and Social Behaviours : Women have small amounts of the male hormone testosterone and men have small amounts of female hormones like progesterone and estrogen. In childhood, the differences are quite small, but they increase markedly in adolescents and adults.

There are two surges of hormones prenatally and during adolescence. The surge of hormones prenatally affects behaviour in childhood, and the surge during adolescence activates and enhances the early predispositions created by the parental surge.

Girls who have received testosterone prenatally have masculinized behaviour. These girls are genetically female but their genitalia are typically masculinized at birth. They often receive an operation to make her appear more feminine. These girls have masculinized behaviour, eg. like vigorous athletic activities, little interest in dolls, baby sitting or caring for anger children, jewellery, cosmetics or hair styles. They also have male like achievement pattern and male type attitudes towards sexuality. They prefer boys as playmates & boys toys.

Biological factors have played a key role in how societies perceive gender difference. Perhaps the most notable example is women's ability to bear children. Even in hunter-gathering societies, women's role in child bearing determined their overall role in society. Since, reproduction was seen as vital, women's contribution to production was limited to the domestic spheres as they were also responsible for attending to their offspring. Even in the industrial area, the exclusion of women from employment, in terms of biological factors, was less about men having more upper and lower body strength than it was about protecting women's abilities to bear children.

Cultural Meaning of Gender Differences

The cultural meaning of gender differences varies across different cultures. Historically, gender difference has been linked with gender inequality or the relationship of the status of the women to their often dominant male counterparts. Gender difference is determined by social and biological factors, but as the emphasis put on these factors change, the significance of gender difference in society also changes.

Gender difference as a cultural concept primarily describes the status of women in society relative to their often dominant male counterparts. Women's status has historically been determined in large part by their contribution to production.

The Social Basis of Gender Differences

The extent to which biological factors determine gender difference is based on social factors, which vary across different cultures. Biological factors are the most prominent in more conservative or traditional societies, where gender inequality is high. In more progressive or less traditional societies, the role of women is close or equal to that of men. With less of or no concentration on manual labour, strength and other biological factors like child bearing are less important or even non-factors in these societies.

The concept of gender differences is changing particularly in more progressive societies. The biological and social factors that have separated men and women in the past, are being replaced by new social factors, such as economic class and educational level, that more accurately describe the context of contemporary social orders. As economic opportunities change and women's contribution to production equals or surpasses that of men, the relevance of gender difference as a cultural concept is diminished.

Gender Difference in Response to Colour

Is there a gender difference in response to colour? Although findings are ambiguous, many investigations have indicated that there are differences between gender in preferences for colours. Early investigations done by Guilford (1934) on the harmony of colour combinations found that a person is likely to see balance in colours that are closely related or the opposite.

Guilford also found some evidence that more pleasing results were obtained from either very small or very large differences in hue rather than medium differences, with this tendency more frequent in women than men.

Dorcus (1926) found yellow had a higher affective value for the men than women and St. George (1938) maintained that blue for men stands out for more than for women.

An even earlier study by Jastrow (1897) found men preferred blue to red and women red to blue. Eysenck's study however found only one gender difference with yellow being preferred to orange by women and orange to yellow by men.

Guilford and Smith (1959) found men were generally more tolerant towards achromatic colours than women. Thus, Guilford and Smith proposed that women might be more colour conscious and their colour tastes more flexible and diverse. In another study, the results showed heart rates were faster in the grey room than in the colourful room. Moreover, men were found to have stress reactions more than women. Men also became more bored than did the women in gray rooms. Kuller also postulated that men could not achieve the same degree of mental relaxation as women.

Gender Differences in Personality

Sex differences are differences associated with biological males and females. For example, males are on average taller than females, making height a statistically significant sex difference. Three traits are more common in males than females :

- (i) Aggression (Most types)
- (ii) Higher-states risk-taking
- (iii) Assertiveness

These traits are less common in males than females :

- (i) Socioability
- (ii) Harm - avoidance
- (iii) Emotionality

Some of these traits that have been referred to as 'agentic' or instrumental and are believed to have been adaptive for men and women throughout human evolution.



(C) STRUCTURAL THEORIES

12. Explain the concept of structural theories in various perspectives.

Ans.

Meaning of Structural Theories

Most theory is nothing more than a hypothesis that seems to be confirmed by observation. Theory is thus an organizing principal, a particular view point from which we view the world and interpret what we see.

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Most theory is nothing more than a hypothesis that seems to be confirmed by observation. Theory is thus an organizing principal, a particular view point from which we view the world and interpret what we see.

In Sociology, we find that competing theories often agree about what can be observed but disagree about what these observations mean. Thus, where theory leads you depends on how you interpret the situation or behaviour from which you start.

Our lives are guided by social structures which are relatively stable patterns of social behaviour. Social structures give shape to our lives, for example, in families, the community, and through religious organizations. And certain rituals, such as a handshake or complex religious ceremonies, give structure to our everyday lives. Each social structure has social functions, or consequences for the operation of society as a whole. Education, for example, has several important functions in a society, such as socialization, learning and social placement.

Herbert Spencer, an English Philosopher, compared society to a human body. In the same way, each part of the body works in harmony with other parts, each part of society works in harmony with all the other parts.

If we want to understand the importance of heart for helping the body function properly, we need to understand how it relates to other parts of the body. Similarly, if we analyze the functions of some aspect of society, such as education, we can learn how it impacts the other parts of the system.

Hence it is structural functionalism in sociological theory that attempts to explain why society functions the way it does by focussing on the relationships between the various social institutions that make up society, e.g. government, law, education, religion etc.

Thus, one of the key ideas in structural functionalism is that society is made-up of groups or institutions, which are cohesive, share common norms, and have a definite culture.

R.K Merton argue that functionalism is about the more static or concrete aspects of society. However, any group large enough to be a social institution is included in structural functionalists thinking from religious denominations to sports clubs and everything in between. Structural functionalism asserts that the way society is organized is the most natural and efficient way for it to be organized.

Structural functionalism compares the workings of society to a living organism comprised of various functioning organs working together in unison to keep the organism alive & healthy. The institutions of society function in the same manner as the organs of the human body, and each serves a specific function which is required to maintain the stability of the entire system.

Structural functionalism divides society into functional units such as family, government, education, economy, religion and science.

The members of each functional unit are aware of their specific roles and duties, and they also share common cultural beliefs and social norms.

In this way, the system maintains the stability and reproduces itself overtime through socialization within the family unit and by social control through peer groups. Abrupt or unexpected social change, however, can severely disrupt the balance between the interconnected institutions and affect the entire society.

But the structural-functional theory was unable to take into account social change, the inequalities among different members of society and the conflicts and contradictions that occur between various functional units in modern and complex society.

Structural Approaches

In sociology, there are two main structural approaches :

1. Consensus theory
2. Conflict theory

1. Consensus Theory or Approach : Functionalism investigates institutions to consider the functions they perform in society. The functionalist premise is that if an institution exists, then there must be some reason for its existence. As regards education, functionalists assume that educational institutions serve some societal need. Educational institutions are examined for the positive contribution they make towards maintaining society.

All societies must have ways of socializing new members and some societies need specialist institutions for differentiating between people and allocating them to specific levels of economic activity within their society, such is the case with industrial society.

So here are two central functions performed by educational institutions :

- (i) General socialization of the whole population into the dominant culture, values and beliefs of a society.
- (ii) Selecting people for different types and levels of education.

These two functions achieve different but overlapping goals.

Durkheim argued that as societies develop and become more complex they need to enhance division of labour and provide specialist agencies for executing this function. Education takes over the role previously filled by the family, work and any other social location that presented a learning environment.

All the levels of individuals, industrial societies require specialists and education is seen as providing the appropriate educational output.

2. The Conflict Approach : For Marxists, education is part of the superstructure of society. This superstructure is regarded as being ultimately subordinate to the base—the economic organization of society. The economic arrangements of a society structure the holding of wealth and capital and create social classes. Marxists agree with functionalists that education contributes to the working of industrial society, and economic organisation. But, since Marxists disapprove of the organization of society on capitalist lines, it follows that they disapprove of education in its present form.

Structural-functional theory (SFT) is abstract and objective. Social structure is observable only by viewing its outcomes—the effects it has on the group. However the group is easily observed and its behaviour can be recorded and generalized to the society as a whole.

Structural-functional theory is nomothetic. It provides general laws or rules by which society and individuals are governed.

Structural-functional theory is formally stated. The theory has been written in forms that allow hypotheses to be derived and tested.

Structural-Functional theory focuses on the organization of society and the relationships between broad social units, such as institutions. The group is the unit of analysis. A group could be a crowd of people in a movie theater, or the members of a family sitting around the dinner table, what some call "small groups". Corporations, factories, university systems and even communities are groups too.

Features of Structural Functionalism Systems Theory

1. Systems have a property of order and interdependent parts.

2. Systems tend towards self-maintaining order or equilibrium.
3. The system may be static or involved in an ordered process of change.
4. The nature of one part of the system has an impact on the form that other parts take.
5. Systems maintain boundaries within their environments.
6. Allocation and integration are two fundamental processes necessary for a given state of equilibrium within a system.
7. Systems tend towards self-maintenance involving control of boundaries and relationships of parts to the whole, control of the environment and control of tendencies to change the system from within.

Assumptions in Structural Functionalist Theory

There are a number of key assumptions in structural functionalist theory, such as :

- (i) Societies strive toward equilibrium.
- (ii) Institutions are distinct and should be studied individually. Many structural functionalists look at institutions individually as though they are divorced from other institutions. This is a mistake, as institutions are interlinked in society and those employing a structural functionalist approach should be taken into consideration, the network of relationships that exist between these institutions.
- (iii) Structural-functional theory views society as a system of functional and inter-connected units that work together as a whole to produce a state of stability and order.
- (iv) Because of the interconnectedness, the individual units of society can affect each other.
- (v) If one of the functional units is weakened, the structural-functional view anticipates a possible effect upon the entire society.
- (vi) Societies and social units have order and interdependent parts like a biological organism held together by cooperation and orderliness.
- (vii) Societies and social units work toward the natural or smooth working of the system.
- (viii) Societies and social units, just as natural (External) environments, are separate or distinct but adapt to each other—if one or more parts conflict with others, others must adapt.

Hence, the key ideas involved in structural functionalism system are :

- (i) Social systems are collective means to fulfil social needs in order for social life to survive and develop in society.
- (ii) Society is made up of groups or institutions which are cohesive, share norms and have a definite culture.

Functionalism doctrine is used in Anthropology, Sociology, Philosophy, Psychology and in philosophy of psychology. It is a sociological theory that attempts to explain why society functions the way it does by focussing on relationships between various social institutions that make up society e.g. government, judiciary, religion.

Advantages of Structural Functionalism

1. It provides a wide-ranging explanation for many social phenomena.
2. It has guided a great deal of valuable research.
3. Latter models allow not only for stability but also for conflict, social change and power-relationships.
4. It has contributed useful concepts to the field.

Disadvantages of Structural Functionalism

1. It cannot easily explain rapid social change or breakdown of societies.
2. It rests on assumptions that are hard to test.
3. Its explanations can be tautological.



(D) DECONSTRUCTIVE THEORY

13. What do you mean by the term 'Deconstruction'? Explain.

Ans.

Meaning of Deconstruction

Deconstruction is a critical outlook concerned with the relationship between text and meaning.

Deconstruction denotes the pursuing of the meaning of a text to the point of exposing the supposed contradictions and internal oppositions upon which it is founded—supposedly showing that those foundations are irreducibly complex, unstable or impossible. It is an approach that may be deployed in philosophy in literary analysis and even in the analysis of scientific writings. Deconstruction generally tries to demonstrate that any text is not a discrete whole but contains several irreconcilable and contradictory meanings; that any text has therefore more than one interpretation; that the text itself links those interpretations inextricably; that the incompatibility of these interpretations is irreducible, and thus that an interpretative reading cannot be beyond a certain point. Derrida refers to this point as a 'APORIA' in the text; thus deconstructive reading is termed 'APORETIC'. He insists that meaning is made possible by the relations of a word to other words within the network of structures of language.

According to Derrida, language is a system of signs and words only have meaning because of the contrast between these signs. As Rorty contends, 'words have meaning only because of contrasts effects with other words. Meaning is never present, but rather is deferred to other signs. A concept must be understood in the context of its opposites, such as being/nothingness, normal/abnormal, speech/writing etc.

According to Derrida (1991), deconstruction is nothing, it is not a method, not a technique, not even an act, because a 'deconstructive reading attends to the deconstructive processes always occurring in the texts and already there waiting to be read'. (Payne, 1993)

The deconstructive process comes not from the reader/critic but from the text itself, it is already there, it is the tension between what (the text) manifestly means to savy and what it, is nonetheless constrained to mean.' (Morris)

To say that deconstruction is impossible is therefore to acknowledge the impossible desire of language to make present the permanently elusive.

There is no method of deconstruction because texts literally deconstruct themselves in their impossible attempt to employ language.

Deconstruction takes place, it is an event that does not await the deliberation, consciousness, or organisation of a subject.

Deconstruction, in fact, is a way of reading any text and thereby exposing the instability of meaning which the text tries to cover up. At the basic level this instability results from the endless chain of meanings which a word is capable of generating all throughout the existence of that word, its archaic meanings, its modern connotations and denotations, and everchanging implications in changing texts or contexts. In short, it reveals how the text is always already internally conflicted.

Derrida states that deconstruction is not an analysis, a critique, or a method in the traditional sense that philosophy understands these terms. It is not true that deconstruction has absolutely nothing in common with an analysis, a critique, or a method.

Derrida states that 'Deconstruction is not a method, and cannot be transformed into one'. This is because deconstruction is not a mechanical operation. Derrida warns against considering deconstruction as a mechanical operation.

Paul Riccaur defines deconstruction as a way of uncovering the questions behind the answers of a text or tradition.

Richard Ellmann defines 'deconstruction' as the systematic undoing of understanding.

Deconstruction looks at what makes a text whole and whole holes are in between its pieces, in other words, what's said and what's left unsaid.

According to Derrida, 'Deconstruction seems to centre around the idea that language and meaning are often inadequate in trying to convey the message or idea a communicator is trying to express. Since the confusion stems from the language and not the object, Then one should breakdown or deconstruct the language to see if we can better understand where the confusion stems.'

In deconstruction, deconstruct the question. Essay titles typically contain keywords that will help you with your interpretation and analysis of the question. You need to break the question topic down and look for these keywords.

Command terms tell you what you have to do with the topic, e.g. analyse, discuss i.e. breakdown in order to bring out the essential elements structure, any underlying assumption and any interrelationship involved.

Discuss i.e. offer a considered and balanced review of a particular topic. Opinions or conclusions should be presented clearly and supported by empirical evidence and sound argument. Content words tell you what areas of the subject you will need to address in your essay/report and which ideas will form the base of the assignment. Underline these.

Limiting words define the scope and focus of your essay, they limit the subject matter so that you know what should not be included in your writing. Highlight these.



1.4 GENDER IDENTITIES & SOCIALIZATION

Practices in family school and other formal & informal organization

14. Explain the meaning of gender identity. Throw light on its various aspects.

Or

What do you mean by Gender Identity.

(June 2018)

Ans.

Meaning of 'Gender Identity'

Gender identity is defined as a personal conception of oneself as male or female (or rarely, both or neither). This concept is intimately related to the concept of gender role, which is defined as the outward manifestations of personality that reflect that gender identity.

Gender identity is self-identified, as a result of a combination of inherent and extrinsic or environmental factors, such as behaviour and appearance. For example, if a person considers himself a male and is most comfortable referring to his personal gender in masculine terms, then his gender identity is male. However, his gender role is male only if he demonstrates typically male characteristics in behaviour, dress and/or mannerism.

Gender role is often an outward expression of gender identity, but not necessarily so, in most individuals, gender identity and gender role are congruous. Assessing the acquisition of this congruity or recognizing incongruity (resulting in gender variant behaviour), is important in the developing child.

In order to understand gender identity development and related issues, definitions must be emphasized for clarity.

Recognition of gender identity is a process rather than a particular milestone, and variance from societal norms can cause distress to both the child and the child's family.

Development of Gender Identity

Usual Patterns : Usual patterns of gender utility development can be viewed under these headings.—

(i) **Prenatal Influences** : A Child's gender development, meaning, maturation of gender identity, clearly begin in the intrauterine stage. Hormone induced sexual dimorphism in the growing fetus probably plays a primary role.

Initially, all human features are primed to have a female sex. During the eighth week of gestation, testicular development takes place. This process converts the inherently female foetus into a male one.

The gender identity of a foetus and later of an infant, is still incomplete by definition. Rudimentary gender identity at birth, although incomplete is an important determinant in gender development.

(ii) **Early Gender Development** : The environment in which a baby is reared with respect to gender begins to take shape prior to birth. Prenatal ultra sonography now allows the sex of a foetus to be determined quite accurately by

the second semester of gestation. Families who receive knowledge of the child's biological sex often use this information to tailor prenatal planning and reactions.

Gender specific names, items of clothing/toys, and even aspirations for the soon-to-arrive baby may differ depending on the anticipated sex. Thus, a preformed idea of the child's preferences is in place even before the child is delivered.

Upon assignment of sex at birth, a significant environmental role begins in gender development, as the parents usually rear the child as either male or female, with all of the associated social interactions.

Several studies by Milton Diamond of the University of HAWAII indicate that gender development reaches a critical point during childhood after which it becomes extremely difficult to modify in most individual.

During infancy, gender identity probably remains in the same incomplete stage in which it exists at birth. At this point the parents create the gender role, and the parental decisions play the largest part in determining environment influences. Theories of social learning describe differing types of reinforcement in families.

Scientific evidence describes behavioural changes that occur when parents of either sex interact with male babies versus female babies. Females are touched, males are encouraged to play assertively with toys and balls. The disparity seems to be greater with fathers than the mothers.

The concept of gender constancy develop in the growing child. This refers to the ability of the child to concretely differentiate between the genders, frequently occurring by age 2 years at which time the first expressions of gender identity are commonly made. Gender constancy is thought to be achieved by age 6 years in nearly all children, barring those with specific variations from the usual pattern.

(iii) Continuing gender development : Throughout the rest of childhood and school years, a child's gender identity is typically reinforced by gender role. A preference by same - sex playmates usually manifests by 3-4 years, and the gender role is better defined by subsequent interactions.

A general assumption has been that boys typically prefer more rough and tumble activities, often involving physical aggression.

Conversely girls have been thought to prefer quieter activities, with greater reliance on fantasy and imagined situations. Research by money & others indicates that these assumptions are largely true in the examination of school-aged children. The school environment often serves as a model for society and a male or a female role is often presented there as well as at home.

In adolescence, the influential factors of sexuality, personality traits or disorders, peer interaction, and anxieties are most important in gender development. The nascent gender identity fostered from infancy to childhood by parents, is first strengthened by playmates, school mates & others, and enhanced by pubertal development of a child who progresses into adolescence.

Although many believe that gender identity is fixed in early childhood, it is more certain that by late adolescence and early adulthood, an established gender identity is unquestionably in place.

Development of Gender Identity - Unusual patterns : Unusual patterns of the development of gender identity can be explained in the following manner :

(i) Conditions resulting from Genetic or Hormonal Influences : Changes in the usual process of fetal development causes many differences in the resulting foetus. When levels of prenatal hormones are altered, phenotypic progression is also altered. Other variations lead to psycho logic stressors in later development but have their origin in the prenatal stage. Such conditions may ultimately affect a child's gender identity.

(ii) Chromosomal alterations : Two syndromes involving sex and gender result from chromosomal abnormalities, i.e., Turner Syndrome and Klinefelter Syndrome. In Turner Syndrome, one sex (X) chromosome is missing, a solo Y chromosome is not compatible with life. Klinefelter syndrome occurs when the foetus possesses a sex Karyotype of XXY. Because of the presence of Y-chromosome and its components, fatal development is that of a normal male. Infertility is common, and general appearance is thin and tall. Gender identity is affected by these factors.

(iii) Genital Abnormalities : Gender identity can be effected for a variety of reasons. One such situation is in which a normal male is born with extremely small genitals. They are advised to undergo surgery to construct female genital and raise them as girls. But this is not necessarily the best option. Subgroups of individuals also exist whose genitals have been deliberately altered.

15. Discuss the practices adopted in the families for gender identities and socialization.

Ans. Gender identities & Socialization Practices in families : The focus for the discussion on gender socialization and the family is based on how males and females learn masculinity and femininity through family/primary group interactions, and how they are socialized into dichotomous, 'traditional' gender roles. Specifically the idea that males learn masculinity and masculine impressions in oppositions to femininity and feminine behaviour is examined. These mechanisms are examined as identity processes that the family and other primary groups help to create and maintain.

Gender Socialization and Families

Gender Socialization by the Family : Gender socialization is often examined by sociologist to determine how and why males and females act differently. The socialization process begins at birth, families usually treat new borns differently according to their sex. Indeed families begin to socialize gender roles even in delivery rooms — boys are dressed in blue while girls are dressed in pink (or other colours that are symbolically attached to gender). From the moment that a baby enters the world, it is inundated with symbols and language that shapes its conceptions of gender roles and gender stereotypes.

Language used by families to describe boys is often centered on physical characteristics and while language appropriated to girls by families might address affection, expressivity, or fragility. These different approaches and treatment of babies by the family serve to shape behaviour patterns and define boundaries. These boundaries become identity standards — the references in which interactions, settings and contexts are used to compare the self to others.

