

APPSC PAPER I: GENERAL STUDIES & MENTAL ABILITY · EDUCATION (B.ED. LEVEL)

Sociological foundations of education

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1. Sociology of education and socialisation
2. Culture, cultural lag and social change
3. Modernisation, stratification and social mobility

1 Sociology of education and socialisation

Educational sociology applies sociology to improve education, while the sociology of education studies education scientifically as a social institution; both rest on the idea (from Durkheim) that education is the socialisation of the young, the lifelong process through which a child gains a self (Cooley's looking-glass self, Mead's I and me) and a culture through agencies from the family to the media and the library.

Core facts

- **"Man is a social animal": Aristotle.** Textbooks open the socialisation chapter with it: a person becomes human only by living in a group.
- **Sociology** = Latin **socius** (companion, society) + Greek **logos** (study, science).
- **Auguste Comte (1798–1857)**, French: coined **"sociology"** in **1838** (Course of Positive Philosophy; he first called it **"social physics"**); **father of sociology**; **positivism**; **law of three stages**: theological → metaphysical → positive (scientific).
- **Emile Durkheim (1858–1917)**, French: **father of the sociology of education**; taught education at the **Sorbonne** from **1902** (professor from 1906). Education = **"methodical socialisation of the young generation"** by the adult generation (*Education and Sociology*).
 - Books: **The Division of Labour in Society (1893)**, **The Rules of Sociological Method (1895)**, **Suicide (1897)**, **The Elementary Forms of Religious Life (1912)**, **Education and Sociology (1922)**, **Moral Education (1925)**.
- **Lester F. Ward**, *Dynamic Sociology* (**1883**): education as the main instrument of social progress.
- **John Dewey**, *The School and Society* (**1899**): the school as an **"embryonic community"** (society in miniature).
- **E. George Payne**: **father of educational sociology**; *Principles of Educational Sociology* (1928); started the **Journal of Educational Sociology (1927)**, renamed **Sociology of Education** in **1963**.
- **W.B. Brookover**, *A Sociology of Education* (1955); **A.K.C. Ottaway**, *Education and Society* (1953): the school is a **"social invention"** that society made for the specialised teaching of the young.
- **Education is a social process** (it happens through interaction in groups) and a **cultural process** (it preserves, transmits and renews culture). The 2025 HWO paper keyed **"a cultural process"**.
- **Enculturation**: absorbing one's **own** culture (term by **M.J. Herskovits**). **Acculturation**: taking traits from **another** culture through contact.
- **Cultural lag**: **W.F. Ogburn (1922)**: **material** culture (technology) changes faster than **non-material** culture (customs, values, laws). Detail: EDU-SO-02.
- **Socialisation**: the lifelong process by which a person learns the norms, values and roles of the group and becomes a social being. The 2019 HWO paper: the process by which a child acquires the **rules, standards and values of his family and culture** = **socialisation** (not maturation, imitation or conditioning).
 - **Kimball Young**: socialisation inducts the individual into the social and cultural world, makes him a member of its groups and leads him to accept its norms and values.

- **Ogburn and Nimkoff**: the process by which the individual learns to **conform to the norms of the group**.
- **Four mechanisms (BRAOU)**: **imitation, suggestion, identification, language**.
- **Four types (BRAOU)**: **primary** (early childhood, family), **secondary** (school, peers, work, media), **anticipatory** (learning the ways of a group one hopes to join; **R.K. Merton**), **re-socialisation** (army, prison, monastery). Other texts add **adult / developmental** socialisation.
- **Orville G. Brim Jr.**: socialisation is **lifelong**; adult socialisation differs from that of childhood.
- **C.H. Cooley (1864-1929)**: **looking-glass self** in *Human Nature and the Social Order* (**1902**); **primary group** in *Social Organization* (**1909**), the primary group being the "**nursery of human nature**". Human nature develops in a person as a **member of society** (2025).
- **G.H. Mead (1863-1931)**: self = "**I**" (spontaneous) + "**me**" (attitudes of others taken in); stages **imitation (preparatory) → play → game; generalised other**; *Mind, Self and Society* (**1934**, published after his death).
- **Agents of socialisation (BRAOU's seven)**: **family, school, community and culture, peer group, religion, workplace, mass media**.
 - **Family**: the first and most important agent, "**the first school**" (2025), the "**transmission belt**" between the individual and society.
 - **Workplace**: the main agent for **adults**. **Mass media**: "**instruments of social power**".
- **Active** (two-way) agencies: **family, school, community, state, religion**; **passive** (one-way): **press, radio, television, cinema, library**. The 2025 HWO paper keyed the **public library** as a passive agency.
- **Formal** agency = fixed place, time, aim, curriculum and trained teachers (the **school**); **informal** = unplanned, often unconscious learning (family, play group, community).
- **Brown's classification** of agencies: **formal, informal, commercial** (radio, TV, cinema, theatre, press, run for profit) and **non-commercial** (welfare and service bodies).
- **Delegated function** of the school (2019): doing **what other agencies have left undone**.
- **Ivan Illich, *Deschooling Society* (1971)**: society should be "deschooled"; learning through informal networks rather than compulsory schools (asked 2019).