Homophily : Homophily describes the tendency for network connections to be same sex rather than cross-sex. It begins as soon as children are able to choose their playmates. This homophily is linked to social process and emerges as children learn from their families and through experience that sex differences are permanent personal characteristics. Boys and girls learn and develop in gendered sub-cultures which generally influence social networks and future interactions.

Homophily generally addresses how males and females develop ties to others. Homophily and the literature on family gender dynamics examine how boys and girls are socialized differently to attach themselves to others. For example, when a father (or father & mother) teaches a son to be aggressive and encourages playing sports and doing activities that involve negotiating interchanges with others, the son will likely learn that appropriate behaviour is to interact with a wider range of people in heterogenous group. These identities are internalized early during child socialization (both from the family and from other sources) serve to create a highly differentiated world of acceptable behaviour.

Psychoanalytic Perspectives on Gender : Psychoanalytic theory has two most important findings : (i) the notion of internal conflict and the idea that we have an unconscious part of ourselves that motivates us but about which we are unaware.

These notions are important for understanding the differences in how males and females potentially, learn gender differently from the family. Freud was one of the first figures who disconnected gender from biology and stated that gender is not destiny and innate but rather acquired. According to Freud, boys learn masculinity as an oppositional construct to femininity more than girls learn what it means to be feminine by what is non-masculine.

The socialization from the family, both by mothers and fathers, supports and strengthens identities, children learn what acceptable behaviour for specific circumstances is, and what behaviour is generally not acceptable. This socialization is acquired differently by males and females and the gender identities that are formed serve to differentiate sexes in all levels of interaction.

Doing Gender : Another perspective on gender socialization is influenced by understanding the gender while actors assume and play out roles in society. Here emphasis is placed on the fact that many roles and tasks in society tend to be gendered. When actors fulfill the expectations and scripts for these 'gendered' tasks, they are actually doing gender. Gender thus is something created and maintained in practice, doing a task associated with a specific gender creates and perpetuates meaning that define who one is and what it means to be a man or woman, or masculine or feminine. In the doing gender perspective, gender is a routine, methodical and recurring accomplishment.

The "doing gender" perspective helps us understand the social constructionist aspect to gender and how gender identities are not static but rather fluid entities that are continually formed in racial interactions.



16. What is the role of family in "gender socialization"? Describe in detail.

Or

Discuss the role of family in gender socialization. (June 2018)

Ans.

Role of Family in Gender Socialization

Socialization is a Life Long interactive process of cultural learning, involves different types of social actors. Agents of socialization are the individuals, groups and institutions that create the social context in which socialization takes place. It is through agents of socialization that individuals learn and incorporate the values and norms of their culture as well as their various positions in the social structure in such terms as class, race and gender.

1. As a Major Agent of Socialization : It is obvious that the major agent of socialization is the family. Family acts as an agent of socialization in the following manner.

- (i) It is the first social institution and group that shapes individual selves and personality.
- (ii) As there is great diversity of family structures and size, the impact of family on self formation is not universal.
- (iii) Cultural standards of nurturing, display of affection and standards of discipline vary considerably worldwide.
- (iv) In Western Societies, research has shown that the number and order of children impact the self; first borns tend to receive more discipline, to be higher achievers. Children born last tend to be raised with more relaxed standards of discipline. As a result, they tend to be more sociable and more accepting of unconventional ideas & lifestyles.

2. We inherit positions from familiar : All families belong to some social class racial & ethnic group. This initial social positioning is central to our self-formation but also to our life chances. According to sociologist Pierre Bourdieu, from our families we inherit our habitus i.e. this act of dispositions that mark us as part of our social class manners, speech patterns, vocabulary and articulation styles, bodily behaviour and postures. Our habitus defines the type of social interactions in which we feel comfortable.

3. Families transmit different forms of resources : Our families also transmit to us different forms of resources i.e., capital such as economic capital (money), cultural capital (Parent's Education level), and social capital (Network of social connections to which our family has access). In this sense there is never equality at birth. From the moment we are born, our life chances are affected by our family's position in the social structure.

4. Impact of Social Class on Child - rearing practices : It is discovered in this context social class has impact on child-rearing practices. It is discovered that middle class and working class parents tend to follow two different approaches to child rearing. Middle class parents tend to practice concerted cultivation whereas working class parents tend to practice accomplishment of natural growth.

Concerted cultivation refers to the child-rearing approach where parents are heavily involved, in their children's education and in their extra-curricular activities.

5. Wide range of experiences :

- (i) Middle class parents make sure that their children participate in structured activities to give their children a wide range of experiences.
- (ii) Middle class parents also tend to engage discussions and negotiations with their children, soliciting their opinions.
- (iii) As a result, these children tend to grow up used to questioning adults, voicing their opinions and asserting their self-interest.

6. Accomplishment of Natural Growth : The child rearing approach favoured by working class parents involves more unstructured leisure time. Working class parents establish clear boundaries between adults and children and enforce them through directive rather than negotiations. They expect children to obey adults and to interact more intensely with kin. From this approach, working class children grow up with a sense of constraint in institutional settings.

7. Other Points of Importance :

- (i) It is the family that a child first learns what it is to be 'male' or 'female'.
- (ii) There are many ways in which parents and other family members guide their children & teach them to conform to the norms that prevail in society with regard to the appropriate behaviours, attitudes & roles of members of each sex.
- (iii) The parents usually hold a number of gender stereotypes, which are ideas about how a girl and a boy should ideally act and think. Therefore, they tend to treat children of different sex differently. For example, mothers will tend to hold a baby girl delicately while she may bounce her baby boy on her knees. Boys and girls are handled and spoken to and dressed differently.
- (iv) Children are given different toys to play with. Boys are usually given guns, trunks, footballs, and variety of other mechanical toys with which they can play inside or outside the home.
Girls are more usually given dolls, tea-sets, miniature cooking appliances, sewing machines and other toys that are usually linked to home. Thus the choice of toys for the children seem to an image of what is expected of them in their future life as men & women.
- (v) Parents also tend to apply different rules to their children. For example, boys are more likely to be granted permission to play on the sister or to come late at home than girls. They are usually given more liberty.
- (vi) The type of tasks and activities that they are expected to perform are also different. Girls are often expected to help their mothers in doing the housework, while boys often help their fathers.

All these differences in the treatment they receive, prepare the children for assuming their gender roles in life. Gender roles are the 'attitudes and activities' that a society links to each sex.

We should bear in mind however that the other agents of socialization are also important. For example, the school is also a gendered institution that reinforces what the children have learnt about their gender roles in various manners, through the behaviour of the teachers towards boys and girls, through the illustrations in text books and the curriculum.



GENDER SOCIALIZATION & SCHOOL

17. Discuss the role of school in gender socialization. (June 2018)

Or

Discuss the relationship between gender socialization and school.

Or

How school contributes to the gender socialization? Discuss.

Ans. Gender Socialization and Schooling : Researches revealed that traditional gender socialization processes and stereotypes are significant factors in the educational experiences, expectations and outcomes for boys and girls. Gender socialization practices often result in highly - gendered school environments and form fundamental factors that constrain learning opportunities, especially for girls. These gendered experiences also encourage gender segregation and stereotypical gender behaviour in school. Further, the interaction of gendered school environments with other factors, such as the quality of leadership, class-size and socio economic status of students, have varying effects on educational achievement.

Perceptions towards gender roles emerge out of the various ways—boys and girls becomes socialized into society. Attitudes and behaviours that emanate from these gendered perceptions and socialization processes influence the education of male and female students in diverse ways. Perceptions towards masculinity and femininity play a crucial role in schooling and performance.

For instance, girls perform better because they are conditioned to follow directions, sit nicely in their chairs, and listen to the teachers. Boys on the other hand, are expected to misbehave, be subjects of constant reprimands and humiliation, skip school or drop out completely, and generally develop low self-esteem. These perceptions i.e., getting involved in deviant behaviour, ultimately impacts negatively on school and performance.

Gender socialization and schooling have the relationships in the following manner—

1. Gender Educational Context : The attention to gender in society has passed through the following several phases :

- (a) Concern with difference between men and women and the extent to which these might be based on biological attributes.
- (b) Attention centered on the socialization processes of women and men expressed differently in various societies.
- (c) Gender as an organizing principle in all social institutions, from educational institutions and the workplace to legal system.

The decade of 1980s saw a focus on sexual discrimination in schools and the gendered nature of schools, and a focus on girls education. In 1990s two major concerns emerged :

- (i) Women's access to education in developing countries.
- (ii) Unfavourable position of women in scientific and technological fields and the examination of gendered practices in school settings in industrialized countries. Schools have yet to become major engines of gender transformation.

We can define gender socialization as ongoing multi-level processes of social expectations, control and struggle that sustain and subvert gender systems. In this conceptualization, gender is not a characteristic of individuals but of societies.

2. Conceptual Advances : Schools and class-rooms are the key sites for the formation of beliefs about femininity and masculinity. So the close attention to everyday practices is necessary which includes teacher - talk, peer culture, curriculum content and school messages.

The process of identity formation in schools emerges from the interplay of expectations (roles that students are supposed to play in the future), attitudes (feelings toward them) and behaviour (practices in classrooms). A person's gender identity is a person's own feeling about their gender — whether they are male, female, both or neither. In the construction of gender identity types, there is recognition of the interplay of several other factors primarily race and social class.

Socialization in the schools is a crucial dimension of schooling through which educational settings may introduce changes. Changes in social perceptions or continue to reproduce traditional values and attitudes. This socialization covers a wide array of practices, ranging from administrators and teachers attitudes and expectations, text-book messages, peer interactions and classroom dynamics, to the greater environment.

3. Teacher-Based Dynamics : The majority of time at school is spent with teachers so they are influential role-model. In many rural schools in developing countries there are no books, in which case the role of the teacher becomes extremely important. Teachers send multiple gendered messages through the curriculum and organizational decisions. How do teachers value the work of girls and boys? What differential attitudes and expectations do they hold toward them? How are the students treated in the classroom? How do students react to the prevailing messages and practices?

3.1 Teacher Attitudes : Many teachers express the view point that they treat boys and girls equally and that their gender is irrelevant. This position is called gender-blindness. It provides a false sense of objectivity and impartiality. Teacher attitude may reflect biases toward girls & boys. Biases are subtler than visible discrimination and may result in unconscious behaviours that give more careful attention either to girls or boys. These behaviours may develop alienation and hinder personal, academic and professional development.

In many class-rooms, teachers no longer use the masculine language to refer to boys and girls. Boys enjoy more challenging interactions with teachers, dominate classroom activities and receive more attention than girls through criticism, praise, constructive feedback & help.

Sexist incidents varied by subject matter they prevailed in chemists in coeducational schools and girls only school and in English in boys only schools. Equity incidents were more likely to occur in girls schools and rarely in boys schools.

Teachers attempting to avoid sex discrimination in their classrooms have been found to behave according to two distinct frame works :

- (i) The equality framework leads them to treat boys and girls alike.
- (ii) The equity framework leads them to consider a conscious and differential treatment of girls and boys in order to achieve equal outcomes.

3.2 Teacher Expectations : There is evidence that teacher expectations tend to create inequalities in social interactions, which in turn affect performance. Extensive experimental research conducted by Cohen (1986) in the US demonstrates that expectations lead to differences in opportunities for interaction in school classrooms and thus in children's opportunity to learn – or time engaged on cognitive tasks.

Teachers continue to see girls as individuals who will succeed through quite diligence and hard work and boys as more 'naturally clever'. Teacher expectations impacted the students in general, neither first-grade girls nor first-grade boys held stereotypes about what boys and girls are like or can do in school.

By fifth or sixth grade both boys and girls perceived strong differences between the sexes.

Among the older children, both boys and girls believed that boys were more likely to learn lessons well, raise their hands often, answer teacher questions well, understand math, show ambition like competition and be smart. In some countries like Kenya, Rwanda have low expectations teachers have of female students, which often leads to giving more attention to boys and even ignoring girls in the classrooms.

3.3. Teacher-Student Interactions : Self-confidence and self-respect which comes from recognition and visibility, in the classroom, are associated with competent performance. Therefore, teacher student interactions are considered of great importance, both in quality and quantity.

Boys tend to be assertive, aggressive, competitive and outspoken. As boys command more attention, teachers tend to give more praise, criticism and feedback by boys than girls. This is done indistinctly by male and female teachers.

Boys in general receive more attention than girls in nations with very different social and political context.

While girls tend to work together, boys tend to be more disruptive and to dominate the classroom environment.

A few studies have reported that more girls than boys initiate interactions with teachers.

The less frequent and lower quality of teacher interactions with girls affects the learning opportunity structure. The evidence for opportunity structure favours boys not all boys talk but those who talk most are boys. The reduced attention to girls affects the equality of opportunity because it renders girls less visible and worthy of attention, which is likely to affect their sense of self-esteem and self-efficacy. Both teachers and students are contributors to a pattern that gives girls fewer opportunities to participate in classroom recitation.

3.4 The Formal Curriculum : Bernstein (1990) has observed that the study of curriculum enables us to understand what is possible to think about and who can think about it. The nature of curriculum materials used in the school and their relationship to the world of boys and girls gives us a critical window into the knowledge conveyed by schools.

In some developing countries, the curriculum is still differentiated for girls and boys in productive skills and sports e.g. Uganda. The formal curriculum in addition to the content of academic programmes, includes text books.

3.5 Academic Achievements : Research on gender differences reveals few genetic differences. The strongest evidence for biological - genetic influences is for differences in aggression and visual spatial ability.

Why do, internationally, girls have been improving their academic performance and are doing better in reading when classroom interactions continue to be biased against girls? The proposed explanation is girls are traditionally linked with writing and tend to read more than boys.

Boys think less about their future and to be more confident about achieving long-term goals. Girls consider now a wider range of occupations than in the past. Girls are also aware of the gender discriminatory nature of the workplace. There is a still weak participation of girls in certain technical fields (mechanical, electrical metallurgy and electronics). Boys are consistently over represented in special schools and in special classes in mainstream schools.

3.6 The School Environment : Schools and social settings are the overall educational environment that offers influential messages about gender.

Gender segregation in elementary school is a significant component of childhood socialization. Teachers use space arrangements that emphasize gender separations, though left to their own discretion. Students also chose to be separated by gender.

In many countries, students sit in same sex pairs or groupings in the classroom. Girls and boys often sit in separate parts of the classroom and play in separate groups at recess. In some instances, girls are usually seated at the rear of the class-room, but in others, they are not seated in back but dispersed around the classroom, either in small clusters or isolated among the boys.

Streitmatter (1994) found that US students sitting, closest to the teacher or within the 'action zone' (in the front of center areas of the classroom) tend to participate more in the learning activity than students seated outside the area. Often, it is girls who sit close to the teachers and this may benefit them.

Lloyd et al (2000) provide strong evidence that school environments discourage girls when boys are provided more advice, teachers consider some important academic subjects to be unsuitable for girls, boys are allowed to harass girls and girls experiences with inequalities of treatment are not recognized by boys.

It is widely recognized that schools are safe places for children. Yet, impacting, forms of violence do take place there. The school socialization into masculinity and femininity patterns results in differential levels of violence among boys & girls. It has been found that gender is a stronger predictor of violence than ethnicity or culture, manifesting the universal nature of gender as a force in shaping individuals' identities.

Physical education is an area of the formal curriculum that serves a powerful function in the production of masculinity. It can also serve as a site for the emergence of strong female identities.

Parker (1996) found that sports act as a channel for aggressive behaviours in which insults promote masculinity.

The creation of girl friendly environments is being advocated by several international organization e.g. UNICEF. Boys and girls do not behave passively to their schooling environments.

3.7 Single-sex Schools : The separation of girls and boys has been advocated in effort to increase the academic performance of girls and to achieve more assertive personalities. It has also been endorsed to improve the academic performance of boys. In 1980s, single sex schools for girls were attempted in UK, Australia, Sweden, New Zealand and the US as a means to increase the performance and confidence of girls and to encourage them to follow math and science courses. The efforts are going on to courses. The efforts are going on to strengthen single-sex school initiatives.

Single-sex schools provided a stronger academic environment, free from social distractions for both boys and girls than do co-educational settings. Single-sex settings promote stereotypical attitudes toward the other sex.

3.8 Peer Influences : The interaction among peers constitutes a major determinant in the gender socialization process in schools. Students constructions of their identities take place not only in relation to teachers and the official curriculum but also in conversations with classmates activities in the play grounds and through their engagement in related extra-curricular activities. Peer interactions can reinforce or contradict messages about gender. Often peer networks are more supportive of traditional gender arrangement than are school personnel.

Today, with a much greater exposure to mass communication & Western ideas of femininity and masculinity, students receive more mixed messages about gender.

3.8 Teacher Training and Development : Children bring to school strong notions from family and society. It is the school and teachers challenge to alter negative ideologies. Even in the developed countries the dominant construction of female, teachers, particularly in the primary school, remains one of "surrogate mother", though more women are attaining senior management positions.

There has been an evolution in the social perceptions of teachers.

The gender training of teachers involves the following :

- (i) Work more effectively with boys & support cooperative and interactive teaching and learning.
- (ii) Engage them in systematic analysis.
- (iii) Understand how students feel about the cultural climate in the classroom and convey sense of respect and confidence to all students.
- (iv) Develop sex education programs that question gender roles and sexual stereotypes and explore issues of sexual identity.
- (v) Adopt the overall curriculum to teach boys to reassess gender relations challenge traditional notions of masculinity.



SOCIALIZATION IN FORMAL & INFORMAL ORGANIZATION

18. Discuss the socialization practices in formal and informal organization.

Ans. Meaning of Formal and Informal Organization : The modern civilized society is characterized by a large number of organization. Our society in a way is an organizational society. We live in, belong to and work through organizations but satisfy most of our desires and fulfill our aspirations through organizations.

The term organization is used to refer to the inter-dependence of parts in groups. These groups may vary in size and nature from small cliques of workers to hospitals and factories. Today very rarely sociologists use the term social organization in a comprehensive way. Many sociologists prefer to use the term social system to refer to the society as such rather than social organization.

Organization appears in society simply because many of the things we do could not be done without it and many other things we do can be done much better because of it. There would be no such things as colleges, university, store an industry or a church without organization.

The term organization is generally used to mean an association or an associational group. It refers to one of the attributes of an association. In specific sense, it represents bureaucracy like that of a government or industry or a business corporation.

Sometimes it is used in a broad sense to mean the social organisation itself. The term organization when used liberally may mean any organized group in contrast with an unorganized group.

The organizations can be formal or informal.

Formal Organizations

Formal organizations consist of the formally recognized and established statuses of the members. The relationship between the members is more a status relationship than a personal relationship. There is authority in formal organization, hence there is super ordination and subordination. Individuals are valuable because of their status & prestige.

The norms of formal organization differ. They are found in the form of written rules, regulations, laws, contracts or constitutions. The norms are more subtle. Formal organizations have their own long history. The state or clubs etc. are relatively permanent and stable.

Formal organizations are comparatively more inflexible. It is not easy to bring change in them, e.g. it is not easy to bring change or amendment in the constitution.

Informal Organizations

Informal organization consists of role rather than status. The relationship between the members is more a personal relationship or role relationship than the status relationship. There is leadership in informal organization.

In informal organizations, individuals are valuable because of their roles and esteem. Informal organizations are not very permanent. Informal organizations may develop into formal organizations. Informal organizations are more flexible. There is no rigidity here. Change can be brought forth easily. It requires only the change in attitudes of the members.

In organizational settings, socialization includes formal and informal learning experiences. Socialization as formal learning usually takes the form of organizational orientation. Louis (1980) described four themes covered in the organizational socialization literature. (a) The characteristics of the process, (b) the stages of socialization, (c) the content of socialization, (d) the effects of socialization practices.

A common view of socialization is that it is a learning process. Some organizations realize that allowing new-comers to learn their way into the organization by trial-and-error is neither efficient nor effective and have developed programs for socializing new members into the organization.

Socialization is a complex process comprised of multiple actors and interactions. Wanous (1992) developed 4-step socialization model :

- (i) Confronting organizational reality
- (ii) Understanding job role and tasks
- (iii) Learning appropriate behaviours
- (iv) Assessing success

Socialization obviously occurs through the interaction with various agents during an individual's personal life time and these comprise of the family, the peer group, the school and the mass media among others.

Family and school as agents of socialization have been described in the previous questions. Some other agents are as follows :

1. Peer Group

It is an important influence that a child encounters during his/her life time. Play patterns with his playmates is highly influential on the way he/she thinks and the way he/she will act later. Peer groups are usually people who are of the same age and have similar stations, and association is usually accidental. The whole class constitutes his/her peer group.

However, as a child grows up, he/she starts to choose his/her peer group on a couple of criteria usually based on common interests, activities, similar income level and status. As we can easily note, the peer group is the only socializing agent that is not controlled by adults and they indeed affect the individual in such issues like appearance, life style, fashion, social activities and dating, drugs, sex and technology.

Peers serve many important roles in the life of a developing child. Peers serve to meet the child's needs for acceptance and belonging. They provide valuable messages regarding the child's socialization. Peers serve to provide children a source of support in times of difficulty or stress, they share in times of joy and excitement, and they participate in learning activities, providing motivation, competition and companionship. We cannot ignore the powerful impact of the peer group on a child's healthy growth, development and socialization. The peer group plays the following functions for a child—

1. Getting along with other : The child must have the necessary social skills in order to successfully get along in group setting and to form lasting friendship. This requires the child to be capable in 'give and take relationship. The child must learn to consider another person's perspective, use effective communication skills, listen, observe body language, compromise, negotiate and effectively balance the needs of him/herself and another person. Sometimes as children learn and develop these skills, they need feedback to monitor and adjust their behaviour. Peers can give some of the most effective and clear feed back.

2. Developing morals and values : Peers offer another source of learning about what is right and what is wrong. Piaget established a theory of moral development in which he identified two processes for children's moral development. The first process for leaving moral behaviour is Morality of constraint. Through this approach children learn that doing the right thing is valuable because it demonstrates respect for an authority figure. Here, obeying the rule is valued highly and the child learns to recognize the social forces that are deserving of respect and then to behave in accordance with these forces. For the most part children practice morality of constraint in response to parents, teachers and other significant adults. For example, a child will confirm to his mother's curfew because he loves and respects his mother and wants to keep the relationship harmonious.

Piaget also recognized another process through which children learn right from wrong. This process he termed 'Morality of Cooperation'. Here children learn to do the right thing based on mutual understanding among equals and an acceptance of rules in order to maintain life of the group. For the most part, children practice Morality of Cooperation in response to peers.

Children need both types of morality one is not "better" or more powerful than the other. They work in different areas of the child's life to instill a variety of morals and values.

It is interesting to note that Morality of Constraint most often comes out of conversation and discussion, between a child and parent or a child and teacher, while Morality of Co-operation is more often "Learning by Doing". Children learn from their peers through real life experiences, frequently learning from the consequences of making a poor choice.

3. Learning Appropriate Socio-Cultural Roles : Children do learn a lot about societal expectations and how to relate to the opposite sex through their interactions with peers. But, socio-cultural roles such as work/career choice etc. and personality/character traits may also be included.

Children also look to their peers for what is an accepted ambition in life, what is an acceptable about of leadership, initiativeness, assertiveness, independence, competitiveness, etc. There are all a part of our process of socialization and fitting into our socio-cultural roles in society.

4. Achieving Personal Independence : Peers are invaluable in providing the support necessary for the child to become independent of adults. We see this support in four different formats.

(a) **Physical Support :** The provision of physical belongings or material possessions, such as loaning a friend-clothing, toys, money and car etc.

(b) **Social Support :** The provision of acceptance, belonging, companionship such as just hanging around and talking, being available for a phone call in the evening, sitting together at a ball game etc.

(c) **Intellectual Support :** The provision of information such as explaining sex to a friend, giving directions to a party, discussing a school assignment or helping with home work etc.

(d) **Emotional Support :** The provision of empathy and understanding such as listening when a friend is down, understanding why a friend is so mad at her parents.

In nut shell, the peer group influences the process of socialization in the following way :

- (i) Peer group socialization has been increasing day-by-day these days.
- (ii) Young people spend much time with one another outside home and family. They create their own unique sub-cultures i.e. the college campus culture, the drug culture, athletic group culture etc.
- (iii) Teenagers imitate their friends in part because the peer group maintains a meaningful system of rewards & punishment.
- (iv) The group may encourage a young person to follow pursuits that society considers admirable.
- (v) On the other hand, the group may encourage someone to violate the culture's norms and values by driving recklessly, stealing automobiles, engaging in acts of vandalism etc.
- (vi) The habitual delinquent sees himself as unloved, unworthy, unable unaccepted and unappreciated. He joins with other such deprived youths in a delinquent peer group which reinforces and sanctions his resentful and aggressive behaviour.
- (vii) The law abiding youth sees himself as loved, worthy, able, accepted and appreciates. He joins with other such youths in a conforming peer group which reinforces socially approved behaviour.
- (viii) This is where children can escape supervis and learn to form relationships on their own.
- (ix) The influenced peer group typically peaks during adolescence.
- (x) Peer groups generally affect short term interests, while family affects long term interests.
- (xi) Peer groups can also serve as a venue for teaching members gender roles.
- (xii) The term "peer pressure" is often used to describe instances where an individual feels indirectly pressured into changing their behaviour to match that of their peers.

2. Mass Media

From early forms of print technology to electronic communication (Radio, TV etc.) the media is playing a central role in shaping the personality of the individuals. Since the last century, technological innovations such as radio, motion pictures recorded music and television have become important agents of socialization.'

Television in particular is a critical force in the socialization of children almost, the average young person (6 to 18) spends more time watching the 'tube' than studying in school. Apart from sleeping, watching television is the most time-consuming activity of young people.

T.V. has certain distinctive characteristics. It permits imitations and role-playing but does not encourage more complex forms of learning. Watching T.V is a passive experience.

The mass media are impersonal communication aimed at a vast audience. Mass media arise as communication technology (first the newspapers and then radio, television, films and the internet spreads information on a mass scale).

The mass media have an enormous effect on our attitudes and behaviour and on shaping people's opinions about issues.

Where television provides a lot of entertainment, at the same time it is a big agent of socialization. The portrayal of human characters in different programs and in advertisements of television helps in projecting the gender perceptions prevalent in the society, thereby helping in gender construction. The same programs help in shaping the attitudes, values and basic orientation of people of life.

Hence, mass media serves as a significant agent of gender socialization. In televisions and movies, women tend to have less significant roles and are often portrayed as wives and mothers. When women are given a lead role, they are often one of two extremes: a wholesome, saint like figure or a malevolent, hypersexual figure. This same inequality is pervasive in children movies.

Television commercials and other forms of advertising also reinforce inequality and gender based stereotypes. Women are almost exclusively present in ads promoting cooking, cleaning or childcare related products. In general women are under-represented in roles that involve leadership, intelligence, or a balanced psyche.

In nutshell, the mass media refers to 'any form of communication that is invented to allow transmission to many people'. This essentially means that the mass media refers to any method of communication that can reach lots of people at the same time. There are three main types of mass media—

- (a) **Broadcast media** : This refers to anything that is played to an audience through the radio, TV or in the cinema. This can refer to the means but can also include non-fiction.
- (b) **Print Media** : This refers to anything that is printed to be read which would include books (fiction and Non-fiction) newspapers and magazines.
- (c) **On-line media** : This refers to any media accessed through the internet. In the modern world, this may include broadcast and print media as they access different platforms. For example, you can now read newspaper or watch TV online. online media also includes social networking like Facebook and Twitter.

3. Work Place

Work place is another agent of socialization. Just as the children spend a significant part of day at their school, the adults spend much of their day at their work place.

At the workplace, a person meets people of different age groups and belonging to different social and cultural backgrounds. This makes him come in close contact with different thought processes and belief systems etc. The interaction that then happens, helps a person to broaden his/her horizons in terms of social acceptance and tolerance towards the others. It also sometimes helps in changing the notions of 'right & wrong'.

It makes him understand the true difference between the 'self' and the 'other'. The 'other' is only distinct from the 'self' but both are still 'right'.

Persons also become well-versed with the importance of regularity in work and having mannerism with respect to superiors as well as juniors and subordinates.

4. Religion

Religion is one of the most powerful agents of socialization which is linked with concepts and values people identify themselves with. At the same time, it is the most sensitive agent of socialization as well. People tend to develop their own religious beliefs from their parents, right from their inception. They begin to acquire knowledge of which god to believe in where and how to pray, what rituals to follow what to consume and what to avoid etc. right from infancy, and it is these belief systems that evolve further and remain with them for the rest of their lives.

While the major functions of religion in the process of socialization in teaching people, belonging to different religions, to be tolerant and respectful towards each other, things do not always work out as desired. Therefore power of religion as a socializing agent should be understood well, and any sort of misinterpretations need to be avoided.

5. Government

Government or state is an indirect agent of socialization. This means though we do not come in contact with the institution directly, it does have an impact on our social life and well-being. The government sets rules and regulations (most of which often become laws), which the people of the state/ country need to follow, and breach of them often becomes not only a moral wrong but a social wrong as well. For instance, prohibition of drunk driving is a law passed by the state. Any person breaking it not only commits a punishable offence but also puts others' lives in danger.

Apart from setting various laws and laying sanctions on us, the government as a socializing agent, also has a responsibility of assuring social security for people.



1.5 TEACHER AS AN AGENT OF CHANGE

19. Discuss the role of a teacher as an agent of change. (June 2018)

Or

How can teacher contribute to a change as an agent?

Or

How a 'Change' differs from an 'innovation'? What is the role of a teacher as an agent of change?

Ans.

Meaning of a 'Change'

Change is a highly emotive term, a flag or banner for reactionaries.

Change is seen as a process and not as a discrete event.

'Change' and 'innovation' are often regarded as synonyms. Typically they are defined as a 'deliberate attempt either to improve practice in relation to certain existing objectives, or to introduce policies or functions related to new objectives'.

Alternatively if 'change' is simply regarded as 'any significant' alteration in the status quo, the 'innovation' may be regarded as 'any change' which represents something new to the people being changed.' (Havelock 1971)

According to Hoban (2002), 'Change is in essence, learning to do something differently involving adjustments to many elements of 'classroom practice.' In Dewey's view teachers being dynamic, have the capability of acquiring the quality of plasticity. Plasticity is "the ability to learn from experience, the power to retain from one experience to something which is of avail in coping with the difficulties of a later situation."

According to Dewey, personal attitudes paint the image of teachers as active agent of change. According to Fullan (1991), teachers need to be able to see how change benefits their students.

Each and everyday, hundreds of thousands of teachers make important decisions that impact the lives of the children inside their classroom. They try to engage and inspire students so that each can learn at his or her own pace and own level. They are entrusted with educating the next generation of leaders, thinkers and entrepreneurs. In most classrooms, educators have large amounts of autonomy and control to help them meet these goals. Yet, outside the classroom, they traditionally have little say 'in' the decisions that impact their own profession and its evolution.

Teaching at its core is a moral profession. The role of the teachers tends to be narrowed to learn results of students, generally measured by local and/or international tests. Teachers are also asked to perform other duties that to some extent distract from specific teaching activities such as taking responsibilities for social programs that concern the people and governments. Aids, drugs and violence preventions activities (often involving work with community and parents), sex education, citizenship education, initiatives related to research and innovation that external agencies perform with teachers. The possibility that all these activities be properly carried out without burdening teachers excessively is remote if the working condition teachers are not adequate.

Concepts related to teachers as change agents

1. Teachers as agents : Teachers actions are directed both to the goals of education in the wider sense of human development and in its restricted sense of teaching for learning. The specific sphere of actions of teachers are institutions called schools that are set up exclusively for the purpose of teaching and learning. In relation to schools, the immediate scenario of teacher activity is the classroom while the more removed one is the school community (other teachers and parents).

In their spheres i.e. schools, teachers perform actions directed to changes in knowledge, capacities and attitudes of all those with whom they come into contact more closely their colleagues and the parents or guardians of their students (including other community members). The observation of teaching activities by other provides different descriptions of their focus.

Connell (1999) sees teachers as 'frontline workers' in those schools whose most students are fragile because their socio-cultural background is alien to the values and objectives that schools set for them.

To perform competently and manage such situations teachers need flexibility to judge and act in order to avoid creating the conditions for exclusion of some of the students. Teachers must communicate with an audience and awaken feelings, reflection, questions and will to do something or change something.

2. Teacher Identity : Identity building is a life time process that is constantly constructed and reconstructed in experience. Identity is the internal face of agency, the concept that teachers have of their selves, of whom they are, how they see themselves including the meaning that others attach to their agency. **SKILLED INDIANS · SKILLED INDIA**

How teachers see themselves and give meaning to their role affects the nature of their agency. What they do in their daily activities (in school or out of it). Teachers' perceptions of who they are is affected by how they are viewed or by the messages they receive from those who are their referents in the work place (the school, parents, the community). This is why, it is difficult to disengage teacher identity from the concept of professionalism.

Teachers who today are subjects of formal training and from whom initiative and responsibility for their work and results is somehow expected, in theory, see themselves as professionals. Yes teachers also know that other regard their professional condition with scepticism. They constantly hear that they should become better professional or should show more professionalism in their work.

What is that makes a teacher a professional? Is it the possession of a conceptual or technical knowledge base or is it capacity or power to make decision related to the teachers sphere of agency? One would probably say both. Yet in practice, if the knowledge base is weak, if there is little scope for initiative and decision making, teachers may see themselves as non-operative professional and blame others (especially the education system) for their inability to produce results as expected and for resisting pressures to make them accountable for that which they cannot do.

3. Teacher Power : A key concept in understanding teachers as change agents is power, or the effective capacity to produce a change. Power is linked to professional identity and to possessing those conditions that enable a person to act professionally. Teachers have power when they can influence situations after judging which is the best possible course of action.

Power depends on knowledge. But it also depends on the scope for action offered by the situation. In case of a young teacher, new in her school, tried to convince her colleagues about the benefits of using a particular lesson planning scheme to get children to read and write more frequently. Her colleagues made it clear to her that such a scheme (which she learnt at university) might or might not work but that would be better to remain with what had been the practice over time in the school. That young teacher agreed formally but decided she would do what she thought best in the secret of his classroom. At the annual presentation of children's work, the rest of teachers were surprised at the quality of work of her students, recognized its value, and did not again try to stop her initiative.

Obviously one could say, that the courage to deal judiciously with adversity is a sign of power, but also power grows when there is a response as in this case.

Without feeling empowered to produce change, it will be difficult for teachers to move in the direction of change. But empowerment is both the result of an individual effort and of social recognition and as such it is a gradual process in the life of a teacher.

Are teacher able to act as change agents?

It is debatable that the extent to which teachers are able to act as change agents. The answer to this question leads us to consider their working conditions and the physical possibility of planning and effecting change among their student. It also leads us to consider how teachers view their power to change, and finally how important do they see a role as change agents in the light of the social perception of teachers.

1. Working Conditions : Teachers in all the countries consider that their salary structures is low that they are paid less than other professionals with the same kind of education and responsibilities. Yet there are differences among the countries.

In the context of low or inadequate salaries compared to their counter part professionals teachers seek second job. The lowest number of teachers working in more than two schools has been reported in some countries e.g. Argentina, Chile. In Nicaragua, teachers work in more than one school or have other jobs. The number of students per class is also an indication of the level of work of teachers and ratios are high in the poorer countries e.g. Nicaragua.

Teachers who find it hard to make a living, who must teach in more than one school or who need to take another unrelated job, will have little time to plan for something different than routine teaching.

2. Power : In some countries, teachers do not feel empowered. Elvir (2005) concludes that teachers see themselves

- (a) As the group with the schools and the educational system that has the least influence and power.

- (b) They do not feel encouraged to talk about their professional concerns to head teachers or to connect on directives issued by central authorities that have a bearing on their work as teachers.
- (c) They regard educational authorities as a bureaucratic corps removed from the real world of schools and largely insensitive to the needs of teacher.

In commenting of teacher perception, feelings of powerlessness are due to the excessive bureaucratic controls to which teachers are subjected and suggests the need for more space & autonomy if teachers are to be competent and innovative.

3. Social Recognition : Associated with feeling empowered is how teachers view the social recognition of themselves as professionals and of their work. Public trend is evasive regarding the importance of teachers. On one hand teachers are valued as an important factor in the educational system, there is another view that they are not quite upto it? Community surrounding the school, especially parents look down on teachers.

What teachers should do?

The following list of actions are those that teachers feel they must do or that are required of them by the educational system to which they belong :

1. To conduct the processes of education and teaching in accordance with social, cultural, moral and ethical expectations of families and society.
2. To understand and conduct the learning processes of students using procedures such as planning, teaching monitoring developing syllabi, innovating in order to achieve the results established by the education system.
3. Mediate in the interpersonal relationship of different members of the school community using dialogue, being a valid and credible partner, participating in conflict resolution, facilitating socialization of experiences.
4. Exert influence on the quality of life of students and of the school community through activities that stimulate participation in both curricular and extra-curricular activities develop feelings of belonging among students developing their trust towards teachers and adults stimulate solidarity.
5. Design, lead and participation in activities that promote creative use of free time (cultural sport recreational) so as to develop team skills, autonomy and solidarity and therefore affect what is expected of education.
6. Take part in the development of the schools institutional project through discussions, decision making, working with other teachers to encourage their view of teaching and learning as a single process.
7. Carry and respond positively to administrative requirements directed to a better use of resources such as care for the class-room responsibility for the furniture, equipment and other schools materials do what is demanded by the notion of working as a team, be on time, respect group norms and the school regulations.

Many teachers sustain their identity through occasional satisfaction such as the unexpected success of a student things that work in their particular school environment, and their remembrance of what motivated them to become teachers in the first place. Some of these teachers are innovators, despite difficulties or respond innovation proposals with enthusiasm.

For teachers to become effective change agents, however, there is need for social recognition of the complexities of teaching and of how teachers see - their mission. There is also need for policy structures that provide scope for flexibility and innovation, and reward not only the specific goals of learning as measured, but the broader purpose of preparing good human beings and responsible citizens as well as the collaboration of school teams in reaching these goals. The basic underlying factor as many educators have noted is to maintain trust in teachers, and support them with the needed conditions for their work.



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EXAM NOTES

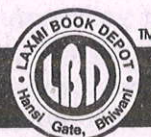
GENDER, SCHOOL & SOCIETY

[Paper-V(A)]

UNIT-II

2. *Understanding the nature and processes of socialization*

- *At home: family as a social institution, parenting styles and their impact, transmission of parental expectations and values*
- *Socialization and the community: neighbourhood, extended family religious group and their socialization functions, mutual dependence of man and society*
- *At school: impact of entry to school, relation between school and society, value formation in the context of schooling (role of schooling in developing national, secular and humanistic values)*
- *Understanding interface between home, community and school.*



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LAXMI BOOK DEPOT

UNDERSTANDING THE NATURE AND PROCESSES OF SOCIALIZATION

2.1 AT HOME : FAMILY AS A SOCIAL INSTITUTION

1. What do you mean by Socialization? Explain it with the help of definitions. Also, throw light on its types.

Or

What do you mean by Socialization?

(June 2018)

Ans.

Meaning of Socialization

Socialization is a term used by sociologists, social psychologists, anthropologists, political scientists and educationists to refer to the life-long process of inheriting and discriminating norms, customs, values and ideologies, providing an individual with the skills and habits necessary for participating within their own society. Socialization is thus 'the means by which social and cultural continuity are attained.'

Socialization describes a process which may lead to desirable outcomes - sometimes labelled moral as regards the society where it occurs.

Socialization is the process by which human infants begin to acquire the skills necessary to perform as a functioning member of their society and is the most influential learning process one can experience. Humans needs social experiences to learn their culture and to survive. Many scientists say socialization essentially represent the whole process of learning throughout the life course and is a central influence on the behaviour, beliefs and actions of adults as well as of children.

According to Hurrelman (1989) , socialization refers to an individual's personality development. It is the result of productive processing of interior and exterior realities. Persons inner reality refers to bodily mental qualities and traits. His external realities refer to the circumstances of the social and physical environment.

Types of Socialization

Socialization can be of various types such as :

1. Primary Socialization : Primary socialization sets the ground work for all future socialization. Hence it is very important for a child. Primary socialization occurs when a child learns the attitudes, values and actions appropriate to individuals as members of a particular culture. It is mainly influenced by the immediate family & friends.

2. Secondary Socialization : It refers to the process of learning what is the appropriate behaviour as a member of a smaller group within the larger society. Basically, it is the behaviour patterns reinforced by socializing agents of society. Secondary socialization occurs outside the home. Schools require very different behaviour from the home, and children must act according to new rules. Secondary socialization is usually associated with teenagers and adults and involves smaller changes than those occurring in primary socialization.

3. Anticipatory Socialization : It refers to the processes of socialization in which a person 'rehearses' for future positions, occupations and social relationships, e.g. trying out of a couple before marriage.

4. Resocialization : It refers to the process of discarding former behaviour patterns and reflexes, accepting new ones as part of a transition in one's life. This occurs throughout the human life cycle. It can be an intense experience, with the individual experiencing a sharp break with his or her past, as well as a need to learn and be exposed to radically different norms and values. For example, a religious convert internalizing the beliefs and rituals of a new faith, a man leaving home to join the military.

5. Organizational Socialization : Organizational socialization is the process whereby an employee learns the knowledge and skills necessary to assume his or her organizational role. As newcomer becomes socialized, they learn about the organization and its history, values, culture and procedures. This acquired knowledge about new employee future work environment affects the way they are able to apply their skills and abilities to their jobs. How actively engaged the employees are in pursuing knowledge affects their socialization process. They also learn about their work group, specific people they work with on a daily basis, their own role in the organization, the skills needed to do their job.

6. Group Socialization : Group socialization is the theory that an individual's peer groups follow rather than parental figure. Therefore peer groups have stronger correlations with personality development than parental figures do, e.g. twin brothers with identical genetic make-up differ in personality due to having different groups of friends.

7. Gender Socialization : According to Henslin (1999), an important part of socialization is the learning of culturally defined gender roles. Gender socialization refers to the learning of behaviours and attitudes considered appropriate for a given sex. Boys learn to be boys and girls learn to be girls. This 'learning' happens by way of many different agents of socialization. The family is certainly important in reinforcing gender roles, but so are one's friends, school, work and the mass media.

As parents are present in a child's life from the beginning, their influence in a child's early socialization is very important, especially in regards to gender

roles. Sociologists have identified the following four ways in which parents socialize gender roles in their children :

- (i) Shaping gender related attributes through toys & activities.
- (ii) Differing their interaction with children based on the sex of the child.
- (iii) Serving as primary gender models.
- (iv) Communicating gender ideals and expectations.

8. Racial Socialization : It has been defined as "the developmental processes by which children acquire the behaviours, perceptions, values and attitudes of an ethnic group, and come to see themselves and others as members of the group. Racial socialization has multiple dimensions i.e. cultural socialization, preparation for bias, promotion to mistrust cultural socialization refers to parenting practices that teach children about their racial history or heritage and is sometimes referred to as pride development."