Explained

1. Educational sociology vs sociology of education.

Point	Educational sociology	Sociology of education
Nature	applied, practical, normative	scientific, analytical, descriptive
Aim	use sociology to improve schools and teaching	understand education as a social institution
Who	educationists, teachers	sociologists
Period and names	1910s-1950s; Ward, Dewey, Payne	from the 1950s-60s; Brookover, Ottaway; roots in Durkheim

- **Scope of both:** relation of education with society, culture and social change; the school as a social system; teacher and pupil roles; class, caste, gender and opportunity; education and social mobility, democracy, modernisation.
- **Durkheim's view:** each society forms the kind of person it needs; education creates in the child the physical, intellectual and moral states that society and his own milieu demand. So education is a **social fact**, and it differs from society to society and age to age.
- **T.P. Nunn** saw the school as a place where the young are trained in the activities of most lasting value to the wider world, not merely a place for learning facts.

2. Education as a social and cultural process.

- **Social process:** it takes place only through interaction (parent-child, teacher-pupil, peers); it develops social qualities (cooperation, tolerance, leadership); it prepares the child for social roles. Dewey: education is **life itself**, not a preparation for life.
- **Cultural process:** culture is learnt, not inherited. Education has three functions towards culture:
 - **conserve** it (keep traditions, language, values);
 - **transmit** it from one generation to the next (the cultural heritage);
 - **renew** it (remove outdated parts, add new knowledge, help adjust to cultural change and close cultural lag).
- **Social distance** (concept measured by **Bogardus'** scale, 1925): the degree of closeness or antipathy between members of different groups. Education aims to reduce it. Detail: EDU-SO-03.

3. Socialisation: what it is and is not (BRAOU).

- **Sociality** is a **quality** (being social); **socialisation** is a **process**; **socialism** is a **theory** of how society should be organised.
- **Maturation** is a physical and chemical (biological) unfolding that a person can control very little; socialisation is **learnt** through interaction with others.
- At birth the baby is only a **biological organism**; socialisation turns it into a social person.
- **Three elements:** the person's **physical and psychological heritage**, the **environment** he is born into, and **culture**, which grows out of the interaction of the two.
- **Four goals:** (1) control of impulses and growth of a **conscience**; (2) preparation for **roles** and their performance; (3) cultivating **sources of meaning** (what is valued); (4) preparing the person to **function in social life**.
- **Effects:** on the individual, it gives skills and habits and makes participation possible; on society, it makes members accept its norms and keeps **social and cultural life continuous** across generations.
- **Feral children** show that socialisation is needed to become human: **Kamala and Amala**, the "wolf children" of Midnapore (Bengal, 1920), and the isolated children **Anna** and **Isabelle** studied by **Kingsley Davis**, lacked speech and social behaviour.

4. The four mechanisms.

Mechanism	Meaning	Note
Imitation	copying the acts of others	Mead: "the self-conscious taking over of another's acts or roles"

Mechanism	Meaning	Note
Suggestion	accepting a message with conviction though there are no logical grounds	children are more suggestible than adults
Identification	the child feels one with people who meet his needs and acts like them	a boy taking his father as a model
Language	the medium of social interaction	the main vehicle of cultural transmission ; the mother tongue comes first

Other texts add conditioning, reward and punishment, role-play, sympathy and cooperation.

5. Types of socialisation.

Type	Where and when	Example
Primary	family, early years	language, first ideas of right and wrong
Secondary	outside the family, through life	a new class, a new job, a new town
Anticipatory (Merton)	before joining a group, as rehearsal	a girl who wants to be a doctor copies doctors' manners
Re-socialisation	dropping old ways for new ones	joining the army, prison, conversion

- Secondary socialisation brings **smaller** changes than primary and lasts through life.
- Re-socialisation is sharpest in **total institutions** (Erving Goffman, *Asylums*, 1961): prisons, army camps, mental hospitals, where one authority controls the whole of daily life.

6. Development of the self.

Thinker	Idea	Key terms
C.H. Cooley	the self is a reflection of how others see us	looking-glass self, primary group
G.H. Mead	the self grows by taking the roles of others	I and me, play, game, generalised other
Sigmund Freud	personality has three parts; society enters as the superego	id, ego, superego
Erik Erikson	eight psychosocial stages across life	trust vs mistrust ... integrity vs despair

- **Cooley's three steps:** (1) we imagine how we **appear** to others; (2) we imagine how they **judge** that appearance; (3) we feel **pride or shame** (self-feeling). So the self is **"a reflection of others' perceptions"** (2025), not fixed at birth.
- **Cooley's primary group:** small, face-to-face, intimate and lasting (family, play group, neighbourhood). A **secondary group** is large, formal and goal-based (an office, a party).
- **Mead's stages:** **imitation / preparatory** (copying without meaning, under 3); **play** (taking the role of one **significant other**: playing "teacher" or "mother"); **game** (taking several roles at once, as in cricket,

which teaches rules; the child forms the **generalised other**, the shared expectations of the whole group).