Preparation for bias refers to parenting practices focussed on preparing children to be aware of, and cope with discrimination. Promotion of mistrust refers to the parenting practices of socializing children to be wary of people from other races. Egalitarianism refers to socializing children with the belief that all people are equal and should be treated with a common humanity.

9. Planned Socialization : It occurs when other people take actions designed to teach or train others - from infancy on.

10. Natural Socialization : It occurs when infants and youngsters explore, play and discover the social world around them. Planned socialization is mostly a human phenomenon. People have been making plans for teaching or training others.

11. Positive Socialization : Positive socialization is the type of social learning that is based on pleasurable and exciting experiences. We tend to like the people who fill our social learning processes with positive motivation, loving care & rewarding opportunities.

12. Negative Socialization : It occurs when others use punishment, harsh criticism or anger or try to 'teach us a lesson', and often we come to dislike both negative socialization and the people who impose it on us. There are all types of mixes of positive and negative socialization. The more positive social learning experiences we have, the happier we tend to be i.e., useful information that helps us coping well with the challenges of life. A high ratio of negative to positive socialization can make a person unhappy, defeated or pessimistic about life.



2. Explain the concept of Family. What are its types and its essential and non-essential functions?

Ans. Family as a social institution : Family is the primary social institution which causes socialization of the child. It plays a very important role in socialization. Before going through this aspect, let us gain some information regarding the term 'family', i.e., concept of family, functions of family etc.

Concept of 'FAMILY'

The family is generally regarded as a major social institution. It is a social unit created by blood, marriage, or adoption and be described as nuclear (parents and children) or extended (encompassing other relatives).

'Family' is the key concept in the social sciences, especially in demography and sociology. The family is generally regarded as a major social institution and a locus of much of a person's social activity.

Functions of Family

Ogburn and Nimkoff have classified functions of family mainly into six types such as :

- (i) Affectional, (ii) Economic functions, (iii) Recreational functions, (iv) Protective functions, (v) Religious functions, (vi) Educational functions.

K. Davies has classified the functions of family into four main divisions such as :

- (i) Reproduction, (ii) Maintenance, (iii) Placement, (iv) Socialization of the young. Davis calls these as social functions. Family also performs some individual functions which are a corollary of its social functions.

Goode classified the functions of family into five different types such as :

- (i) Procreation functions.
(ii) Socioeconomic security functions.
(iii) Status determination functions.
(iv) Socialization functions.
(v) Social control functions.

Prof. Lundberg has suggested the four basic functions of family such as :

- (i) Regulation of sexual function.
(ii) Cooperation and division of labour.
(iii) Care and training of children.
(iv) Primary group satisfactions.

MacIver suggests the following functions of family :

- (i) Essential functions, (ii) Non-essential functions.

Read classified functions of family into the following four types :-

- (i) Race perpetuation,
(ii) Satisfaction of sex needs.
(iii) Socialization
(iv) Economic functions.

Essential & Non-essential functions of family

As suggested by MacIver the essential functions of family are those functions which are basic or fundamental in nature and no other institution can perform these functions so successfully as family can. The following are the essential functions of a family :

1. Stable satisfaction of Sexual needs : It is the most important essential function of family. Family performs this function since the inceptions of human civilization. Sex urge is the most important and powerful instinct and natural urge of human being. It is the primary duty of family to satisfy the sexual urge of its members in a stable and desirable way.

Family regulates the sexual behaviour of its members through the mechanism of marriage. Satisfaction of sex instinct leads to life-long partnership of husband and wife. Satisfaction of sex needs in a desirable way helps in

the normal development of personality. Satisfaction of sex needs is the primary objective of family. The suppression of this need causes personality maladjustments.

2. Socialization : Socialization is an important essential function of family. Man is not born human but made human. New born human baby becomes human being after they are socialized. In fact, family plays an important role in the process of socialization. In other words family is the primary agent of socialization. Human baby learns norms, values, morals and ideals of society while living in a family. The process of socialization results into the learning of culture and acquires character.

While living in family, personality of the child develops. From family, the child learns what is right and wrong and what is good or bad.

In nut-shell, an individual becomes a social man and acquires good character through the process of socialization.

3. Procreation and Rearing of Children : It is another important essential function of the family. Procreation is resulted by necessary arrangements of stable satisfaction of sexual urge. By performing this function of procreation family contributes to the continuity of family and ultimately human race of society is the most important function of the family. Not only the production of children but also child rearing is another important function of family. Family is the only place where the function of child rearing is better performed.

It provides food, shelter, affection, protection and security to all its members. It plays a vital role in the process of socialization of child.

It provides healthy atmosphere in which the personality of the child develops properly.

Family takes care of the child at the time of need.

4. Provision of Home : Family performs another important function of providing a home for common living to all its members. Children are born and brought up in these homes. Even if children are born in hospitals in modern time still they are taken care of and properly nourished in a home only. Family and home have no substitute.

All the members of a family live together and the child is brought up under the strict supervision of all its members.

A home provides emotional and psychological support to all its members. Man's need of love gets fulfilled here. Also, family provides recreation to its members. Man feels peace at home.

Non-essential or secondary Functions of Family

Under non-essential or secondary functions, MacIver includes functions of the family such as : economic, religious, educational, health and recreational functions. These are non-essential or secondary in the sense that these are also performed simultaneously by other social institutions in the family. These functions are as follows :

1. Economic functions : In ancient time, a family was both a production and consumption unit. It used to fulfill almost all the economic needs of its members, such as food, clothing, housing etc. In those days, family was self-sufficient. But those days all the economic functions of family are performed by other agencies and family only remains as a consumption unit. These days, all the members of family work outside the home.

But inspite of all, family still is performing some economic functions of purchasing, protecting and maintaining properly. It also equally distributes property among its members.

2. Religious Functions : Family is also the centre of all religious activities. All the family members offer their prayers together and observe different religious rites, rituals and practices jointly.

All the members of the family believed in a particular religion and observe religions cremonies at home.

Children learn different religious values from their parents. Living in a spiritual atmosphere develops spirituality among the children.

Family transmits religious beliefs and practices from one generation to another. At present family has become more secular in their outlook.

Common family-worship is a rare event these days. Family continues to play an important role in shaping religious attitude among its members.

3. Health Related Functions :

- (i) Family looks after the heath & vigour of its members.
- (ii) It takes care of the sick, old and aged persons of the family.
- (iii) Family takes care of the health of all by providing necessary nutritive food to its members.
- (iv) These days, modern family delegates some of its health related functions to hospital i.e. the child born today in hospital or in a clinic and taken care of by nurses.

4. Educational Functions :

- (i) Family looks after the primary education of its members and moulds their career and character.
- (ii) Mother acts as the first and best teacher of a child.
- (iii) The child learns all roots of informal education such as discipline, obedience, manners etc. from family.
- (iv) At present, many of the educational functions of the family are taken over by schools, colleges and universities, still family continues to play an important role in providing the first lessons and primary education to its members.

5. Social Functions : Various social functions are also performed by family. It teaches about social customs, moral traditions, norms, etiquette to the coming generations.

Family apply social control over its members and bring them into conformity with accepted standards. Senior family members directly control the behaviour of children and hence become a good citizen.

6. Recreational Functions : Family performs several recreational functions for its members by entertaining them in various ways. In ancient period, family was the only centre of recreational. All the members together organize family feasts, organize family picnics and visit the family relations.

Different festivals are organized by the family. It is another source of recreation. Similarly, relationship between grand parents and grand children is another source of entertainment.

All the family members, after days work, assemble and exchange their view. Present family acts as a modern club without its evil efforts.

7. Cultural Functions : Several cultural functions are also performed by the family . It preserves different cultural traits. Man learns and acquires culture from the family and transmits it to succeeding generations. That is why family is considered as centre of cultures.



PARENTING STYLES

3. What do you mean by 'Parenting Style'? Describe the different parenting styles and their impact in the family.

Or

Write a note on parenting style on socialization of the child.

(June 2018)

Ans.

Meaning of Parenting Styles

A parenting style is a psychological construct representing standard strategies that parents use in their child rearing. The quality of parenting can be more essential than the quantity of time spent with the child. For instance, a parent can spend an entire afternoon with his or her child, yet the parent may be engaging in different activity and not demonstrating enough interest toward the child.

Parenting styles are the representation of how parents respond and demand to their children. Parenting practices are specific behaviours, while parenting styles represent broader patterns of parenting practices. It is important to understand difference between parenting styles and parenting practices.

Parenting Practices : Parenting practices are defined as specific behaviours that parents use to socialize their children.

Parenting Style : Parenting style is the emotional climate in which parents raise their children.

Parenting styles refer to the manner in which parents raise their children. This can refer to the parent's levels of expectations, performance demands, attentiveness to rules etc. as well as the style of discipline that the parents utilize to enforce their expectations.

Research suggests that parenting styles have important effects on the ways that children develop.

Types of Parenting Styles

In psychology, there are four major recognized parenting styles, such as :

1. Authoritative Parenting
2. Authoritarian Parenting
3. Permissive Parenting
4. Uninvolved or Neglectful Parenting

Each style has different characteristics and brings about different reactions in the children which they are used to.

But inspite of all, family still is performing some economic functions of purchasing, protecting and maintaining property. It also equally distributes property among its members.

2. Religious Functions : Family is also the centre of all religious activities. All the family members offer their prayers together and observe different religious rites, rituals and practices jointly.

All the members of the family believed in a particular religion and observe religions cremonies at home.

Children learn different religious values from their parents. Living in a spiritual atmosphere develops spirituality among the children.

Family transmits religious beliefs and practices from one generation to another. At present family has become more secular in their outlook.

Common family-worship is a rare event these days. Family continues to play an important role in shaping religious attitude among its members.

3. Health Related Functions :

- (i) Family looks after the heath & vigour of its members.
- (ii) It takes care of the sick, old and aged persons of the family.
- (iii) Family takes care of the health of all by providing necessary nutritive food to its members.
- (iv) These days, modern family delegates some of its health related functions to hospital i.e. the child born today in hospital or in a clinic and taken care of by nurses.

4. Educational Functions :

- (i) Family looks after the primary education of its members and moulds their career and character.
- (ii) Mother acts as the first and best teacher of a child.
- (iii) The child learns all roots of informal education such as discipline, obedience, manners etc. from family.
- (iv) At present, many of the educational functions of the family are taken over by schools, colleges and universities, still family continues to play an important role in providing the first lessons and primary education to its members.

5. Social Functions : Various social functions are also performed by family. It teaches about social customs, moral traditions, norms, etiquette to the coming generations.

Family apply social control over its members and bring them into conformity with accepted standards. Senior family members directly control the behaviour of children and hence become a good citizen.

6. Recreational Functions : Family performs several recreational functions for its members by entertaining them in various ways. In ancient period, family was the only centre of recreational. All the members together organize family feasts, organize family picnics and visit the family relations.

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It is important to keep in mind that every parent child relationship is different, so there is not one sure fine way to go about parenting. Actually Baumrind (1966) suggested that the majority of parents display one of three different parenting styles. Further research by Maccoby and Martin also suggested the addition of the fourth parenting style (1983).

1. Authoritative Parenting : Authoritative parenting styles establish rules and guidelines that their children are expected to follow. However, this parenting style is much more democratic.

Authoritative parents are responsive to their children and willing to listen to questions. When children fail to meet the expectations, these parents are more nurturing and forgiving rather than punishing. Baumrind suggested that these parents, "monitor and impart clear standards for their children's conduct.

They are assertive, but not intrusive and restrictive. These disciplinary methods are supportive, rather than punitive. They want their children to be assertive as well as socially responsible, and self-regulated as well as co-operatives.

In fact authoritative parents are those who encourage kids to be responsible, to think for themselves and to consider the reasons for rules.

It is a more balanced approach in which parents expect kids to meet certain behavioural standards, but also encourage their children to think for themselves and to develop a sense of autonomy.

Kids from authoritative families are : (i) Well-behaved and accomplished at school.

(ii) They tend to be emotionally healthy, resourceful and socially adept. There is a question : Why is authoritative parenting linked with successful kids? May be it is because authoritative parenting is associated with a package of individual practices that are more likely to produce independent, achievement minded, socially responsible, well-adjusted people.

When schools are run along authoritative principles, kids from authoritative families may have an easier time meeting their teacher's expectations.

It is also likely that your child's peer groups have an influence. As L. Steinberg and his colleagues (1992) have argued, peer pressure can weaken the beneficial effects of the authoritative parenting style.

Authoritative parents are easy to recognize as they are marked by the high expectations that they have from their children. This type of parenting creates the healthiest environment for the growing children, and helps to foster a productive relationship between parent and child.

Recognition of Authoritative Parents : We can recognize the authoritative parents by using certain questions such as (i) Does your child's day have structure to it?, e.g. planned bed-time, and understood household rules :

(ii) Are there consequences for disrupting this structure or breaking the household rules?

(iii) Does your child understand the expectations that you have for their behaviour and are these expectations reasonable?

(iv) Do you have a healthy and open line of communication with your child? i.e. Does your child feel that they can speak to you about anything without fear of negative consequence or harsh judgement?

The traits described in the above questions mark a healthy household with an authoritative parent.

One of the most important traits emulate in the authoritative parenting style is the open communication style with the child. If a parent can foster the ability to speak to their child without judgement or reprimand, they will be more likely to have insight into the child's life and understanding, providing the child with a deeper understanding of the world around them.

In nut-shell, authoritative parenting :

(i) Most effective and beneficial parenting style.

(ii) Authoritative parents are easy to recognize.

(iii) This type of parenting creates the healthiest environment for a growing child.

(iv) Kids from authoritative families tend to be well-behaved and emotionally healthy and socially adapt.

2. Authoritarian Parenting : Authoritarian parenting, also called strict parenting, is characterized by parents who are demanding but responsive. Authoritarian parents allow for little open dialogue between parent and child and expect children to follow strict set of rules and expectations. They usually rely on punishment to demand obedience or teach a lesson.

Authoritarian parents are those who expect their orders to be obeyed without question and rely on punishment or the threat of punishment.

Authoritarian style can be recognized by the following features :

(i) Do you have strict rules that you believe should be followed?

(ii) Do you give your child few choices and decisions about their own life?

(iii) Do you find yourself utilizing punishment as a means of getting your child to do what you ask?

(iv) Are you reserved in the amount of warmth and nurturing you show for your child?

While the structure and rules of an authoritarian parent are necessary for healthy child development, all good things can be overdone.

It is important to balance out the provided structure with open communication so the child knows exactly why it is important for them to follow the rules placed in front of them.

Children of authoritarian parents are prone to having low self-esteem, being fearful or shy, associating obedience with love, having difficulty in social situations and possibly misbehaving when outside of parental care.

In this style of parenting, children are expected to follow the strict rules established by the parents. Failure to follow such rules usually results in punishment.

Authoritarian parents fail to explain the reasoning behind these rules. These parents have high demands but are not responsive to their children. These parents are obedience and status oriented and expect their orders to be obeyed without explanation.

3. Permissive Parenting : Permissive parents sometimes referred to as indulgent parents have very few demands to make of their children.

These parents rarely discipline their children because they have relatively low expectations of maturity and self-control.

According to Baumrind, permissive parents are more responsive than they are demanding. They are non-traditional and lenient, do not require mature behaviour, allow considerable self-regulation and avoid confrontation.

Permissive parents are generally nurturing and communicative with their children, often taking on the status of a friend more than that of a parent.

Actually permissive parents are those who are responsive and warm but also reluctant to enforce rules.

The permissive parents attempt to behave in a non-punitive acceptant and affirmative manner towards the child's impulses, desires and actions.

The parents consult him (the child) about policy decisions and give explanations for family rules. Family makes few demands for household responsibility and orderly behaviour. Parents present itself to the child as a source for him to use as he wishes, not as an ideal for him to emulate, nor as an active agent responsible for shaping or altering his ongoing or future behaviour.

Parents allow the child to regulate his own activities as much as possible, avoids the exercise of control and does not encourage him to obey externally defined standards.

Permissive parenting results into the child with :

- (i) Poor emotion regulation.
- (ii) Rebellious and defiant when desires are challenged.
- (iii) Low persistence to challenging tasks.
- (iv) Antisocial behaviours.

The benefit of this parenting style is that they are usually very nurturing and loving.

Few rules are set for the children of permissive parents, and the rules are inconsistent when they do exist. This lack of structure causes these children to grow up with little self-discipline and self-control.

We can recognize permissive parent with the help of following questions :

- (i) Do you avoid conflict with your child?
- (ii) Do you have a willingness to be your child's best friend rather than their parents?
- (iii) Do you often bribe your child to do things with large rewards?
- (iv) Do you not have set limits or rules for your child? Do you often compromise your rules to accommodate your child's mood?

The traits describe in the questions mark an unhealthy permissive parenting style. Permissive parenting can have long term damaging effects. The damaging effects of permissive parenting are :

- (i) In Security in children from the lack of set of boundaries.
- (ii) Poor social skills, such as sharing from lack of discipline.
- (iii) Self centredness.
- (iv) Poor academic success from lack of motivation.
- (v) Clashing with authority.

4. Uninvolved or Neglectful Parenting : Neglectful parenting is one of the most harmful styles of parenting that can be used on a child. It is unlike the other styles. If a parent recognizes themselves as a neglectful parents or if a friend recognizes that they may know a neglectful parent, it is important to understand that those parents need assistance so that they can get back on track to have a healthy and communicative relationship within the family.

How parents are neglectful? This we can know through the following questions :

- (i) Do you care for your child's needs, emotional, physical, and otherwise?
- (ii) Do you have an understanding of what is going on in your child's life?
- (iii) Does the home provide a safe space for the child where they can share their experience and expect positive feedback rather than negative or no feedback.

- (iv) Do you spend long periods of time away from home, leaving the child alone?
- (v) Do you often find yourself making excuses for not being there for your child?
- (vi) Do you know about your child's friends or teachers?
- (vii) Are you involved in your child's life outside the home?

Parents who tend towards neglectful parenting styles can be easily helped through education, by talking to the family doctor, or going to a therapist or counsellor.

Neglectful parenting may damage children because :

- (i) They have no trust foundation with their parents from which they explore the world.
- (ii) Children who have a negative or absent relationship with their parent will have a harder time forming relationship with other people. If you suspect that you or your friend may be neglectful parent, it is important to seek help in a way that does not damage the child further.

Such uninvolved or neglectful parenting style is characterized by few demands, low responsiveness and little communication. While these parents fulfill the child's basic needs, they are generally detached from their child's life. In extreme cases, these parents may even reject and re-neglect the needs of their children.

Impact of Parenting Styles

Various researches have been conducted on the parenting styles and their impacts on the child development outcomes. The conclusions of these researches are as follows :

- (i) Authoritarian parenting styles generally lead to children who are obedient and proficient, but they rank lower in happiness, but they rank lower in happiness, social competence and self esteem.
- (ii) Authoritative parenting styles tend to result in children who are happy, capable and successful.
- (iii) Permissive parenting often results in children who rank low in happiness and self-regulation. These children are more likely to experience problems with author and tend to perform poorly in school.

According to Hockenbury and Hockenbury in their text 'Psychology', 'the children are more likely to internalize (or accept as their own) the reasons for behaving in a certain way and thus to achieve greater self-control.

Why do parenting styles differ? : Why all parents don't utilize an authoritative parenting style. After all, this parenting style is the most likely to produce happy, confident and capable children. What are the reasons why parenting styles vary?

Some potential causes of these differences include culture, personality, family size, parental background, socio-economic status, educational level and religion.

Of course, the parenting styles of individual parents also combine to create a unique blend in each and every family. For example, the mother may display an authoritative style while the father favours a more permissive approach. In order to create a cohesive approach to parenting, it is essential that parents learn to cooperate as they combine various elements of their unique parenting style.

Limitations of Parenting Styles :

- (i) Links between parenting styles and behaviour are based upon correlational research, which is helpful for finding relationship between variables but cannot establish definitive cause and effect relationship.
- (ii) There is evidence that a particular parenting style is linked to a certain pattern of behaviour, other important variables such as a child's temperament can also play a major role.
- (iii) Researches have also shown that the correlations between parenting styles and behaviours are sometimes weak at best. In many cases, the expected child outcomes do not materialize; parents with authoritative styles will have children who are defiant or who engage in delinquent behaviour, while parents with permissive styles will have children who are self-confident and academically successful.
- (iv) There is no universally best parenting style. So authoritative parenting is not related to better school performance.
- (v) Parenting styles are associated with different child outcomes and the authoritative style is generally linked to positive behaviours such as strong self-esteem and self-competence. However, other important factors including culture, children's perceptions of parental treatment, and social influences also play an important role in children behaviours.

4. What do you mean by parental expectations? How the transmission of parental expectations takes place? Explain in detail.

Ans.

Meaning of Parental Expectations

The word 'expectation' means a belief that someone will or should achieve something. An expectation is a belief about what might happen in the future, like your expectation to stay close with your best friends your whole life. The word expectation comes from the Latin word. 'Expectationem' meaning 'an awaiting'.

Parental expectation is defined as the conviction a parent holds in his or her child's future level of achievement.

According to Bookcock (1972) and Vollmer (1986), parents expectations have major effects on children's academic performance. Traditionally there are some attempts at defining parental expectations from school's perspective. Specifically, parents' expectations can be understood as a variety of parental behaviours that directly or indirectly influence children's academic performances.

Seginer (1983) pointed that it typically refers to parents desires or wishes, regarding their children's future attainments in schooling. In other words, children's future achievements are defined as reflected in course grades, college attendances or highest level of schooling attained.

Parental expectation is an important factor that has a direct relationship with students school performances. The important determinant for children's educational achievements is parental influence, because it provides economic

resources to achieve higher goals, serves as a role model, encourages specific targets, and recognizes and praises appropriate behaviours. In other words, if parents exert influences to create opportunities, support children's learning and involves themselves in learning activities, then children will actively participate in these learning activities.

A study shows that parental expectations are generally associated with students' academic performances and play a critical role in children's academic success.

The degree of parental expectations is perceived by students of different cultural/ethnic groups and has a direct impact on children's academic performances from historical periods. Parental involvement mainly relates to modelling behaviours of parents that have proved to affect children's school outcomes and well-being by showing these types of behaviours.

Because of poor economic conditions, families heavily rely on sons. Sociologists and Anthropologists find that a woman needs to have sons in order to secure her position in the family, even in the modern times.

According to Hannum and Park (2007), the expectations of parents and their economic conditions influence the amount and quality of investments in schooling & returns. As a result, parental satisfaction is determined by children's future outcomes and returns to the household. Most parents devote more to their sons than daughters in education and expect to have a larger return from them no matter if the cost of education is higher or the access to school is less. Therefore, boys in rural areas take huge burdens because they take lots of responsibility for paying back their parents. On the other hand, due to the effect of parental preferences to better educate sons, marriages are the desired outcomes for girls more than careers or going to colleges. Now-a-days there are changes to girls education, such that parents are willing to invest more to these education despite the returns! However, the purpose to secure a good marriage does not change.

Transmission of parental Expectations & Value

Most of the people in society have various identities, such as males, female race, upper or middle class and so on, and some of them are regarded as privileged groups and others belong to oppressed groups. These identities are important for individuals to shape their behaviours, attitudes and experiences. The consideration of these identities is often called as inter-sectionality. According to Ballantine & Spade (2012), 'school class can be treated as an agency of socialisation'. Therefore, there are other factors which affect students academic achievements such as social structure, gender and ethnicity.

The value of parents and children's educational goals is conceptualized to be the result of the family socialization process and is transmitted across generations.

Lareau (2003) argued that the aspects such as gender, class, race and personal life experiences lead to different parental expectations.

Gender is a sociological aspect which affects parental expectations. Expectations for girls in schools have been different than for boys. Historically, girls were restricted from having the same opportunities in education as boys and girls were raised to assume specific roles in society such as nursing & teaching. Now-a-day, the position and options for girls have increased dramatically.

Culture influences human thoughts and behaviour from generation to generation. Although students' academic roles and behaviours are culturally influenced, students and educators may not totally appropriate such effects.

Crowley (2009) demonstrated that parenting styles are helpful to understand children's complex behaviours and attitudes associated with academic outcomes. Brown and Iyenger (2008) stated that parenting styles are often adapted by previous generations and are passed down by culture.

Although the term parental expectations has been defined in various ways in the literature, most researchers characterize parental expectations as realistic beliefs or judgements that parents have about their children's future achievement as reflected in course grades, highest level of schooling attained or college attendance.

Parental expectations can be contrasted with parental aspirations, which typically refer to desires, wishes or goals that parents have formed regarding their children's future attainment rather than what they realistically expect their children to achieve. To the extent that parental aspirations reflect the value parents' place on education, they are based on parents' personal goals as well as community norms about schooling and its role in promoting professional and personal success. Researchers tend to measure parental aspirations by asking the year of schooling parents 'want' or 'hope' their children to achieve.

Although parental aspirations and expectations are conceptually distinct, the terms are sometimes used interchangeably. On occasions, researchers assess parental aspirations and expectations separately but combine them into a single measure for analytic purposes.

Parental expectations can function as a form of communication that conveys the students to value their parents' place on achievements. Students perceive this communicated value as a norm, which becomes internalized as a standard that students strive to attain. Parents' expectations about future achievement boosts their children's motivation and expectations, and in turn leads them to high achievement.

Another way in which parental expectations may affect student achievement is by conveying messages about their child's abilities and capabilities which in turn enhance student's complacency, beliefs and sense of efficacy about their academic trajectory. In general, students who perceive themselves as capable tend to obtain better grades and higher test scores than students with lower capability beliefs.

High parental expectations foster parental involvement in schooling or in children's academic activities. Parental involvement in children's education generally refers to the extent and quality of help with homework, communication with the teacher, participation in school activities etc. Parental involvement has been found to affect students achievement related beliefs.

Teachers may find it motivating to pay particular attention to children whose parents hold high expectations and are clearly involved in their children's schooling because the teachers believe that their efforts in the class are being reinforced at home. Teachers who perceive parents as holding high expectation for their children may also raise their own expectations for these particular students and increase their educational commitment to them.

There is ample evidence that teachers treat students differently depending on their expectations of the students.

In nut-shell, we have brought out certain facts regarding the transmission of parental expectations :

- (i) Parental expectations and parental aspirations can be contrasted.
- (ii) Parental attributions about the causes of successful school performance are likely to affect the relation between student's prior performance and parents' expectations about future performance.
- (iii) Parents must rely on feedback from the school in the form of grades, test results and teachers' assessment.
- (iv) Parental expectations can function as a form of communication that conveys to students the value their parents place on achievement.
- (v) High parental expectations boost students' academic self-efficacy.
- (vi) High parental expectations foster parental involvement in schooling.
- (vii) High parental expectations and involvement increase teachers expectations of students.



2.2 SOCIALIZATION AND THE COMMUNITY

5. What do you mean by community? Describe the types of communities.

Ans.

Definitions of Community

Talcott Parsons defined community as collectivity the members of which share a common territorial area as their base of operation for daily activities.

According to Tonnies, community is defined as an organic natural kind of social group whose members are bound together by the sense of belonging, created out of everyday contacts covering the whole range of human activities.

Kingsley Davis defined it as the smallest territorial group that can embrace all aspects of social life.

For Karl Mannheim, community is a circle of people who live together and belong together in such a way that they do not share this or that particular interest only but a whole set of interests.

Types of Communities

1. Geographic Communities : These communities share physical space, so that residents come into contact with each other by virtue of proximity, rather than intent. To be a real community, residents must feel a sense of belonging and held at least some values and symbols in common, e.g. a landscape & its features i.e. a river.

2. Community of Interest : These are sometimes referred to as "communities within communities." Members of these communities choose to associate with each on the basis of common share interest or shared concerns e.g. poor aid quality.

3. Virtual Communities : These are groups of people that primarily interact via communication media rather than face to face. If the mechanism is a computer network, it is called an on-line community. On line communities are 'social aggregations that emerge from the net when people carry on those public discussions long enough, with sufficient human feelings, to form webs of personal relationships.'

An individual can belong to several different communities at the same time. Communities can be healthy or unhealthy, with most being somewhere in the middle.

In an unhealthy community, there may be an environmental disaster, such as the contamination of the water supply, a high level of poverty due to a major industry closing.

The path of becoming a healthy community starts with broad community engagement, leadership, the development of a shared vision and community goals, effective planning, local government commitment and collaborative use of internal and external resources.

6. Explain the role of community in socialization

Or

Discuss the influence of community on socialization.

Ans. Role of community or Influence of community on socialization

: As we know, community is a group of people living in the same geographic area under common laws with a sense of fellowship and a sense of belonging and obligation to the group.

The community is a socializing agent because it is where children learn the role of expectation for adults as well as for themselves.

Socialization is the process by which individuals acquire the knowledge, skills and character traits that enable them to participate as effective members of groups and society.

Most social scientists agree that socialization is unique to human beings. George Mead (1934) wrote that it is language that sharply separates humans from other animals. Language makes ideas and communication of these ideas possible, and language also makes it possible to replace action with thoughts and then use thoughts to transform behaviour.

Language enables humans to develop the ability to reason and characteristic pattern of behaviour. Children internalize the attitudes of others, i.e., their parents in the form of the role taking. They incorporate parental and significant adult expectations into their behaviour. They in turn, have similar expectations of others with whom they interact.

The community is the main setting in which children learn by doing. The facilities available to children determine what real experiences they will have. Is there a library? Are stores and workplace nearby where children can observe people at work? Are the people with whom children interact in the community similar or diverse? Are the people in community advocates for children? These questions relate to the significance of the community as a socializer.

For many people, community is a sense of cohesiveness among a group of people. For generations an individual community served a vital role in terms of acting as a support system.

With our society moving at a faster and more detached manner due to technology, busy schedules and the frequency at which we change jobs, homes and locations, it makes it harder and harder to feel any sense of community. It is too easy to become isolated in homes and yet isolation tends to get a sense of loneliness and depression not to mention the breakdown that can occur in communities due to a detachment from others increased violence, substance abuse, mental illness & so forth.

The idea of community may simply come down to support and interacting positively with other individuals who share a vested interest in the well being of your global community, you may consider :

- (i) Participating in random acts of kindness.
- (ii) Acknowledging a passerby in your neighbourhood or at work.
- (iii) Attending community events.
- (iv) Volunteering
- (v) Meeting your neighbours.
- (vi) Buying from your local merchants.
- (vii) Making an extra effort to talk with someone who may have a different background or perspective than your own.
- (viii) Supporting schools which tend to be cornerstones in a thriving community.
- (ix) Organizing or attending a neighbourhood or community party.
- (x) Spending less time on the internet or watching television and more time outside.
- (xi) Joining a club or other social organization.
- (xii) Personally greeting new comers to your community.

A strong community benefits the individuals, the community as well as the greater society. People of all ages who feel a sense of belonging tend to lead happier and healthier lives, and strong communities create a more stable and supportive society.

'United we stand, divided we fall', how true. Every being on this planet, be it social or wild, flourish when they live, share and grow as a community.

Human being is a social being. We live in society and like to share our feelings, happiness and sorrows with our friends, relatives and other. This wish of togetherness and belonging leads to create a community as a whole.

Community is a broader term and has a larger connotation. Presently the internet has contributed a lot in connecting people through various communities.

Importance of Community in Socialization : Usually community refers to a group of people living in a common geographical location. This group of people obeys some social norms and some common value among themselves. As such there are so many communities the world over, separated by languages, cultures or geographical locations. However, they are related to each other in some way or other, thus making entire world a one, single community.

1. Sense of Togetherness : A sense of togetherness lies in the soul of every individual. This comes from our care and dependency on our fellow beings. From our childhood days to our adulthood, we care for our family members, e.g. our relatives, our neighbours and friends. This leads to a need of togetherness, among

people, which helps in creating a community. We tend to enjoy any festival or ritual together. This is a kind of community feeling. Without it, people will be alone, there won't be anyone to talk to or to share with.

2. Division of Work : We share our work and this division of work leads to our dependency on other people working in different roles. In every walk of our lives, we have to depend on others apart from our family members, e.g. the cobbler repairs shoes for us, the barber cuts our hair, the tailor stitches fashionable clothes for us, the butcher cuts meat for us, bakers prepares biscuits for us, engineers make house for us etc. All these individuals fall into a community, without home our lives will be very difficulty. Division of work is, therefore, important for a well-formed and well functioning community.

3. Co-operation : The very idea of community comes into being because people like to cooperate with each other. The sense of cooperation begins at home and it leads to a strong feeling of international brotherhood.

4. Feeling of Association : In a community, people live by associating with one another. The feeling of association is a common human feeling. This helps in establishing peace and harmony within a community. Without a feeling of association there will be chaos and disharmony in the society or community. Hence, this point plays an important role in making it lively and vibrant.

Hence, a community can help in making a peaceful and progressive society. Likewise, any imbalance could give rise to problems that one disrupting peace and harmony the world over.

The history of the world stands on the importance of community. No single genius can change the pages of time without some kind of support group.

It is an understatement to say that the world has changed drastically in the last decade, but these changes (social media, a challenging job market, our awareness of the global village) have only served to heighten both our need to have a community and our ability to construct this community of our own accord.

The following are the main needs to have communities :

1. Community involvement is important to be successful in life. It helps you connect with others, it improves lives and strengthens communities but most important is the intangible benefits of pride, satisfaction and accomplishment. It warms your heart in knowing you are giving back.
2. Every one benefits from a strong community. Being active within our society helps individuals feel less lonely, have a more vital and interesting life, find mates stay healthy and feel happier. We feel connected, important, significant, appreciated and safe. Being active within our society helps individuals feel loss lonely, have a more vital and interesting life, find mates, stay healthy and feel happier. Being active within our society brings us inspiration, helps us succeed in business and helps us find our way in life. Participating in our local community helps us fulfill our need of purpose.

Communities thrive when people are better connected. Local economics expand, business succeed, education grows, support systems become more efficient.

When things become difficult, its those who have a strong community support system that are best off. Imagine if a natural disaster occurred, wouldn't it be better to turn to people you knew you could trust for help?

How do people get disconnected from their community? : With online social media, entertainment, virtual worlds, email and chat it's easy to become engrossed in a computer. It's a modern day reality that people turn to their computers for connection to others. Computers are usually at their best when used as a tool to accomplish tasks and not as a portal into an online existence that dominates our life. Online communities have become very real, significant and help millions feel more connected, but they must not take the place of our physical life community.

It is also common for people to find jobs online and to more to different locations around the world. This up-roots us and detaches us from the local society we grew up, forces us to make new friends and establish ourselves in a new community.

How can I involve in my local community : Getting active in our community does require effort but it is well worth it. Remember that energy you put into it will certainly come back to you.

- (i) Smile, (ii) Meet your neighbours,
- (iii) Be kind to people around you.
- (iv) Say hello to those in your community and people at work.
- (v) Forget about yourself for a while and take the time to get to know others.
- (vi) Greet new members of your community.
- (vii) Become active in community events.
- (viii) Join local groups or clubs.
- (ix) Volunteer
- (x) Buy from local business.
- (xi) Get to know people from different backgrounds.
- (xii) Organize local gatherings or parties.
- (xiii) Spend more time outside and away from televisions or computers.



NEIGHBOURHOOD

7. What do you mean by neighbourhood? How neighbourhood influences socialization?

Or

Explain the concept of neighbourhood. How socialization and neighbourhood activities are related or depend on each other?

Or

Discuss the socialization functions neighbourhood.

(June 2018)

Ans.

Meaning or Concept of 'NEIGHBOURHOOD'

A neighbourhood is a geographically localised community within a larger city, town, suburb or rural areas. Neighbourhoods are often social communities with considerable face to face interaction among members.

Neighbourhood is generally defined spatially as a specific geographic area and functionally as a set of social networks. Neighbourhoods are the spatial units in which face-to-face social interactions occur the personal settings and situations where residents seek to realise common values, socialise youth and maintain effective social control.

In the words of Lewis Mumford, 'Neighbourhood, in some primitive fashion exist wherever human beings, congregate, in permanent family dwellings, and many of the functions of the city tend to be distributed naturally, i.e., without any theoretical pre-occupation or political direction into neighbourhood. Most of the earliest cities around the world as excavated by archaeologists have evidence for the presence of social neighbourhoods. Historical documents shed light on the neighbourhood life in numerous non-western cities.

Neighbourhoods are typically generated by social interaction among people living near one another. In this sense they are local social units larger than households not directly under the control of city or state officials. In some pre-industrial urban traditions, basic municipal functions such as protection, social regulations of births & marriages, cleaning and upkeep are handled informally by neighbourhoods and not by urban governments.

In addition to social neighbourhood most ancient and historical cities also had administrative district used by officials for taxation, record keeping and social control, Administrative districts are typically larger than neighbourhoods and their boundaries may cut across neighbourhood divisions.

Advantages of Neighbourhood

Neighbourhoods have several advantages as areas for policy analysis as well as an arena for social action :

- (i) Neighbourhoods are common and perhaps close to universal, since most people in unbiased areas would probably consider themselves to be living in one.
- (ii) Neighbourhoods are convenient, and always accessible, since you are already in your neighbourhood when you walk out of your door.
- (iii) Successful neighbourhood action frequently requires little specialized technical skill and often little or no money. Action may call for an investment of time, but material costs are often low.
- (iv) With neighbourhood action, compared to activity on larger scales, results are more likely to be visible and quickly forthcoming.
- (v) Visible and swift results are indicators of success; and since success is reinforcing; the probability of subsequent neighbourhood action is increased.
- (vi) Because neighbourhood usually involves others, such actions create or strengthen connections and relationship with other neighbours, leading in turn to a variety of potentially positive effects, often hard to predict.
- (vii) Over and above these community advantages, neighbourhood activity may simply be enjoyable and fun for those taking part and can often tighten security for those taking part in neighbourhood watch communities.
- (viii) A neighbourhood is a subsection of a larger community a collection of both people and institutions occupying a spatially defined area influenced by ecological, cultural and sometimes political forces.

According to Sampson, neighbourhood is a variably interacting population of people and institutions in a common place. Neighbourhoods form a mosaic of overlapping ecological units (e.g. blocks, streets) that vary in size, boundaries and social organizational features. It is the intersection of practices and social meaning with spatial context that is at the root of neighbourhood effects.

- (ix) The studies of neighbourhood boundaries in urban areas, suggest that individuals perceptions of 'neighbourhood' vary by ethnicity, age, sex and whether the location is urban or suburban.
- (x) The length of time an individual lives in a neighbourhood is likely to affect both his perceptions and his use of neighbourhood resources.
- (xi) Some neighbourhoods are better for children than others.
- (xii) Research shows that children from poor neighbourhoods are more likely to get in trouble with the law, get pregnant, drop out of school or end up disadvantaged.
- (xiii) Poorer neighbourhoods watch out for others peoples children less often.
- (xiv) Wealthier neighbourhoods watch out for other people's children more often.
- (xv) Neighbourhoods are places where people live near one another. People in a neighbourhood have a common interest preserving the character & property values in the neighbourhood.
- (xvi) Roosa, Jones, Tein and Cree (2003) have proposed that :
 - (a) Neighbourhood socio-economic status influences both residents perception of their neighbourhood and neighbourhood social processes.
 - (b) Residents perceptions of their neighbourhood also affect neighbourhood social processes.
 - (c) Neighbourhood social processes affect children's outcomes.
- (xvii) Neighbourhood and schools provide a variety & peer groups.

Neighbourhood Focal Points : Sampson asserts the following themes:

- (i) **Social inequality :** There is considerable social inequality between neighbourhoods, especially in terms of socio-economic position and racial/ethnic segregation.
- (ii) These factors are connected in that concentrated disadvantage often coincides with the geographic isolation of racial minority and immigrant groups.
- (iii) A number of crime and health related problems tend to come bundled together at the neighbourhood level and are predicted by neighbourhood characteristics such as the concentration of poverty, racial isolation, single parent families, and to a lesser extent rates of residential and housing instability.
- (iv) A number of social indicators at the upper end of what many would consider progress, such as affluence, computer literacy, and elite occupational attainment are also clustered geographically.

This set of themes asserts a series of important correlations between neighbourhood features and social outcomes. The hard question is to identify the social mechanisms that underline these correlations. Social mechanisms provide theoretically plausible accounts of how neighbourhoods bring about change in a given phenomenon.



EXTENDED FAMILY

8. **What do you mean by extended family? Explain its concept. Also suggest some tips to deal with child-rearing. (June 2018)**

Ans. Meaning of Extended Family : An extended family is a family that is extended beyond the nuclear family, consisting of aunts, uncles and cousins all living nearby or in the same household. For example, a married couple that lives with either the husband or the wife's parents. The family changes from immediate household to extended household.

In some circumstances, the extended family comes to live either with or in place of a member of the immediate family. These families include in one household, near relatives in addition to an immediate family. For example, an elderly parent who moves in with his or her children due to old age. This places large demands on the care givers, particularly on the female relatives who choose to perform these duties for their extended family.

In modern Western cultures dominated by immediate family constructs, the term has come to be used generically to refer to grandparents, uncles, aunts and cousins whether they live together within the same household or not.

However, it may also refer to a family unit in which several generations live together within the same household.

In an extended family, parents and their children's families may often live under a single roof. This type of joint family often includes multiple generations in the family. From culture to culture, the variance of the term may have different meanings, e.g. in India, the family is a patriarchal society, with the son's families often staying in the same house.

These joint families have the following features :

- (i) Work load is shared among the members, often unequally.
- (ii) The roles of women are often restricted to housewives and this usually involves cooking, cleaning and organizing for the entire family.
- (iii) The patriarch of the family (i.e., oldest male member) lays down the rules and arbitrates disputes.
- (iv) Other senior members of the household are responsible in teaching the younger children their mother tongue, manners and etiquette.
- (v) Grand parents often take the leading roles because they have the most experience with parenting and maintaining a household.
- (vi) The house often has a large reception area and a common kitchen. Each family has their own bedroom
- (vii) The members of the household also look after each other when a member is in need of help.

Hence, an extended family can be defined as a family structure that consists of two or more adults that are from different generations of the same family, who maintain a household together. This includes sharing the responsibilities in the household.

Other names for extended family include complex family, joint family, and multi-generational family.

The extended family is different than the nuclear family, which consists of two parents and their children who live in a household together.

Structure of an Extended Family

The core feature of an extended family is that there are adults from multiple generations of a family living together under one roof. Other than this basic requirement, the structure of an extended family can vary. The structure of an extended family can include :

- (i) Grandparents
- (ii) Aunts and Uncles
- (iii) Cousins
- (iv) Great-grand parents, great uncles and great aunts.

Advantages of Extended Families

Joint family is undivided family joint household, extended family system. It is a large family where more than one generation lives together in a common house. Hence, a joint family is a form of family where the grand parents, father, mother and children live unitedly under one roof. Here, every member :

- (i) is expected to make some financial contribution to the common fund
- (ii) share common rights in the household property
- (iii) eat the food at the common kitchen.
- (iv) make their daily expenditure.