- **Freud:** the **id** follows the pleasure principle, the **ego** the reality principle, the **superego** is the conscience formed from parents' and society's rules.

7. Agencies of socialisation and education.

Agency	Type	What it gives the child
Family	primary, active, informal	language, habits, love, values, gender roles, identity
School	secondary, active, formal	knowledge, discipline, citizenship, achievement
Peer group	primary, active, informal	equality, cooperation, leadership, youth culture
Community and neighbourhood	active, informal	customs, festivals, social norms
Religion	active, informal	moral code, dress, manners, sense of right and wrong
Workplace	secondary (adults)	skills, work values, identity and status
State	active, formal (laws)	rights and duties, compulsory schooling, civic rules
Mass media (press, radio, TV, cinema, internet)	passive, informal	information, role models, wider world view
Library and museum	passive	self-study, culture, lifelong learning

- **Family:** the oldest institution, from which the others grew; Froebel and Pestalozzi saw the home as the first school and the **mother as the first teacher**. BRAOU's **five functions**: socialisation, acculturation, a sense of belonging, passing on religious faith, moral learning. It uses reward and punishment and **informal social control**.
- **School:** from Greek **skholē**, "leisure". A special environment, a simplified, purified and balanced version of society (Dewey); it widens the child's world beyond the family.
 - BRAOU's functions of the school: all-round development; transmission and enrichment of culture; social efficiency; higher values (satyam, shivam, sundaram); **post-school adjustment** (Brown: a direct duty of the school); vocational training; national integration; international understanding; leadership training; educating parents; coordinating the other agencies.
 - Dewey: children go to school to learn **systematically the occupations that make up living**.
- **Peer group:** members of similar age; free, spontaneous interaction; the first group of **equals**; its influence overtakes the parents' as the child grows (strongest in **adolescence**); conflict arises when peer standards differ from the family's.
- **Community: Ogburn and Nimkoff:** the total organisation of social life within a limited area. Features: area, population, **we-feeling**, cooperation, common heritage, service institutions. Its educational role:

providing schools, free and compulsory education for 6–14, framing aims, control of education, curriculum, equal opportunity, vocational education.

- **Mass media:** a powerful passive agency that shapes views by repeated exposure; one-way; needs **media literacy**. In Indian education: radio, TV, films, CCTV, **SITE (1975)**, INSAT, multimedia, newspapers. The Delors report (*Learning: The Treasure Within*, 1996) added computers and the Internet.
- **Library:** often called the "**people's university**"; a free, voluntary agency of lifelong learning.
- **Payne:** every group of educative agencies shapes social adjustment and adds to **social control**.

8. Functions of the school named in options.

Function	Meaning
Conservative	preserves and hands on the heritage
Selective	sorts pupils for roles; keeps the good in culture, drops the harmful
Custodial	takes care of children for set hours (child-minding)
Delegated	does what other agencies (home, community) have left undone (2019 key)

9. Formal, informal and non-formal agencies. Formal = planned, with a set curriculum, time and certificates (school, college, university). Informal = incidental, lifelong, no plan (family, community, peers, media). Non-formal = planned but flexible (open schools, distance learning, adult education centres). Details: EDU-FN-01.

AP angle

- Andhra was among the first regions of India with a **library movement**: the **Andhra Desa Library Association** (Vijayawada, **1914**), led by **Iyyanki Venkata Ramanayya**, set up village libraries and reading rooms as centres of adult learning.
- The **Andhra Pradesh Public Libraries Act, 1960** created a statutory system of district library authorities funded by a library cess, following the **Madras Public Libraries Act, 1948** (India's first, drafted with **S.R. Ranganathan**).

Common traps

✗ "Herbert Spencer coined 'sociology.'" ✓ **Auguste Comte, 1838** (APPSC's 2025 key gave **1837**, the nearest option; standard texts say 1838).

✗ "Durkheim is the father of educational sociology." ✓ Durkheim = **sociology of education**; **George Payne** = **educational sociology**.

✗ "Educational sociology is pure theory." ✓ It is **applied**; the sociology of education is the **scientific, analytical** one.

✗ "The process of acquiring the family's rules and values is maturation." ✓ It is **socialisation**; maturation is biological unfolding.

✗ "Looking-glass self was given by Mead." ✓ By **Cooley** (*Human Nature and the Social Order*, **1902**); Mead gave **I and me, generalised other**.

✗ "The library and the press are active agencies." ✓ They are **passive** (one-way); family, school, community, state and religion are **active**.

✗ "Doing what other agencies left undone is the custodial function." ✓ It is the **delegated** function (custodial = looking after children).

✗ "Deschooling Society is Freire's / Dewey's book." ✓ **Ivan Illich** (1971).

✗ "Social apathy = antipathy between groups." ✓ That is **social distance** (APPSC's 2025 key printed "social apathy"; the standard term is social distance).

✗ "Socialisation ends with childhood." ✓ It is **lifelong** (Brim; secondary, anticipatory, re-socialisation).

Quick revision

- Aristotle: man is a social animal; Comte: "sociology" 1838, three stages.
- Durkheim: sociology of education; education = methodical socialisation of the young.
- Payne: father of educational sociology; Ottaway: school a social invention.
- Education: social process + cultural process (conserve, transmit, renew).
- Mechanisms: imitation, suggestion, identification, language.
- Types: primary, secondary, anticipatory (Merton), re-socialisation.
- Cooley: looking-glass self (1902), primary group (1909); Mead: I, me, generalised other.
- Family = first school, transmission belt; workplace = adult agent; media = social power.
- Active: family, school, community, state, religion; passive: media, library.
- School's delegated function (2019); Illich, Deschooling Society (1971).

2 Culture, cultural lag and social change

Culture is the learned, shared way of life of a group; its material side changes faster than its ideas and norms (Ogburn's cultural lag), it spreads mainly by diffusion, and education both conserves culture and changes it.

Core facts

- **Culture, classic definition: E.B. Tylor, *Primitive Culture* (1871):** the "complex whole" of knowledge, belief, art, morals, law, custom and habits acquired by man as a member of society.
- **Other definitions to recognise:**
 - **Herskovits:** culture is the **man-made part of the environment**;
 - **Bierstedt:** culture is what we **think, do and have** as members of society;
 - **Malinowski:** culture is an instrument that meets human needs (functionalist view);
 - **D.N. Majumdar** (with T.N. Madan): culture is the **sum total of human achievements, material and non-material**, passed on socially by tradition and communication;
 - **BRAOU** (after Banks): the **whole way of life** of a society: language, customs, values, norms, tools, technologies, institutions.
- **D.N. Majumdar** wrote ***Races and Cultures of India*** (1944) (asked 2025). **T.B. Bottomore** wrote *Sociology: A Guide to Problems and Literature* (1962).
- **Two parts of culture:**
 - **Material:** tools, buildings, machines, technology;
 - **Non-material:** ideas, values, beliefs, customs, laws, language.
- **Features:** culture is **learned** (not inherited), **shared, transmitted** (mainly through language and communication), **cumulative, changing** and **different** in each society.
- **Enculturation:** a person absorbing **his or her own culture** into the personality from birth (2025 key). The term is credited to **M.J. Herskovits** (*Man and His Works*, 1948).
- **Acculturation:** change when **two different cultures** stay in continuous contact and one takes over traits of the other (classic memorandum by **Redfield, Linton and Herskovits, 1936**).
- **Assimilation:** the end point, when a group merges into the other culture and loses its separate identity.
- **Cultural lag: W.F. Ogburn, *Social Change with Respect to Culture and Original Nature* (1922).** **Technology and material culture advance faster; non-material culture (customs, ethics, laws) changes slowly and lags behind.** The gap is the lag (2025 key). It has a direct bearing on **social change taking place at a slow speed** (2025 key).
- **Adaptive culture** (Ogburn): the part of non-material culture that must adjust to new material conditions; this is the part that lags.
- **Ogburn's four processes of cultural change: invention, accumulation, diffusion, adjustment.**
- **Diffusion:** spread of a culture trait from one group or society to another (by trade, migration, conquest, media, education). The **most important factor in cultural change** (2025 key);

invention / innovation is the internal source. **Ralph Linton** estimated that most of any culture's content is borrowed.

- **Social change (MacIver and Page, *Society*):** change in **social relationships** and the structure of society. **Cultural change:** wider, in ideas, values, art, technology. **Kingsley Davis:** social change is a **part** of cultural change.
- **Social change is universal** (no society is static) but **not always progress**.
- **Indian terms (M.N. Srinivas): Sanskritisation** (a lower caste copying upper-caste customs; first used in *Religion and Society among the Coorgs of South India*, **1952**) and **Westernisation** (change under about **150 years of British rule**); both developed in *Social Change in Modern India* (**1966**).
- **Education and culture:** education **preserves, transmits, enriches and purifies** culture (conservative and selective functions) and **brings change** (creative or progressive function). It is **both a cause and an effect** of social change.
- **Dewey:** "education is the **fundamental method of social progress and reform**" (*My Pedagogic Creed*, 1897); the school is a **miniature / embryonic society** (*The School and Society*, **1899**).
- **Kothari Commission (1964–66)** sees education as the main **instrument of social change**; its report opens: "The destiny of India is now being shaped in her classrooms."
- **UNESCO Universal Declaration on Cultural Diversity (2001):** cultural diversity is as necessary for humankind as **biodiversity is for nature**; it is the common heritage of humanity.