In such form of family the son does not distant himself after getting married instead, he lives with his wife and children in the same house along with his other family members. The eldest male member is the head of the joint family. His power and functions are like that of a trustee. He is entitled to take economic and social decisions on behalf of the family.

Importance and value of extended Joint Family

1. In joint family all members are equally sharing all expenses, works and other things with the other members of the family, so the burden of work will not be felt by any single person.
2. All children get equal share of love, care, guidance and education by the elder grandparents so that they never miss anything in their whole life. Similarly they can also easily get help from their parents.
3. Small children will get teaching guidance from their uncle, aunt and other family members. The sharing resources with the cousins and sisters help parents to decrease the expenses on their child.
4. On the eve of big occasions like marriage, birthdays, engagements, anniversaries etc. the work can easily be shared with all members so that the event will be successful. This will bring down the burden from the parents.

Advantages of Extended Joint Family

1. It is the best pattern of living that is most conducive to the growth.
2. The spirit of oneness prevails in a joint family system.
3. Disciplines in the joint family are self-imposed on its members. The head of the big family almost becomes its patriarch. The family prospers squarely if the patriarch and the other constituents observe the norms soundly and healthily.

4. It is based on a principle of fair economy. It holds it as a rule of creation that all men are not equal. Naturally it imposes a kind of unwritten discipline that those who are more able economically shall share some of the burden of those who are not.
5. The joint mess or kitchen runs on an understanding of mutual adjustment.
6. In a big joint family, the study group of boys are formed according to their age matching. Naturally the cousins study together, play together, quarrel together and are even punished together. Hence, they are free from feeling of discrimination.
7. The basic necessities of all the family members are taken care of.
8. It supports all the members of the family. Old & elderly people are respected. Proper care is taken for old widowed, physically weak & disabled family members.

Disadvantages of Extended Joint Family

1. It often creates parasites who love to feed on others income. They exploit the goodness and principled behaviour of its partners.
2. High earning members often insults the low earning members.
3. The cost of education has gone up high. The high earning members often want their children to study in costly schools but they don't want to share the burden of the children of the other members of the family.
4. Sometimes some crooked member of the family plot to torture and exploit another innocent member of the family.
5. In large families, most of the important decisions are made by the head of the family. Since, all the individuals within the family does not get the opportunity to participate in major decisions of the family, they often feel lost or develop a feeling of inferiority complex.

Impact of Extended Family on the development of Child

Support from the members of the extended family has a significant impact on the healthy development of the child. Extended family members can :

- (i) Be great role models and influences for children.
- (ii) Provide children with a sense of encouragement, security and stability.
- (iii) Help children better understand the 'roots' of their family.
- (iv) Let children know that there are people outside the immediate family that love and care about them.
- (v) Provide advice or act as a support system for parents.
- (vi) Help build on the sense of community for the child.
- (vii) The extended family can collaborate with parents to reinforce various aspects of positive discipline. This encourages children to be more independent and enable them to regulate their own behaviours. The goal of positive discipline is to guide children towards appropriate behaviours. The presence of different adult figures to serve as role models can help to emphasize these appropriate behaviours.



RELIGIOUS GROUPS & THEIR SOCIALIZATION FUNCTIONS

9. What do you mean by 'Religion and Religious Group? What are the functions of religious group?

Or

Discuss socialization functions of religious groups.

Ans. Religious Group : Religion helps man to know his creator. Religion provides man with a spiritual world-view. It also exposes the spiritual dimension of culture.

Religiously, the children have no choice, than adopting the beliefs of parents. Religion as an integrative social force shapes collective belief into collective identity. Religious rituals like wedding, child dedications, burials and birthday celebrations promote group solidarity and cohesion. Identification with a particular religious group, gives the votaries a sense of belonging. It also promotes the feeling of exclusion to those who are outside the group. People who live in a place where their religion is not a dominant culture have a feeling of estrangement and alienation.

Religion is a collection of cultural systems, belief systems, and world views that relate humanity to spirituality and moral values. Many religions have narratives, symbols, traditions, and sacred histories that are intended to give meaning to life or to explain the origin of life of the universe. They tend to derive morality, ethics, religious laws or a preferred life style from their ideas about the cosmos and human nature. Parental religious participation laws or a preferred life style from their ideas about the cosmos and human nature parental religious participation is the most influential part of religious socialization - more so than religious peers on religious beliefs. For example, children raised in religious homes are more likely to have some degree of religiosity in their lives. They are also likely to raise their own children and to participate in religious ceremonies. The biggest predictor of adult religiosity is parental religiosity. If a person's parents were religious when he was a child, he is likely to be religious when he grows up. Children are socialized into religion by their parents and their peers and, as a result, they tend to stay in religions. Alternatively, children raised in secular homes tend not to convert to religion. The process of socialization is certainly a significant factor in the continued existence of religion.

Hence religious socialization is an interactive process through which social agents influence individuals religious beliefs and understandings.

Simple definition of 'Religion' is : "the belief in a god or in a group of gods : an organized system of beliefs, ceremonies and rules used to worship a god or a group of gods : an interest, a belief, or an activity that is, very important to a person or group."

In the ancient and medieval world, the etymological Latin root religio was understood as an individual virtue of worship never as doctrine, practice or actual source of knowledge. Many languages have words that can be translated as 'religion' but they may use them in a very different way and some have no word for religion at all. For example, the Sanskrit word 'dharma', sometimes translated as 'religion' also means law. The word 'religion' is sometimes used interchangeably with 'faith' or 'set of duties'.

Types of Religion

Religion has been divided into three broad categories :

- 1. World Religions :** It is a term which refers to transcultural, international faiths.
- 2. Indigenous Religions :** It refers to smaller culture-specific or nation-specific religious groups.
- 3. New Religious Movements :** It refers to recently developed faiths.

Some scholars classify religions as either universal religions that seek world wide acceptance and actively look for new converts, or ethnic religions that are identified with a particular ethnic group and do not seek converts.

Functions of Religion

The religion serves for society regardless of how it is practiced or of what specific religious beliefs a society favours. The following are the functions of religion :

1. Religion gives meaning and purpose to life : Many things in life are difficult to understand. That was certainly true, as we have seen, in prehistoric times, but even in today's highly scientific age, much of life and death remains a mystery, and religious faith and belief help many people make sense of the things science cannot tell us.

2. Religion reinforces social unity and stability : Religion strengthens social stability in at least two ways. First, it gives people a common set of beliefs and thus is an important agent of socialization. Second the communal practice of religion, as in houses of worship, brings people together physically, facilitates their communication and other social interaction, and thus strengthens their social bonds.

3. Religion is an agent of social control : It strengthens social order. Religion teaches people moral behaviour and thus helps them learn how to be good members of society.

4. Religion is greater psychological and physical well being : Religious faith and practice can enhance psychological well being by being a source of comfort to people in times of distress and by enhancing their social interaction with others in places of worship. People of all ages, not just the elderly, are happier and more satisfied with their lives if they are religious. Religiosity also promotes better physical health. Some studies even find that religious people tend to live longer than those who are not religious.

5. Religion may motivate people for positive social change : Religion may motivate people to work for positive social change, e.g. religious beliefs motivated Martin Luther King, Jr. to risk their lives. Mahatma Gandhi also falls in this category.

Disadvantages of Religion : Religion has all the benefits, but according to conflict theory, it has the following disadvantages.

1. It can reinforce and promote social inequality and social conflict. People tend to view their poverty in religious terms. They think it a God's will that they are poor. Many people believe that if they endure their suffering, they will be rewarded in the after life.

Their religious views lead them not to blame with capitalist class for their poverty and thus not to revolt.

2. Religion also promotes gender inequality by presenting negative stereotypes about women and by reinforcing traditional views about their subordination to men.

3. Religion can also promote social conflict : History of the world shows that individual people and whole community and nations are quite ready to persecute, kill and go to war over religious differences. Religion can be the source of social unity and cohesion, but over the centuries it also has led to persecution, torture & wanton bloodshed.

4. Religion can cause sexual abuse as it took place in America, Canada & many other nations where an unknown number of children were sexually abused by catholic priests.



MUTUAL DEPENDENCE OF MAN AND SOCIETY

10. How man and society are mutually dependent on each other? Explain.

Or

What is the relation between an individual & society?

Ans. Mutual Dependence of Man & Society : The relation between the man or individual and society is very close. Man is a social animal. He has a natural urge to live an associated life with others. Man needs society for his existence or survival. The human child depends on his parents and others for its survival and growth.

The inherent capacities of the child can develop only in society. The ultimate goal of society is to promote good and happy life for its individuals. It creates conditions and opportunities for the all round development of individual personality.

Society ensures harmony and cooperation among individuals inspite of their occasional conflicts and tensions. If society helps the individuals in numerous ways, great men also contribute to society by their wisdom and experience. Thus, society and individuals are bound by an intimate and harmonious bond and the conflicts between the two are apparent and momentary. In a well ordered society, there would be lasting harmony between the two.

Nature of Society

Society is an abstract term that connotes the complex of inter-relationships that exist between and among the members of the group. Society exists wherever there are good or bad, proper or improper relationships between human beings. These social relationships are not evident, they do not have any concrete form, and hence society is abstract.

Society is not a group of people, it means in essence a state or condition, a relationship and is therefore necessarily an abstraction.

Society is organization of relationship. It is the total complex of human relationships. It includes whole range of human relations.

Social relationships invariably possess a physical element, which takes the form of awareness of another's presence, common objective or common interest. We can say that the society is the union itself, the organization, the sum of formal relations in which associating individuals are bound together. Societies consist in mutual interaction and interrelations of individuals and of the structure formed by their relations.

Society is a group of people who share a defined territory and a culture.

In sociology, society is also the social structure and interactions of that group of people. Social structure is the relatively enduring patterns of behaviours and relationships within a society. Thus a society is not only the group of people and their culture but the relationships between the people and the institutions within the group.

Culture is distinct from society. It adds meaning to relationships. Culture refers to values, norms, beliefs, behaviours and meanings given to symbols in a society. All human societies have cultures and cultures can only exist where there is a society.

Mutual Dependence of Man & Society

Though accurate information about the exact origin of society is not known, still it is an accepted fact that man has been living in society since time immemorial.

Long ago, Aristotle expressed that 'Man is essentially a social animal by nature'. He cannot live without society, if he does so, he is either beast or God.

Man has to live in society for his existence and welfare. In almost all aspects of his life, he feels the need of society. Biologically and psychologically he compelled to live in society.

Man can never develop his personality, language culture and 'inner deep' by living outside the society. The fact is that the man has always belonged to a society of some sort, without which man cannot exist at all. Society fulfills all his needs and provides security. Every human took birth, grows, live and die in society. Without society, human life is just like fish out of water.

Hence there is a close relationship between man and society. Both are closely inter-related, interconnected and interdependent. In order to explain that man is a social animal, we can focus on the following aspects :-

1. Man is a social animal by nature : Man is a social animal because:

- (i) Sociality or sociability is his natural instinct.
- (ii) He cannot live out of society because all his human qualities such as to think, to enquire to learn a language, to play and work only develop in society.
- (iii) All these qualities develop through interaction with others.
- (iv) One cannot be a normal being in isolation.
- (v) Man's nature compels him to live with his fellow beings. He cannot afford to live alone.
- (vi) Experiments have been conducted to prove this thing. In an experiment, two Hindu children who in 1920 were discovered in a wolf den. One of the children died soon after discovery. The other could walk only on all four, possessed no language except wolf like growls. She was shy of human beings and afraid of them. It was only after careful & sympathetic training that she could learn some social habits.

(vii) Another experiment was performed. Anna, an illegitimate American child was placed in a room at the age of six months and discovered five years later. On discovery it was found that she could not walk or speak and was indifferent to people around her.

(viii) Hence, these experiments prove that man is social by nature. Human nature develops in men only when he lives in society, only when he shares with his fellow beings a common life. Society is something which fulfils a vital need in man's continuation, it is not something accidentally added to or super-imposed on human nature. He knows himself and his fellow beings within the framework of society. In deed man is social by nature. This social nature is not super-imposed on him or added to him rather it is inborn.

2. Necessity makes man a social animal :

- (i) Man is a social animal not only by nature but also by necessity.
- (ii) Needs and necessities make a man social. Man has many needs and necessities. Out of these different needs, social and mental needs are very important and needs fulfillment. He cannot fulfil these needs without living in society.
- (iii) All the needs and necessities compel the man to live in society. Many of his needs and necessities will remain unfulfilled without the cooperation of his fellow beings. His psychological safety, social recognition, loves and self-actualization needs only fulfilled only within the course of living in society. In fact, he is totally dependent for his survival upon the experience. Human baby is brought up under the care of his parents and family members.
- (iv) One may not survive even a day without the support of society. All his basic needs are fulfilled only within the framework of society. e.g. clothing, shelter, health, education etc.
- (v) A man also needs society for his mental and social development.
- (vi) His need for self-preservation compels him to live in society.
- (vii) Individual also satisfies his sex needs in a socially accepted way in a society.
- (viii) Security concerns at the old age are fulfilled by living in society.
- (viii) Similarly, helplessness, at the time of birth compels the child to live in society. A nutrition, shelter, warmth and affection need compels the individual to live in society.

Thus for the satisfaction of human wants, man lives in society. Hence, it is also true that not only for nature but also for the fulfillment of his needs and necessities man lives in society.

3. Man lives in society for his mental and intellectual development

: This is yet another reason for which man is a social animal. Society not only fulfils his physical needs and determines his social nature but also determines his personality and guides the course of development of human mind.

Development of human mind and self is possible only by living in society. Society moulds our attitudes, beliefs, morals, ideals and thereby moulds individual personality. With the course of living and with the process of socialization, man's personality develops and he becomes a fully, fledged individual.

Man acquires a self or personality only by living in a society. From birth to death individual acquires individual social qualities by social interaction with his fellow beings which moulds his personality.

Individual mind without society remains undeveloped at infant stage. The cultural heritage determines man's personality by moulding his attitudes, beliefs, morals and ideals. With the help of social heritage, man's inborn potentialities are unfolded.

In nut-shell, we can conclude that man is a social animal. His nature and necessities make him a social being. He also depends on society to be a human being. He acquires personality within society. There exists a very close relationship between individual and society like that of cells and body.



2.3 AT SCHOOL : IMPACT OF ENTRY TO SCHOOL

11. Describe the impacts of entry to school.

Or

Discuss the effects of age of school entry on children's academic achievement.

Ans. Impacts of Age of School Entry Children's Academic Achievement : At what age should children enter formal schooling? Practices vary widely across countries and localities within countries and even among families within small communities. The empirical question concerns the age at which children are emotionally and intellectually ready for a formal school program.

Policy makers debate the age at which school entry should be allowed, and when it should be required.

Many parents struggle with the question of whether they should send their children to school as soon as they are eligible, or keep them out for another year to increase their likelihood of success.

Identifying the appropriate age for children to enter school is complicated by the fact that all children do not develop at the same pace, substantial variation in "readiness" will be found regardless of the age at which children are allowed to enter school.

Readiness for school also varies as a function of children's experiences in group day care or other early childhood education programs may be more comfortable and better prepared to handle school than their age mates who have had little experiences in such settings. Age, therefore, will always be a weak predictor of readiness.

Strategies to assess the Effects of age of School Entry : Three strategies have been used to assess the effects of the age of school entry to children's academic achievement and occasionally on social emotional or motivational outcomes. First : Studies have compared outcomes for children who have delayed entry by a year with children who entered school when they were eligible.

A second methodological strategy is to singly compare children in the same grade with different dates. In any one grade, there is at least a 12-month spread in ages. Assuming that children's birth dates are randomly distributed, associations between this natural variation in age of entry and child outcomes suggest an age effect. Few of the studies using this methodology assess change in achievement over the school year, they therefore cannot be used to determine whether older children benefit relatively more from schooling (i.e., make greater gains) than do younger children. They do, however provide information on whether older children perform better on average than younger children.

The third and the more powerful strategy compares children who are the age but in different grades, as well as children who are a year apart in age but in the same grade. This strategy provides information on the relative effects of additional year of time (maturation and general out-of-school experience) versus an additional year of schooling.

Delayed Entry

Studies examining children who have delayed their entry into school by a year are difficult to interpret because there is a selection bias in which children parents decide to hold out of school for a year. The findings of studies that compared children who were held out to those who began school when they were eligible are not consistent. If differences between the groups in child outcomes are found, whatever the direction, the differences are modest.

Age Differences : The findings of studies that compare children who are relatively old versus young for their grade also vary somewhat, although a fairly clear picture emerges. Most studies report differences in the beginning grades of the school that favour older children, and some study report differences in the later elementary grades.

But a few studies found no difference in some or all achievement tests, even in kindergarten. In most of the studies that found significant age differences in the early grades, the differences were weaker or disappeared altogether by the upper elementary grades.

These studies suggest some small advantage in being relatively older than classmates, but the advantage diminishes or disappears with age. The findings do not suggest that being elder is better in some absolute sense. All of these studies used relative age as the independent variable. Depending on the birth-date cut off in the state or community a relatively old child in one study could have been an average-aged child in another study. The finding also do not study that older children learn more in school than younger children. The age differences, when found were usually stronger at the beginning of school than in the later grades, indicating that the younger children actually tended to learn more, often catching up with their older peers after a few years in school. Even in the early elementary grades, the magnitude of effect of age appears to be small. Most studies do not compute to other factors influencing student achievement, but in one that did, the proportion of risk of poor achievement attributed to race and socio-economic factors was 13 times larger than that contributed by age.

School Versus Time to Maturity : Most relevant to the question of school entry age are studies comparing children who are the same age but in different grades and children who are in the same grades but approximately

a year apart in age. The first comparison provides information on the effect of a year of schooling, holding age constant. The second comparison provides information on the effect of chronological age, holding the number of years of schooling constant.

The finding suggests that schooling is the more potent variable in most of the cognitive skills measured. In math, and most aspects of reading and literacy in most studies, children who were in school gained more in a year than children the same age who were not in school. The evidence also suggests that age at least in the ranges studies, was not a factor in how much children benefitted from a year of schooling.

The studies comparing age and school effects suggest that educational intervention found in schools contributes more to children's cognitive competencies overall than does maturation, and that relatively young children benefit from school as much as relatively older children.

The school effect is strong in an absolute as well as relative sense. Cohan and Cohan report that the effect of a year in school was twice the effect of a year of age.

The evidence suggest that within five to six year old range in which most children begin school in U.S. age is not a significant predictor of ultimate academic success. Time in school appears to contribute more to young children's academic skills than time engaged in other activities outside of school.

Research on day care and early childhood education also suggests advantages of centre care for children in the pre-school years. It is therefore clear that children benefit from some form of educational program at a very early age.

Many early childhood experts have called into question the very notions of 'school readiness'. Clearly, all children at all ages are 'ready to learn'. The meaning question is not whether a child is ready to learn, but rather what a child is ready to learn. Literacy begins to develop long before children enter school. Current conceptions of mathematics also embrace the notion of gradual development that begins early in life. Recent work on the development of mathematical understanding shows that an understanding of basic number concepts is seen and can be promoted in toddlers. The important policy issues are how to give all young children access to educational programs and how to make sure that school programmes are appropriate for the particular social and academic skills of the children in them.



RELATION BETWEEN SCHOOL & SOCIETY

12. Explain the relationship between school and society. (June 2018)

Or

How school is related to society? Clarify.

Ans. As we know, society is a group of people who share a culture, government, institution, land or a set of social relationships.

Society may also be viewed as a system of interrelated mutually dependent parts which cooperate (more or less) to preserve a recognisable whole and to satisfy some purpose or goal. Social system refers to the orderly arrangement of parts of society and plurality of individuals interacting with each other. Social system presupposes a social structure consisting of different parts which are interrelated in such a way as to perform its functions.

To perform its functions, every society sets up various institutions. Five major complexes of institutions have been identified: familial institutions, religious institutions, educational institutions, economic institutions and political institutions. These institutions form sub-systems within social system or larger society.

Talcott Parsons argue that after primary socialization within the family, the school take over as the 'focal socializing agency'. School acts as a bridge between the family and society as a whole, preparing the child for his adult role.

Within the family the child is judged and treated in terms of particularistic standards.

In the wider society, the individual is treated and judged in terms of 'Universalistic standards. Within the family the child's status is ascribed, it is fixed by birth. In advanced industrial society, status in adult life is largely achieved. Thus, the child must move from particularistic standards and ascribed status of the family to universalistic standards and achieved status of adult society.

The school prepares young people for this transition. Schools operate on meritocratic principle, status is achieved on the basis of merit. Like Durkheim, Parsons also argue that the school represents society in miniature. By reflecting the operation of society as a whole, the school prepares young people for their adult roles.

As part of this process, schools socialize young people into the basic values of society. These values have important functions in society as a whole.

Schools by testing and evaluating students match their talents, skills and capacities to the jobs for which they are best suited. The school is therefore seen as the major mechanism for role allocation.

Education performs certain role for society. At the same time, education is also conditioned by the social structure. Society creates educational institutions such as schools, colleges and universities to perform certain functions in accomplishing its end. The educational system may be viewed as a part of the total social system.

In the traditional society, teacher was taken to symbolise the best in social values. He was accepted as a moral authority. But this position has now undergone a distinct change. Teacher in an educated society is not the only person who can be said to have intellectual competence and school too is not the only institution to impart education.

The French Marxist philosopher Louis Althusser, held that school has always been used as an ideological apparatus. The ruling ideology thus determines the dominated culture of society, influencing what is taught in school and universities and determining through education and the mass media what type of thought and language are seen as normal and are 'rewarded' by society.