Explained

1. Material and non-material culture with examples.

Part	Examples	Speed of change
Material	mobile phone, tractor, dam, printed book	fast
Non-material	dowry custom, caste norms, family values, laws	slow
Ogburn's "adaptive culture"	the part of non-material culture that must adjust to new material things	lags

- Both parts shape **personality**, and culture shapes gender and occupational roles too; but its effect is not the same on everyone, because each person meets it through different people (BRAOU).
- **Vygotsky:** culture is the **prime determinant** of a child's individual development.
- Every culture contains **subcultures** (by ethnicity, language, class, religion or region) that share the common traits.

2. Cultural lag in simple cases.

- Mobile phones and the internet reached every village, but rules of **privacy, cyber ethics and online safety** came years later.
- Ultrasound made it easy to find the sex of a foetus; the **law and attitudes** against sex selection followed slowly.

- New farm machines arrived while **land laws and joint-family habits** stayed old.
- **In schools:** the job market and technology change, but the **curriculum, textbooks and exam methods** change slowly (a curriculum lag). Reform commissions try to close this gap.
- Ogburn saw the lag as a period of **maladjustment** that lasts until the non-material side catches up; the gap does **not** close as soon as a technology appears.

3. Enculturation, socialisation, acculturation: how they differ.

Term	Who and what	Example
Enculturation	a child learns his own culture	a Telugu child learns Sankranti customs and the mother tongue
Socialisation	a person learns to be a member of society (norms, roles)	learning to wait in a queue, obey elders
Acculturation	contact between two cultures , borrowing traits	a tribal child in a city hostel adopts town dress and food habits
Assimilation	full merging, old identity lost	migrants who no longer use their own language

Socialisation stresses **social roles**; enculturation stresses **the culture** of one's own group. The two overlap.

4. Sources of cultural change.

- **Discovery:** finding something that already exists but was unknown (fire, a new land, a law of nature).
- **Invention:** combining known things into something new (the wheel, the printing press, a new teaching method). Ogburn and Nimkoff divide inventions into **material** and **social** (a new institution, such as the panchayat or the cooperative society); Linton separates **basic** inventions from **improving** ones.
- **Diffusion:** borrowing from outside (yoga spreading to the West; English in Indian schools). Most traits of any culture come from diffusion, which is why textbooks call it the **most important factor** of cultural change.
- **Accumulation:** new traits are added faster than old ones are lost, so culture grows.
- **Adjustment:** the parts of culture adapt to each other; slow adjustment shows up as lag.
- Not one of Ogburn's processes: **assimilation** (that is a result of culture contact).

5. Factors of social change (textbook list).

Factor	How it works	Example
Geographical (physical)	climate, earthquakes, floods, drought force migration and new habits	cyclone-hit coastal villages moving inland
Demographic	population growth, age and sex ratio	pressure on schools and jobs; more elderly
Technological	machines, transport, media (Veblen, Ogburn)	tractors, mobile phones, the internet
Economic	ownership, occupations (Marx gives it first place)	wage labour replacing jajmani ties

Factor	How it works	Example
Cultural and ideological	new values, religion, reform movements	social reform against child marriage
Political and legal	laws, Constitution, government policy	abolition of untouchability (Art. 17), RTE Act 2009
Educational	literacy, new knowledge, critical thinking	girls' schooling raising the age of marriage

6. Theories of social change.

Type	Thinker	Key idea or book
Evolutionary (linear)	Comte; Herbert Spencer; L.H. Morgan	three stages (theological, metaphysical, positive); simple to complex, "survival of the fittest"; savagery → barbarism → civilisation
Cyclical	Oswald Spengler; Arnold Toynbee	<i>The Decline of the West</i> (1918), rise and decline of civilisations; <i>A Study of History</i> , "challenge and response"
Cyclical	P.A. Sorokin; Vilfredo Pareto	<i>Social and Cultural Dynamics</i> (1937–41), sensate, ideational, idealistic cultures; circulation of elites
Conflict / economic	Karl Marx	class struggle; the mode of production (economic base) drives change

Technological determinism: Veblen and Ogburn (technology drives change).

7. Education as conserver and as changer of culture.

- Every society expects its institutions (family, school) to do two things: **perpetuate its culture** and **help bring social change** (BRAOU).
- **Conservative function:** preserves the heritage, **transmits** it to the next generation (language, values, festivals, arts), and keeps society stable. BRAOU calls the school the "saviour of cultural traditions".
- **Selective / purifying function:** keeps what is good and drops harmful practices (superstition, untouchability, dowry).
- **Creative / progressive function:** adds new knowledge, develops scientific temper, prepares children for a changing world; education is an **agent (instrument) of social change**.
- **Integrative function:** brings different cultures together (unity in diversity), a link to national integration.
- **Two-way relation:** education is **both a cause and an effect** of social change. When society changes (industry, democracy), the school system changes too.
- BRAOU: **culture is the wider term, and education is its basis**; continuity with the past is kept by handing the social heritage to the new generation.
- In the sociological view, education is **a cultural process** (2025).

8. Cultural diversity (BRAOU, Unit 7).

- **Cultural diversity:** the variety of cultures in a region or institution, or the differences between groups in one society.

- The UNESCO Declaration (2001) moves from diversity to **cultural pluralism**, treats diversity as a factor in **development**, and says diversity can never be used to infringe **human rights**.
- **Globalisation reduces** the world's cultural diversity; **migration increases** diversity within a society.
- UNESCO figures quoted by BRAOU: about **96% of languages** are spoken by only **4%** of people; on average **one language dies every two weeks**.
- **Cultural pluralism**: groups keep their own identities while living together with equal respect; the Indian ideal of **unity in diversity**.

9. Terms of culture contact.

Term	Meaning	Name linked
Ethnocentrism	judging other cultures by one's own, thinking it superior	W.G. Sumner, <i>Folkways</i> (1906)
Cultural relativism	understanding a culture in its own terms	Franz Boas
Culture shock	confusion on entering an unfamiliar culture (a tribal child in an urban hostel)	Kalervo Oberg
Great / little tradition	classical literate culture vs folk village culture	Robert Redfield; McKim Marriott (universalisation, parochialisation, 1955)

- **Subculture**: a group's own variant within the main culture. **Counter-culture**: a group that openly rejects the main values (Theodore Roszak, 1969).
- **Universalisation** (Marriott): local customs flow **upward** into the great tradition; **parochialisation**: the great tradition flows down and takes local forms.

Common traps

✗ "Enculturation is learning another culture." ✓ **Enculturation** = learning **one's own** culture; **acculturation** = borrowing from **another** culture through contact.

✗ "Cultural lag means non-material culture changes faster." ✓ **Material culture changes faster**; the non-material part **lags**.

✗ "Cultural lag was given by Sorokin or Maclver." ✓ **W.F. Ogburn, 1922**.

✗ "Cultural lag goes with change at high speed." ✓ It reflects **slow** change in customs, values and laws.

✗ "Innovation is the main factor of cultural change in textbooks." ✓ The usual key is **diffusion** (borrowing), with invention as the internal source.

✗ "*Races and Cultures of India* is by M.N. Srinivas or Bottomore." ✓ **D.N. Majumdar** (1944). Srinivas: Sanskritisation, dominant caste; Bottomore: a sociology guide (1962).

✗ "Discovery and invention are the same." ✓ **Discovery** finds what exists; **invention** makes something new from known parts.

✗ "Ethnocentrism was coined by Marx." ✓ **W.G. Sumner**, *Folkways* (1906).

✗ "Migration reduces diversity within a society." ✓ Migration **increases** it; **globalisation** reduces world diversity.

✗ "Social change and cultural change are the same; every change is progress." ✓ Social change = change in **social relationships**, a part of cultural change (Kingsley Davis); change is not always progress.

Quick revision

- Tylor 1871 "complex whole"; Herskovits: man-made part of environment; Bierstedt: think, do, have.
- Majumdar: *Races and Cultures of India* (1944); culture = sum total of achievements.
- Material (fast) vs non-material (slow); Ogburn's cultural lag, 1922; adaptive culture lags.
- Ogburn's processes: invention, accumulation, diffusion, adjustment.
- Diffusion = borrowing; key factor of cultural change (2025).
- Enculturation (own culture, Herskovits) vs acculturation (contact) vs assimilation.
- Cyclical: Spengler, Toynbee, Sorokin, Pareto; linear: Comte, Spencer, Morgan; Marx: economic.
- Sanskritisation (1952) and Westernisation: M.N. Srinivas.
- Education conserves, purifies and changes culture; both cause and effect of change.
- UNESCO 2001: diversity as necessary as biodiversity; Kothari: "destiny ... in her classrooms".

3 Modernisation, stratification and social mobility

Modernisation replaces custom and birth with reason, science and achievement; stratification ranks people by caste and class; and education is the main channel of upward social mobility, serving the social aims of democracy, secularism and socialism.