A relation between the school or education and society can be discussed under the following headings :

1. Educational Institutions as Micro-Societies : Ottaway (1980) defined society as the whole range of social relationship of people living in a certain geographical territory and having a feeling of belonging to the same kind of group. In every society, whether developing or developed, complex or primitive, there is always an education system. Education systems are not the same, as no two societies are identical. Education systems, differ from society to society and their aims, contents and techniques also differ from one society to another. Educational institutions are micro-societies, which mirror the entire society. This is one of the reasons why societies try to evolve education systems and policies that would meet the needs, beliefs, attitudes and the aspirations of the people. Havinghurst (1968) opined that the way to understand a society's education system is to understand how it is related to the other basic institutions of that society, in particular the family, the church, mosque, the state, the polity and the economy.

2. Means of Cultural Transmission : Education has been seen as a means of cultural transmission from one generation to another. The parents are the first teachers of the child and they still maintain an educative functions throughout the early and formative years of the child. In most of the developing nations of the world, parents are responsible for sending their children or wards to school. Since, these nations are undergoing rapid socio-economic and political changes, they witness special problems in evolving the appropriate education system which will be able to produce the adequate manpower needs in all the segments of the society.

3. Schools develop skills in pupils to take their rightful positions in society : Schools are established in many societies of the world so as to instill in the pupils those skills which will afford them the opportunity of taking their rightful positions in the society, but this function cannot be adequately accomplished without the assistance of the home because both the home and the school perform complementary functions in the moral and intellectual development of the child.

This means that the child cannot be educated in a vacuum or in isolation. Therefore, for a child to be educated, there must be interaction between him and his physical and social environment. By this we mean that education is the development of personality. It is something which goes on both inside and outside the home and in the school. In other words, education is an activity of the whole community.

This means education is used in the transmission of the cultural values.

4. Education can be influenced by the culture of the society : One important implication of looking at education as the transmitter of cultural values is the fact that education can be influenced by the culture of the society in which it takes place. For this reason, one may infer that for a child to be educated, he must be influenced by his environment, and in turn, be capable of influencing it. And it is only by the concept of the continuous interaction of the individual and his society that the development of personality can be properly understood.

5. General knowledge & Acceptance of ideals and aims of our society : Clarks (1948) observed that a general knowledge and acceptance of

the ideals and aims of our society is essential for all its citizens, and it must be achieved through education but in a form, which makes it compatible with freedom.

6. Stable & Dynamic Set of Values : A society needs a stable and dynamic set of values and a unified purpose. It is when this is ascertained the meaningful economic, political and social programmes can be embarked upon for the overall benefits of the citizens. To be a fully developed person in such a society, implies full and creative membership of it with powers to change it.

7. Society has her own norms and values and own ideals : Ottaway (1980) observed that our children are potentially the society of the future which still belongs to the non-social community, and education in this respect can be regarded as a socialization of the young. Education depends on the total way of life of a people in a society. This suggests that the type of education provided will differ from society to society. Besides each society has her own norms, values and her own ideal persons who stand out clearly for the younger generations to emulate. Since, all these societies are not the same, then it means that a man regarded, as a hero in one society because of his contribution to educational development of the society may not be regarded as such another society where education is not given priority in the scheme of their daily activities. It, therefore, implies that children have different people to emulate in different societies.

8. As society changes from time to time, education also changes : It is logical to expect that the type of education given in each society will change from time to time as the society changes. Many writers have argued that education is one of the causes of social change in the society, but another school of thought is of the opinion, that educational change tends to follow other social changes, rather than initiate them. Ottaway (1980) observed that ideas of change originate in the minds of men's often in the mind of a single man. Exceptional individuals invent new techniques and propound new values for their society. These ideas arise from the impact of men on his culture but do not change the culture unit. They are shared and transmitted by a social group.

Boocock (1972) noted that societies undergoing rapid social change or modernization have special problems in adapting the educational system to the manpower needs of the world. They often suffer shortages of persons with special kinds of learning in engineering and other technical fields and may have difficulty in keeping persons with valuable skills, once they have completed their education.

9. Education and Social Structure : Another area of the relationship between education and society is through the arrangement of the entire society into a hierarchical order i.e., through the social culture in which education plays a prominent and significant role in fixing educated individuals into social classes. Ottaway (1980) observed that education is the process of preparing people to fit into this complex social structure and to play particular social roles as members of more than one institutional group. Individuals have to learn to be fathers or mothers, school teachers or civil servants, shop-keepers or priests. They have to learn to keep the law, to understand how they are governed and to be prepared to try and change the social moves when they see that they can be improved.

10. Preparing the child for his future occupation : Education as a social phenomenon is also concerned with the preparation of the child for his future occupation in life. This is one of the main economic functions of

education and this is in the interest of both the nation and the individual. Through education an individual knows the structure of the society and the different types of relationships that exist among these structures in the society. The child is taught how to perform different roles within the social structure in the society. These roles are inter related. For example, the role of a father is a relational role; a father could be a son to another person. So education allows the child to perform his role adequately within the social structure in the society. In addition, the child is able to understand the network of inter-relationships among the different social institutions that make up the society.

Each institution has definite functions to perform in the society and the functions of each institutions differ from one to another even though they are complementary.

11. Need for Social Interaction : Another aspect of the relationship between education or school and society is in the area of social interaction. Social interaction may be defined as any relation between people and groups, which changes the behaviour of the people in the group. There is a need for social interaction by the child before he could acquire the culture of his society. This interaction in the society is therefore part of the child's education, provided that type of interaction brings about positive changes in the child's behaviour in a right direction as required by the educational system. The groups in which the child interacts give him the opportunity to learn from the wider circles in the society. From his social contacts, he learns his roles in different groups and this influences his personality development.

Hence, education has to fulfill both the individuals needs and those of the society and must keep pace with other sub-systems in the society, as both variables are inter-related.

VALUE FORMATION IN THE CONTEXT OF SCHOOL ROLE OF SCOOING IN DEVELOPING, NATIONAL, SECULAR AND HUMANISTIC VALUES

13. What do you mean by 'Values'? How values are different from 'facts' and 'reality'?

Ans.

Meaning of 'Values'

Values are guiding principles that determine individual morality and conduct, i.e., what an individual considers to be morally right and desirable in life, especially regarding conduct.

In sociological usage, values are group conceptions of the relative desirability of things. Sometimes 'value' means 'price'. But the sociological concept of value is far broader. The term value has a wide range of current usage in philosophy and the sciences. A man's values may rear to all the attitudes

for against anything. His values include his preferences and avoidances, his desire object and aversion-object, his pleasures and pair tendencies, his goals, ideals, interests and disinterests, what he takes to be right and wrong, good and evil, beautiful and ugly, useful and useless, his approach and disapprovals, his criteria of taste and standards of judgement & so forth.

The word 'value' is desired from Latin 'Velere' i.e., to be strong or 'to be worth'. Therefore, etymologically the term 'value' denotes 'the worth of something.'

According to Oxford English Dictionary, value is worth, utility, desirability and qualities on which these depend. In general, the word 'value' expresses the qualitative significance we assign to ideas, feelings, activities and experiences. Values are the evaluative standards we use for deciding what is right and what is wrong, what is desirable and what is undesirable. Our value judgements are expressed through statements like 'He is a good boy', 'He is very gentle', 'We should respect our teachers' etc.

The Indian concept of value is represented in the concept of four fold aim of human life : Artha, Karma, Dharma and Moksa.

Therefore the value may refer to interests, pleasures, likes, preferences, duties, moral obligations, desires, wants, needs, aversions and attractions. Thus the word 'value' is used in a variety of ways both in and out philosophy.

With regards to definitions, **R.B. Perry** says, 'A value is an object of interest to someone for it emanates from the peculiar relations between the interest and its object'. Thus he defines value in terms of interest.

The concept of value involves the following aspects (i) Values exist at different levels of generality or abstraction, (ii) Values tend to be hierarchically arranged, (iii) Values are explicit and implicit in varying degrees, (iv) Values often are in conflict with one another.

SKILLED INDIANS · SKILLED INDIA

Values : Subjective or Objective or both

There has been a controversy whether values are subjective or objective or both? In philosophy, we have the opinions as follows :

(a) **Values as Subjective :** Objects have no inherent value of their own. A fact may remain independently of a mind but the value of a fact depends upon its relation to a mind which it must satisfy.

Lotze defines value by saying, 'what we mean by value in the world lies wholly in the feeling of satisfaction or of pleasure which we experience from it. Satisfaction or pleasure being a state of feeling within the mind, value is entirely subjective. Appreciation depends upon individual preference because a thing which satisfies me may not satisfy you. The ideal of beauty varies from country to country, from time to time, from man to man. What is morally good in one country may be immoral in another. Truth, beauty and goodness have no meaning without reference to the thinking, feeling and willing of the human mind. Therefore, nothing is valuable in itself but our feeling makes it so. Values are projections of our mind. Objective reality is valueless. Objects are mere objects, facts are only existent facts and nothing more. They are neither good nor bad, neither beautiful nor ugly. If these qualities are really existent in the facts, they would be observable like the objects. We cannot observe such qualities as existing in the objects. We can conclude that values are not objective. The theory is also not correct that the values are only subjects.

2. Values as Objective : Objective thinkers (realists) argue that value is inherent in objects itself. Value is not identical with satisfaction or pleasurable feeling as Lotze holds. Feeling of satisfaction is only an index of value and the value as such.

The object has value and so it gives us satisfaction. Our test or appreciation differs but there is something intrinsic to the nature of the object that forces us to say that it is beautiful or good. When we say that the 'rainbow is beautiful', the judgement does not depend on our sweet will. There is something in the rainbow which compels us to judge in that way. Hence value is objective.

3. Values : As both Subjective and Objective : Philosophers differ in their opinions on the extent to which value is objective or subjective in a particular object. Some philosophers attempt a synthesis between the two extreme opinions.

The ideals or values, truth, beauty and goodness exist in objects as well as in human minds. We can judge a fact as true or beautiful or good because these values are in the fact.

Values of things are the functions of two variables - environmental (objective) and organic (subjective). Value judgements are, in a sense, factual judgements describing qualities that are valued.

Intrinsic and Extrinsic Values is Meaning of Intrinsic value : An intrinsic value is a value that one has of itself, independently of other things, including its context, e.g. according to a fundamental form of consequentialism, whether an action is morally right or wrong has exclusively to do with whether its consequences are intrinsically better than those of any other action one can perform under the circumstances.

An intrinsic value is something that is good in and of itself. The thing that has true intrinsic value is happiness of pleasure. There are no physical things that have intrinsic value.

Meaning of Extrinsic Value : An extrinsic or relational value is a property that depends on a thing's relationship with other things. Extrinsic value is the value which depends on how much it generates intrinsic value.

It is something that is good because it leads to something else that is good. It is a means to an end, i.e., money has extrinsic value because it can be used to buy something that you want like a new pair of shoes. The new shoes would have extrinsic value because they are comfortably and stylish and they make you feel happy.

The reason that things have extrinsic value is because they themselves lead to happiness or pleasure or they lead to a series of their things that eventually lead to happiness. Pleasure (Intrinsic Value) is the ultimate end to which all things of extrinsic values are the means.

Relation or Difference between 'Fact' & 'Value'

A 'fact' can be regarded as what really exists in nature. But value is connected with the appraisal of worth of the object. Positive sciences deal with facts. On the other hand, normative sciences deal with values.

Generally, we find the distinction between 'Judgements of Facts' and 'Judgements of Value'. A judgement of fact concerns itself with the description of fact of an experience and such description may be either true or false, e.g. This rose is red. On the other hand, a judgement of values tries to appraise the

worth on value of an object, e.g., 'The rainbow is beautiful'. Judgement of facts is descriptive based on perception or inference. But judgement of values are evaluative (Appreciative). They refer to the norms, ideals, standards or patterns with the help of value predicates like good, bad, right, wrong, beautiful, ugly etc. We express our approval, disapproval, liking or disliking of some facts. Thus judgement of facts merely describe the nature of object or facts, On the other hand, judgement of values do not merely describe the object, but also appraise the worth of the object. We can summarize the difference as follows :

- (i) Factual judgements deal with actual state of affair, which value judgements deal with the ideal-state of affairs.
- (ii) Value judgements are normative while judgements of facts tell us what the cases.
- (iii) Factual judgements are objective while judgements are not purely subjective or purely objective. Value judgements are subjective depending on individual preferences. Value judgements are objective because they describe some objective character of the fact-valued.

Reality and Value

From the idealistic point of view :

- (i) Value is identified with reality, the real is the valuational.
- (ii) Perfectly real is identical with perfectly rational. Perfectly rational must be perfectly valuable.
- (iii) The degrees of reality are the same as the degree of value.
- (iv) The contrast between 'the real' and 'the unreal', also means the distinction between 'value' and 'disvalue'.
- (v) The highest reality is the supreme value at sometime. Supreme value is only an ideal.
- (vi) Values are superior to reality.
- (vii) Values must be regarded as real & objective which are unable to realize completely in our life.



ROLE OF SCHOOLING IN DEVELOPING NATIONAL OR CONSTITUTIONAL VALUES

14. What is the role of schooling in developing national or constitutional values? Discuss.

Or

How does school help in calculating national values.

(June 2018)

Ans. Role of Schooling in Developing National or Constitutional Values : The school is formal learning channel, which begins to formalize and coordinate the experiences received in the society. It has a system to function with curriculum, textbooks, resources and other required infrastructure, textbooks, resources and other required 'infrastructure, teachers, students and the management to develop cumulated values. The schools are required-

- (i) To organize the activities for inculcating the practical 'moral' and 'spiritual' values.
- (ii) To foster cultural values as it reflects the 'state of advanced development of the body, mind and spirit by training the experiences. It also represents 'all the art, belief, social institutions and the characteristics and heritage of community, race etc.
- (iii) To check the cultural, religious, community divides and its eroding values and to develop the sense of responsible citizenship.
- (iv) To function as a true family, community and miniature society.
- (v) To foster values related to vocational education, work experience, dignity of labour.
- (vi) To organize educational and historical tours for developing the values of social and national heritage.
- (vii) To work on multi-dimensional value education through its courses. Aesthetic education and values should be imparted, as it is valuable branch of philosophy which clarifies the laws & principles of beauty.
- (viii) To impart lessons on truth, reverence, tolerance, love, compassion, integrity, honesty, sincerity and sacrifice.

Schooling & National Values

There is a general acceptance that education must provide the thrust of nurturing values. It is however not clear how this is to be achieved in schools. Some organisations/schools prefer to keep as a separate subject while other consider values to be integrated with regular school activities. The focus also varies. While some emphasize on yoga, meditation and education about religions, others focus on democratic and national values. Views also differ on objectives of value education and how it should be delivered.

In majority of schools, values do not get deliberate focus in the school system. The focus is on providing knowledge although knowledge is not detached from values. Children are expected to memorize huge amounts of information much of which may be forgotten after examinations are over. The child is not seen as a whole person but as an 'intellect' and consumes information. Rigidity of procedure, mechanical adherence to schedule, syllabi and examination are the hall marks. The centre of attention is the book, the teacher and the syllabus.

Values are complex mix of understanding attitudes, beliefs, behaviours and skills. There are clusters of attitudes and beliefs associated with a particular value.

For example loyalty includes truth, peace is linked to commitment and justice. Moreover values are overlapping and interdependent. As values are interlinked and can also have different interpretation in different contexts, it is important to deal with the question of 'what values' in a particular frame of reference.

The national values in Indian Constitution demands a national system of education for whole country for all people irrespective of their class, caste, colour, creed, religion, sect or sex : a system which is democratic in spirit and action: a system where there is no discrimination of any kind in matters of admission, teaching and employment; a system which provides equal opportunity to all.

Each country has its own independent constitution in which specific values are included which are called National Values or Constitutional Values.

National Values or Constitutional Values

Indian Constitution has approved the following values :

1. Liberty : Liberty is fundamental principle of humanism. It is the principle of new social structure. Liberty can be internal as well as external.

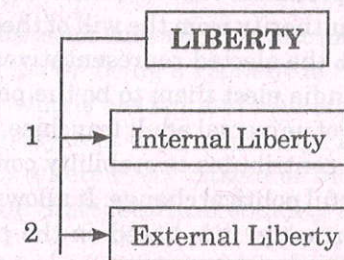


Fig. Types of Liberty

- (a) **Internal Liberty** : Internal Liberty depends upon individual's emotions. It is governed by external forces prevalent in society. Its deciding factor is the behaviour and way of living accepted by society.
- (b) **External Liberty** : When an individual gives importance to other's interests, it is external liberty. Each individual is dependent on others for one or more reasons.

Liberty has to be assured to every member of all the communities, because ideals of democracy cannot be attained without the presence of certain minimal rights which are essential for a free and civilized existence of individuals.

2. Equality : It is a significant national or constitutional value as any other. The constitution ensures equality of status and opportunity to every citizen for the development of the best in him/her. As a human being everybody has a dignified self and to ensure its full enjoyment, inequality in any form present in our country and society has been prohibited.

3. Fraternity : Constitution of the country has emphasized to promote the value of fraternity that stands for the spirit of common brotherhood among all the people of India. In the absence of fraternity, a plural society like India stands divided. Therefore to give meaning to all the ideals like liberty, justice, equality, it lays great emphasis on fraternity. Fraternity can be realized by abolishing all communal, local discriminatory feelings which stay in the way of unity of India.

4. Justice : At times you may realize 'this living in a democratic system alone does not ensure justice to citizens in all its totality'. Even now we find a number of cases where not only the social and economic justice but also the political justice is denied. Hence, constitution makers have included social economic and political justice as constitutional or national values. By doing so, they have stressed that the political freedom granted to Indian citizens has to be instrumental in the creation of a new social order, based on social-economic justice. Justice must be availed to every citizen.

5. Secularism : We all feel pleasure. When anyone says that India is home to almost all major religions in the world. In this context secularism is seen as a great constitutional value. Secularism implies that our country is not

guided by any one religion or any religious considerations. However, the Indian state is not against religions. It allows all its citizens to preach and practice any religion of its own. Constitution strictly prohibits any discrimination on the religion of ground.

6. Democracy : The preamble reflects democracy as a value. As a form of government, it derives its authority from the will of the people. The people elect the rulers of the country & the elected representatives remain accountable to the people. The people of India elect them to be the part of the government at different levels by a system of universal adult franchise, popularly known as 'one man one vote'. Democracy contributes to stability continuous progress in the society and it secures peaceful political change. It allows dissent and encourages tolerance. And more importantly, it is based on the principles of rule of law, independence of judiciary, free and fair elections and freedom of the press.

7. Socialism : Social and economic inequalities have been inherent in the Indian traditional society. This is why, a socialism has been made a constitutional value aimed at promoting social change and transformation to end all forms of inequalities. Our constitution directs the governments and the people to ensure a planned and coordinated social development in all fields. It directs to prevent concentration of wealth and power in a few hands. The constitution has specific provisions that deal with inequalities.

8. Sovereignty : India is a sovereign socialist secular democratic republic. Being sovereign means having complete political freedom and being the supreme authority. It implies that India is internally all powerful and externally free. It is free to determine for itself without any external interference either by any country or individual and no body is there within to challenge its authority. This feature of sovereignty gives us the dignity of existence as a nation in the international community. Constitutional authorities and organs of government derive their power only from the people.

9. Fundamental Duties : Our Constitution prescribes some duties to be performed by the citizens. It is true that these duties are not enforceable in the court of law like the fundamental rights are, but these duties are to be performed by citizens. Fundamental duties have still greater importance because there reflect certain basic values like patriotism, nationalism, humanism, environmentalism, harmonious living, gender equality, scientific temper & inquiry.

10. International peace and just international order : The value of international peace and a just international order, though not included in the preamble is reflected in other provisions of the constitution. The Indian Constitution directs the state : (i) to promote international peace and security, (ii) maintain honourable relations between nations. (iii) Foster respect for international law & treaty obligations, (iv) Encourage settlement of international disputes by arbitration.

11. Dignity of the Individual : Promotion of fraternity is essential to realize the dignity of the individual. It is essential to secure the dignity of every individual without which democracy cannot function. It ensures equal participation of every individual in all the processes of democratic governance.

12. Unity and Integrity of the Nation : Fraternity also promotes one of the critical values i.e. unity and integrity of the nation. To maintain the independence of the country intact, the unity and integrity of the nation is very essential. Hence, stress has been given on fostering unity amongst all the inhabitants of the country.

13. Republic : India is not only a democratic nation but it is also a republic. The most important symbol of being a republic is the office of the Head of the State, i.e. the President who is elected and who is not selected on the basis of heredity, as is found in a system with monarchy. This value strengthens and substantiates democracy where every citizen of India is equally eligible to be elected as the Head of the State. Political equality is the Chief message of this provision.



ROLE OF SCHOOLING IN DEVELOPING SECULAR VALUES

15. What do you mean by secular values, secularization, secular humanism. Discuss main features of secular humanism?

Ans. Meaning of Secular Values, Secularism or Secular Humanism : Socialization refers to the declining influence of religion and religious values within a given culture. Secular humanism means loosely, a belief in human self-sufficiency.

The term 'secularism' was first used by the British writer George Jacob Holyoake in 1851. Although the term was new, the general notion of free thought on which it was based had existed throughout history.

In political terms, secularism is a movement towards the separation of religion and government. This can refer to reduce ties between a government and a state religion, replacing laws based on scripture with civil laws, and eliminating discrimination on the basis of religion. This is said to add to democracy by protecting the rights of religious minorities.