Core facts

- **Modernisation:** the change from a **traditional** (custom-bound, agrarian, ascriptive) society to a **modern** one (rational, scientific, industrial, urban, achievement-based). Modernisation does **not** require giving up every tradition.
- **Thinkers and works on modernisation:**
 - **Daniel Lerner**, *The Passing of Traditional Society* (1958, the Middle East): the modern person has **empathy** (the ability to imagine oneself in another's role) and a **mobile personality**;
 - **Alex Inkeles and David H. Smith**, *Becoming Modern* (1974): traits of the "modern man" (openness to new experience, readiness for change, faith in science, planning); **schooling** is the strongest single cause;
 - **Yogendra Singh**, *Modernization of Indian Tradition* (1973);
 - **M.N. Srinivas: Westernisation** (British influence) differs from modernisation;
 - **Lloyd and Susanne Rudolph**, *The Modernity of Tradition* (1967): tradition and modernity can co-exist in India.
- **BRAOU:** equality of educational opportunity will ensure a **rapid modernisation** of the country.
- **Social stratification:** the arrangement of society into **ranked layers** of unequal **wealth, power and prestige**.
- **Melvin Tumin's five features:** stratification is **social** (not biological), **ancient, universal, diverse in form** and **consequential** (it affects life chances and lifestyles).
- **Four forms:** slavery, **estate** (feudal Europe: clergy, nobility, commoners), **caste** (closed) and **class** (open).
- **Caste:** membership by **birth, endogamy** (marriage within the group), hereditary occupation, purity and pollution, restrictions on food and social contact.
 - **G.S. Ghurye**, *Caste and Race in India* (1932): **six features** of caste.
 - **Louis Dumont**, *Homo Hierarchicus* (1966): caste rests on **purity and pollution**.
 - **M.N. Srinivas: dominant caste**, from his study of **Rampura** village (Mysore, 1955).
 - BRAOU: India has over **3,000 castes**, and caste is found among **Muslims, Christians and Sikhs** too.
- **Class:** based on **economic** position; **achieved**; open; mobility possible.
 - **Karl Marx:** class rests on **ownership of the means of production**; two classes, **bourgeoisie** (owners) and **proletariat** (workers who sell their labour); class struggle ends in a **classless society**.
 - **Max Weber:** three dimensions, **class** (economic), **status** (social honour or prestige) and **party** (power).

- **Functional theory: Kingsley Davis and Wilbert Moore (1945):** stratification is necessary to fill important posts with able people; criticised by **Melvin Tumin (1953):** it blocks talent among the poor and passes inequality down the generations.
- **Ralph Linton, *The Study of Man* (1936):** **ascribed status** (by birth: caste, sex, age) vs **achieved status** (earned: a district collector, a doctor).
- **Social distance:** the degree of **closeness or aloofness (antipathy)** that members of one group feel towards another. Measured by **E.S. Bogardus's social distance scale (1925)**, **7 steps** from "close kinship by marriage" to "exclude from my country".
- **Social mobility:** movement of a person or group from one social position to another. Classic book: **P.A. Sorokin, *Social Mobility* (1927)**.
 - **Vertical** (upward or downward) vs **horizontal** (same level, different position);
 - **intergenerational** (between parents and children) vs **intragenerational** (within one lifetime);
 - **structural** (from changes in the economy) vs **exchange / circulation** (some rise, an equal number fall).
- **Education** is the most important **channel (ladder) of upward mobility** in modern society. A positive impact of education on society: it **promotes social mobility** (2025 key).
- **Ralph H. Turner (1960):** **sponsored** mobility (elite picks recruits early, old British grammar schools) vs **contest** mobility (open competition to the end, USA).
- **Social aims of education in India:**
 - **Mudaliar Commission (1952-53):** four aims, **democratic citizenship**, vocational efficiency, development of personality, **education for leadership**;
 - **Kothari Commission (1964-66)**, report titled "**Education and National Development**": five-fold programme, **increase productivity, social and national integration, consolidate democracy, modernisation, social, moral and spiritual values**.
- **Constitution:** "**socialist, secular**" added to the Preamble by the **42nd Amendment (1976)**; **Art. 28(1):** no religious instruction in institutions **wholly maintained by State funds**; **Art. 30:** minorities may establish and run their own institutions; **Art. 15(4)** (1951) and **Art. 46:** special provisions for SC, ST and backward classes; **Art. 17:** untouchability abolished.

Explained

1. Features of modernisation (textbook list).

- **Rationality** and **scientific temper** in place of superstition.
- **Industrialisation** and **urbanisation**.
- **Achievement** (merit) in place of ascription (birth).
- **Secularisation:** religion becomes a private matter; public life runs on reason.
- **Literacy, mass media** and wider awareness.
- **Democratic participation:** people take part in decisions.
- **Social and geographical mobility;** the **nuclear family** spreads.
- **Universal** rules (the same law for all) and specialised roles.

Agents of modernisation in India: education, industrialisation, urbanisation, mass media, the Constitution and law, transport and communication, panchayati raj. Not an agent: **hereditary caste occupation**. Industry and cities weaken the **joint family**, caste occupation and the **jajmani system** (hereditary exchange of goods and services between castes).

2. Parsons's pattern variables (*The Social System*, 1951; traditional → modern), the usual tool to describe the shift. Parsons gave five pairs; the fifth, self-orientation vs collectivity-orientation, is rarely asked:

Traditional	Modern
Ascription (status by birth)	Achievement (status by performance)
Particularism (rules differ by person)	Universalism (same rules for all)
Affectivity (emotion)	Affective neutrality
Diffuseness (broad relations)	Specificity (limited, role-based)

3. Education and modernisation.

- School spreads **scientific outlook**, new skills and new values (equality, punctuality, planning).
- It weakens caste, gender and superstition barriers, builds **rational, open-minded** citizens and shifts loyalty from **caste and region to the nation**.
- The Kothari Commission names **modernisation** as one of the five tasks of education and wants education to **accelerate** it through a **science-based** culture.
- △ BRAOU (CIE Unit 17) lists only **four** Kothari objectives (productivity, integration, modernisation, values) and leaves out "consolidating democracy"; the report itself has **five**.
- Limit: education can also spread mere **Westernisation** (copying dress and lifestyle) without real change in values.