Modern democracies are generally recognized as secular.

Secularism is a belief system that rejects religion or the belief that religion should not be part of the affairs of the state or part of public education. The principles of separation of church and state and keeping religion out of public school system are examples of secularism.

Secularism is a principle that involves two basic propositions . The first is the strict separation of the state from religious institutions. The second is that people of different religions and beliefs are equal before the law. Secularism has the following features :

1. Separation of Religion from state : The separation of religion and state is the foundation of secularism. It ensures that religious groups do not interfere in affairs of state, and makes sure the state does not interfere in religious affairs.

2. Secularism protects both believers and non-believers : Secularism seeks to ensure and protect freedom of religious belief and practice for all citizens. Secularism is not about curtailing religious freedom. It is about enduring that the freedom of thought and conscience apply equally to all believers and non-believers alike.

3. Religious Freedom : Secularism seeks to defend the absolute freedom of religious and other belief, and protect the right to manifest religious belief. Secularism ensures that the right of individuals to freedom of religion is always balanced by the right to be free from religion.

4. Secularism is about democracy and fairness : In a secular democracy all citizens are equal before the law and parliament. No religious or political affiliation gives advantages or disadvantages and religious believers are citizens with the same rights and obligations as anyone else.

5. Equal access to public services : We all share hospitals, schools, the police and the services of local authorities. It is essential that these public services are secular at the point of use so that no-one is disadvantaged or denied access on grounds of religious belief (or non-belief). All state-funded school should be non-religious in character with children being educated together regardless of their parent's religion. When a public body grants a control for the provision of services to an organisation affiliated to a particular religion or belief, such services must be delivered in a neutral manner, with no attempt to promote the ideas of that faith group.

6. Secularism is not Atheism : Atheism is a lack of belief in gods. Secularism simply provides a framework for a democratic society. Atheists have an obvious interest in supporting secularism, but secularism itself does not seek to challenge the tenets of any particular religion or belief, neither does it seek to impose atheism on anyone.

Secularism is simply a framework for ensuring equality throughout society in politics, education, the law elsewhere, for believers and non-believers alike.

7. Secularism protects free speech and expression : Religious people have the right to express their beliefs publically but so do those who oppose or question those beliefs. Religious beliefs, ideas and organisations must not enjoy privileged protection from the right to freedom of expression. In a democracy, all ideas and beliefs must be open to discussion. Individuals have rights, ideas do not.

Secularism is the best chance we have to create a society in which people of all religions or none can live together fairly and peacefully.

Action Needed at the School Level

There is no doubt that it is through the individual school that the system of education operates and achieves its goal. A system of education fails or succeeds to the extent the school under the system fail or succeed in fulfilling their responsibilities. The school will have to be the nursery of the virtues and values of socialism, secularism and democracy. A school can convey attitudes and values to the students through three different ways :

- (a) Direct teaching

(b) Living and Practicing the values and attitudes to be learnt.

(c) Teachers becoming models embodying the desired attitudes and values.

If democratic values are to be taught, then the schools itself become an ideal democratic community, with the students actively participating in the democratic processes of the community. If secular attitudes are to be inculcated, the school community itself should be free from non-secular features. The major inspiration, must come from the socially provided 'model' i.e. the teacher.

Measures to Promote Secularism in India : There are 3 main measures to promote secularism in India as described by Puja Mandal :

1. Education
2. Voluntary Agencies
3. Social Engineering

1. Education : Today, education is considered to be the best agent for promotion of rational and scientific values and aptitudes.

In India, our hopes of building a secular society largely rest upon the millions of school and university students who are today being exposed to modern science, rationality and humanism.

However, these steps do not guarantee that the content of education, which ultimately is more vitally linked with the dissemination of values, would be necessary such as to be conducive to impart secular values and attitudes. The bodies such as NCERT prepare text books for schools which emphasize values that are consistent with our secular ideals.

Furthermore, from time to time, books are examined by experts to ensure that lessons likely to promote negative feelings about any group are not allowed to continue. Complaints, in this regard, from any quarter, are given serious attention and lapses that may have crept in are checked and removed. These are important measures to ensure dissemination of knowledge and values that are free from prejudices and biases against any groups of community in our society.

Apart from this, frequent seminars and conferences of experts are organized to see how values and attitudes those constitute the positive and constructive aspects of our national heritage and which promote secularism, can be transmitted through education. This step also ensures that the content of our education is not devoid of any values at all; education without values is soulless and leads the learners nowhere.

National Policy of Education (1986) has also taken cognizance of the fact that through education of the fact that through education we must fight and eliminate such evils as religious fanaticism, violence, superstitious and fatalism. The recognition of these problems has drawn formal attention to conditions that thwart the development of a secular society in India.

Characteristics of Secular Education : Secular education is identified with the following characteristics :

- (i) Moral outlook
- (ii) Development of wider vision
- (iii) Pluralistic outlook
- (iv) Democratic values

- (v) Cultural development
- (vi) Synthesis of spiritual and material
- (vii) Humanitarianism

Education for Secularism in India : Present education system in India promotes secular attitudes and values through its broad-based aims, curriculum, enlightened teachers and appropriate activities, progressivism, rationality, freedom from bigotry and equal respect for all religions. The following traits characterize education for secularism in India :

- (i) Secular aims
- (ii) Democratic organization of educational institution
- (iii) Multiple curriculum
- (iv) Science Teaching
- (v) Enlightened Teachers

The Present Indian Education System is trying to create a social climate in the country in which secular values are sought to be promoted effectively and enthusiastically.

Reasons for imparting secular education :

- (i) Secular education develops a moral outlook.
- (ii) Secular education helps in the development of liberal attitudes and values
- (iii) It develops wider vision
- (iv) It develops an attitude of appreciation and understanding of others point of view.
- (v) It develops democratic values and humanistic outlook.
- (vi) Secular education synthesizes materialism and spiritualism.
- (vii) Secular education serves as an antidote to religious fanaticism and hatred.

In a multi religious country like India, the spirit of secularism is to be developed in order to maintain the unity and integrity of the nation. Education should play a positive role in preparing people for a secular society and a purposeful life.

Secular behaviour springs in the school from the influence of school through the conduct and behaviour of the teacher themselves and life in the school community, as a whole. All the activities and programs of school must strive for the inculcation of values of love, truth and tolerance.

Promoting Secularism through school programs :

- (i) Celebrate important events
- (ii) Youth festivals
- (iii) Celebrate festivals like Onam, Christmas, Eid etc.
- (iv) Conduct integration camps.
- (v) Arrange seminars, talks about world peace, communal harmony.
- (vi) Discourses on religious values by religious leaders.
- (vii) Include informations related to secularism.
- (viii) Teach lessons about great saints who sacrificed their lives for the cause of national or social well being. The good elements of all religions should be taught to the students. Religious neutrality or secularism is a matter of attitude which can be developed in students by living and learning, by experiencing and realizing the truths of the religions.

- (ix) Teachers should work as living models or ideals whose objectives, attitudes and unbiased activity can be emulated by their students. This is more necessary when the society is threatened by narrow bigotry, religious fanaticism and blind superstitious.

2. Voluntary Agencies : More education is not enough to promote secular attitude among people if the society continues to be in the clutches of obscurantism, superstition and fundamentalism.

Movements for social reforms will have to be organised and public opinion mobilized. Minorities should be encouraged to participate in the mainstream of national life. Social reform is a spirit of social justice and equality must pervade all sections of the population.

Religion should not be allowed to hinder the spread of these values. The work of voluntary agencies and associations. Science for the peoples movement are as important in this regard as state action.

3. Social Engineering : True secularism is a style of thought and a way of life. Secularization presupposes deep and thorough going psychological transformations, which in their turn, are dependent on institutional change.

The secular mind is characterized by rationality, empathy and psychic mobility. The social engineering will require a socio-economic and political system that can interlink various sub-culture groups. The gains of interdependence and cooperation should be visibly demonstrated. Secular ideology alone can achieve little.

ROLE OF SCHOOLING IN DEVELOPING HUMANISTIC VALUES

16. What do you mean by Humanistic Values? Describe the role of schooling or educational institutions in developing human values.

Ans. Meaning of Human Values : First of all, let us come to know what is meant by 'human values'.

Values are "things that have an intrinsic worth in usefulness or importance to the possessor," or "principles, standards or qualities considered worth while or desirable."

Values constitute an important aspect of self-concept and serve as guiding principles for an individual.

Human values are the virtues that guide us to take into account the human element when one interacts with other human beings. They are the many positive dispositions that create bonds of humanity between people and thus have value for all of us as human beings. They are our strong positive feelings for the human essence of the other.

It is both what we expect other to do to us and what we aim to give to other human beings. These human values have the effect of bonding, comforting, reassuring and procuring serenting.

Human values are the foundation for any viable life within society : they build space for a drive, a movement towards one another, which leads to peace.

Human values thus defined are universal : they are shared by all human beings, whatever their religion, their nationality, their culture, their personal history. By nature, they induce consideration for others.

Human value is an academic behaviour through which progress of individual, society, nation and international understanding are created. Education aims at all round development of human beings, therefore cognitive, conative and affective domains are taken to task at learning levels for individual progress. By exchange of subject information, development in cognitive domain is easily possible. Application of skills conative domain, is also possible but emotional development or affective domain is related to fixing of human values and its preservation. Until emotional feelings does not exist, an individual cannot achieve wisdom. This important part is neglected through curriculum. Thus inculcation of value education is for emotional development. It is through this we establish men of character, responsible citizens and sensitive personality of individuals.

1. Human Values : Human value is like an axle of a wheel and other types of values are around it. Therefore if an individual is educated in human values, learning of all other values become easier.

While investigating human values Dr. Gawande found out the following seven human values through deductive and inductive method :

The following values were selected in the seminar organised by Maharashtra State Education Institute, Aurangabad.

(i) Freedom, (ii) Sincerity, (iii) Dignity of Labour, (iv) Equality, (v) Scientific Vision, (vi) Cleanliness, (vii) Fraternity, (viii) Kindness towards animals, (ix) Nature Love, (x) Equality towards all religions, (xi) Fearlessness, (xii) Sportsman spirit, (xiii) Respect to mother, father and teacher.

2. National Values : NCERT suggested 83 human values and National or Constitutional values. Each country has its own independent constitution in which specific values are included, they are called National Values or Constitutional Values, e.g. secularism, democracy, socialism, equality, justice, freedom and fraternity.

Social Values : Each country preserves some values according to its culture and these values are preserved and protected e.g. according to Dr. Chilan Pity, self-control, universal brotherhood, honesty, respect & faith.

Professional Values : Each profession has its own independent values e.g. teaching profession has the values - knowledge, thrust, sincerity in profession, regularity and faith.

Religious Value : Each religion has got its independent status, principles and rules, e.g. Buddhism has got the values - wisdom, character, pity. Some values are common to all religions while some are attached to some particular religion. That would be the speciality of that religion.

Aesthetic Values : Literature & Arts have got their fixed criteria & rules. They are investigated and then fixed.

Value based curriculum becomes ready when human values, national value and social values according to age groups are included in curriculum.

Example of Human Values

Human values include the following :

- (i) Brotherhood, friendship, empathy, compassion, love.
- (ii) Openness, listening, welcoming, acceptance, recognition, appreciation
- (iii) Civility, respect, consideration.
- (iv) Honesty, fairness, loyalty, sharing, solidarity.
- (v) The function of most of these basic values is to make it possible for every human to realize or maintain the very highest of most basic universal core values of life, love and happiness.
- (vi) Respect is one of the most important human values for establishing relations of peace and yet it remains elusive : its understanding varies according to age (child, teen, adult), to one's education and surrounding culture. It is better understood when combined with other values, a disposition that is deeper than civility, very close to consideration and approaching appreciation. Indeed, to respect someone, one must be able to appreciate some of his/her human qualities, even if one does not appreciate his/her opinions or past behaviour.

A 'value system' is an enduring organization of beliefs concerning preferable modes of conduct along a continuum of importance. Thus, the importance of different values co-varies with the importance of others in the value system. For example, one may value 'honesty' over 'success'.

Difference between human values, ethical values and moral values : Ethical values are those which can command respectful behaviour towards others, i.e. towards other human beings, without harming them. These can be applied to animal and plant life as well.

"Moral" values are in fact the same, but today moralising rhetoric is not well received. For this reason, some people refer to "ethical values". However, most people, seem more interested yet in 'human values'. These are seen as much more positive, perhaps because we feel 'directly concerned' : we ourselves have a strong desire to have others be "human" to us.

These human, ethical and moral values are universal values, felt deep down inside each of us (our consciousness). They are also expressed formally in laws, constitutions and various international texts (Declarations, conventions etc) asserting human right.

The recognition of these universal values by many countries in the world is the first step toward their implementation, calling for every one to respect them.

The ultimate goal is to promote a positive and concrete practice /attitudes, behaviours and acts) establishing those human universal values as the basis of human relationships, in a spirit of reciprocity and mutual respect of those values.

Human values inspire us to better put into practice our moral values, especially in conflict situation, when we tend to put them aside and become confrontational.

Faith in Democracy as a Human Value

Kothari Commission (1964-66) was the strong supporter of the philosophy of democracy which has its roots in Indian soil since a pretty long period. We don't want democracy only as a form of government but we want it in the form of a way of living as it is an important human value. Its ingredients are liberty,

equality and fraternity which are our life principles. Our constitution is based on these principles and we have not borrowed these principles from any western country.

The word 'democracy' is said to be derived from the Greek word. 'Demor' and 'Kratia' which respectively means people and power and therefore democratic power of people i.e. government people., by the people and for the people. Dr. Ambedkar thought of democracy in the form of social democracy and way of living that is the reason why our constitution is based on democracy. We have attached the greatest importance to democracy as a human value.

Role of Schooling/Educational Institutions in developing/ inculcating Human Values

In schools, children are members of a small society that exerts a tremendous influence on their moral development. Teachers serve as role model to students in school; they play a major role in inculcating their ethical behaviour.

Peers at school diffuse boldness about cheating, lying, stealing and consideration for others. Though there are rules and regulations, the educational institutions infuse the value education to the children in an informal way. They play a major role in developing ethical behaviour in children. The general steps in this regard are as follows :

1. Accountability: The children should be encouraged to be accountable for their own actions and should learn to respect and treat other kindly.

2. Role Model : The teachers are the first role model to the children outside their family. When the children see the model showing concern for others, motivating them for their good deeds and cooperating and helpful with their academic issues, the children learn them by observing and imitate it with fellow peers.

3. Helping : The children are taught basic morals and values in school. They should be taught by emphasizing the ideas through many activities, stories and tales which will encourage them to engage in more helping behaviour.

4. Appreciation : The teachers should appreciate the children for developing prosocial behaviour, especially for any specific action they have done to help others.

Values development is a continuous cumulative and highly interdependent process touching all the aspects of personality. Moral development is the axiom which revolves one's personality and character. Based on its nature, moral development has been studied as part of cognitive development, social learning and psychoanalytic dimensions.

The entire school curriculum function is an important source of value education. Value education in schools, therefore is effected through direct, indirect, incidental method. Values get transmitted via hidden and planned curriculum. The entire process of value education is a highly comprehensive and complex one that involves a wide range and variety of learning experiences.



2.4 UNDERSTANDING INTERFACE BETWEEN HOME, COMMUNITY AND SCHOOL

17. How you can understand by interface between home, community and school? Describe the way in which these interact or collaborate each other for developing national, secular and humanistic values.

Ans. Interface between Home, Community and School : Common boundary where direct contact between two different cultures., devices, entities, environments, systems etc. occur and where energy, information and/or material is exchanged. An electrical outlet or a telephone jack are common examples of device interface.

In technical contexts, interface requirements are governed by standard conventions called protocols which could be so complex that the interface itself is considered a separate device or system.

In the context of computers, three common interface types are :

- (i) Hardware interface, consisting of cables, connectors and ports that link devices such as keyboards, mice, printers, storage drives etc. to the computer.
- (ii) Software interface, consisting of command codes, and messages (called application program interface) that enable different programs to communicate with each other and the operating system.
- (iii) User interface consisting of command line, menus, prompts, dialog boxes, icons etc. that enable a user and computer to communicate with each other.

In general, 'interface' means ' a point whose two systems, subjects, organizations etc. meet and interact, e.g. interface between accountancy and the law.' As a verb, it is to interact with another system, person etc. In computing 'interface is to connect with another computer or piece of equipment by an interface, e.g. the hotels computer system can interface automatically with the booking system.'

Interface is also a situation, way, or place where two things come together and affect each other, e.g. the interface between technology and tradition.

Interface can also be explained as :

- (i) A surface forming a common boundary between adjacent regions, bodies, substances or phases.
- (ii) A point at which independent systems or diverse groups.

Home, School and Community Interface

Parent involvement in children's education has long been recognized as an important element in effective schooling. These appear to be high positive correlations between parent knowledge, beliefs and interactive styles, with children's school achievement. Differences in language and literacy experiences in the home and community appear to have a strong relationship to student

achievement in school literacy. It has been suggested by some that specific home literacy practices such as parent help with reading are better predictors of success than other factors such as intelligence. Many researchers and teachers have attempt to explore the links between home and school achievement.

Home and school are more connected for some students and families than for others.

Family to-school communication can be improved by adopting the following tips —

1. Go where our parents are : Some teachers use facebook to update parents about what happens during the school day. Having students post daily updates prompts them to reflect on learning and synthesize information.

Instead of delivering a top-down message, social media tools allow for back and forth dialogue between home and school. This can facilitate discussions in both large and small learning communities.

2. Welcome Everyone : Welcoming words can make a world of difference to families whose home language is not English. A variety of technology tools can help to overcome language differences and engage families.

Tools like Google SMS - translate will help you reach out to non-english speaking families who use mobile devices.

A family technology might offer the perfect opportunity to introduce these new media resources to the parent community. Encourage adults to bring mobile device, if they have them. Have school computers available for parents to use too.

3. Being there virtually : A variety of web based solutions can create virtual windows into the class-room, giving families a better understanding of what's happening during the day.

4. Cell phones, smart phones : Cell phones, smart phones and other mobile devices can help busy educators connect with on-the-go families. Survey tools like poll every where allow teachers to solicit responses and opinions from parents and help them feel more connected to the classroom. For example, you might ask parents about areas of expertise they would be willing to share with students. The polling interface will look familiar to anyone who has watched shares like Indian Idol. Parents can respond via smart phone, the web or text messaging.

Of course, being available to parents 'round the clock' can have drawbacks. Teachers who share personal contact information with parent agree that it's important to draw some boundaries. By setting up virtual office hours, you can let families know when you will be available to connect online.

5. Seize the Media Moment : Conversations about educational reform have heated up in recent months, with high profile documentaries, new books and public forums focussing the nations attention on teaching and learning. Here are a few ways to seize the moment and encourage productive dialogue about education reform in your community. Host a school film night with a facilitated discussion or an invited panel of speakers to talk about the film. This offers opportunities for thoughtful community discussion. Another way to get the discussion going is to launch a book club for parents.

Which books interest local families? Set-up a social network for your school book group and members can post reviews or recommendations, see what others are reading, make a reading wish list, or join an on-line book discussion.

6. Make Reading a Family Affair : A wide range of early-literacy programs can help prepare students for school success. There are many ways for parents, grand parents, and other community members to get involved in building a strong foundation of literacy. They all share a simple but powerful strategy read together.

7. Bring the Conversation Home : Meeting with a child's teacher can be an intimidating experience for parents, especially if their own school memories are less than idyllic. One strategy for changing the dynamics is to have teachers visit their students families at home.

How do parents get involved at your school? Joyce Eptstein at Hopkins University has developed a model describing six types of parent involvement : Parenting, Communicating, Volunteering, Learning at home, decision making, and collaborating with the community. Visit the National Network of Partnership Schools for more information about how to develop the whole spectrum of family engagement.

8. Student-Led Parent Conferences : When students are part of parent-teacher conferences, good things can happen. Parent attendance often improves when kids participate. Students have an opportunity to put their presentation skills to work and to reflect on current and future learning goals.

What happens during a conference ? Students select a few work samples to explain to their parents and teacher. An agenda helps participants make the best use of their brief time together and keeps the conversation focussed.

Parents often do not know how to support their children in school, particularly if they were unsuccessful in their own schooling. The conference is one tool to help parents support their child's success.

If student-led conferences are new to your school community, you should help students prepare and rehearse their presentation. Keep the focus on the conversation, not the presentation. That's where students, parents and teachers will find the real value of this experience.

9. Get families Moving : Some children are overweight or obese, many communities are focussing on ways to promote healthier habits. Get in the swing of things by organizing school events that get families moving together. Encourage students to celebrate their favourite parks and play spaces by creating a video.

10. Build Parent Partnership : When parents and schools build stronger relationship everyone wins - especially students. But it does not happen without effort. Parents and teachers alike face tight schedules and multiple demands. The following are the few ideas for strengthening partnership :

(a) Know your goals : Are you aiming for parent involvement or parent engagement ? When we are involving parents ideas and energy tend to come from the schools and from government mandates. We tend to sell ideas. When we are engaging parents, ideas tend to be elicited from parents by school staff in the context of developing trusting relationships.

(b) Involvement of Parents : Another strategy for increasing engagement is to involve parents in what their children are learning. To support project based learning in the classroom, parent and school board member suggest recruiting a lead parents for each project. The lead parents could coordinate out-of school activities that relate to a particular project e.g. taking a student on a photo school in the community.

(c) Family Interviews : Assignments that include family interviews are another strategy for getting parents, grandparents and other caregivers more connected with their children's school activities.