4. Caste and class compared.

Point	Caste	Class
Basis	birth (ascribed)	wealth, occupation, education (achieved)
System	closed	open
Marriage	endogamous	open choice
Mobility	very low, mainly by group (Sanskritisation)	possible for individuals, through education and income

Ghurye's six features of caste: segmental division of society; **hierarchy**; restrictions on **feeding and social intercourse**; civil and religious **disabilities and privileges**; lack of free **choice of occupation**; restrictions on **marriage** (endogamy).

Dominant caste (Srinivas): a caste that is strong in **numbers**, owns land (**economic** power), holds **political** power, and has a fair **ritual status** and access to **Western education**.

5. Social distance in the school.

- **Bogardus's 7 steps** (closest first): (1) close kinship by marriage; (2) personal chums in my club; (3) neighbours on my street; (4) colleagues at work; (5) citizens of my country; (6) visitors only; (7)

exclusion from my country.

- It is one of the oldest **attitude scales**; others: **Thurstone** (equal-appearing intervals), **Likert** (summated ratings), **Osgood** (semantic differential).
- △ BRAOU (Social Psychology) dates the scale to **1933**; the standard date is **1925**.
- Where caste, religion, language or class keep groups apart, children may not sit, eat or play together. A hostel or a common school reduces social distance: common meals, mixed seating, shared games and group projects.
- A 2025 question defined it as the difference between social groups in cultural development or the antipathy of one group towards another; the standard answer is **social distance** (the printed key showed "social apathy", which is not the standard term).

6. Types of social mobility.

Type	Meaning	Example
Vertical upward / downward	rise or fall in rank	a shop owner ruined by a flood becomes a daily-wage labourer (downward)
Horizontal	change of position at the same level	a teacher transferred to a school of the same grade in another district
Intergenerational / intragenerational	parents vs children / within one career	a labourer's son becomes a doctor / a clerk becomes branch manager
Structural / exchange	new jobs from economic change / swap of positions	IT jobs drawing farmers' children

- **Sorokin's channels of vertical mobility:** the army, the church, the **school**, political organisations, economic organisations, occupational groups, the family (through marriage). Not a channel: inherited caste occupation.
- **Status inconsistency:** high on one dimension, low on another (a Ph.D. holder in a low-paid contract job).
- **Group mobility in caste:** a whole caste rises through **Sanskritisation**, caste associations and **reservations**. Srinivas: Sanskritisation brings **positional** change within the hierarchy, **not structural** change of the system.

7. Education and social mobility.

- Education gives **qualifications, skills and contacts**, so it opens jobs that birth once closed; it reduces stratification most directly by opening better jobs to all groups **on merit**.
- **Reservation** in admissions and jobs (Art. 15(4), 16(4)) and **scholarships, hostels and residential schools** make the ladder reachable for SC, ST, BC and minority children.
- **Meritocracy** (**Michael Young**, *The Rise of the Meritocracy*, 1958): position = ability + effort, with education as the sorter.
- **Low mobility (BRAOU, CIE 15.1):** where opportunities are unequal, a person's economic success can be predicted from **family background** such as caste and religion; this keeps poverty going across generations.

- **John Roemer's equality of opportunity** (cited by BRAOU): schooling should vary with a person's **own effort**, not with family background or other traits he cannot control.
- **Growth with inequality (BRAOU)**: primary enrolment rose from **19.2 million (1950–51)** to **113.6 million (2001)**; literacy from about **18% (1951)** to about **65% (2001)**; yet India's educational inequality is **among the highest** in the world, with gaps by gender, caste and religion.
- **BRAOU's causes of unequal opportunity**: socio-economic status, gender disparity, regional imbalance, physical differences, **social stratification**, lack of opportunities, differences in ability.
- Limit: unequal schools (private vs government, English vs mother tongue) can also **reproduce** inequality: **Bourdieu's cultural capital**; **Bowles and Gintis** (1976), the **correspondence principle**.

8. Education and development.

- **T.W. Schultz (1961)** and **Gary Becker** (*Human Capital*, 1964): spending on education is an **investment** that raises productivity (**human capital** theory).
- **Gunnar Myrdal**, *Asian Drama* (1968): education as a condition for development in South Asia. His wife **Alva Myrdal** won the Nobel Peace Prize (1982).
- 2025 asked who said that the paramount role in any development great enough to benefit the whole future world belongs to **education**; the key was **Alva Myrdal** (printed "Alva Hydal"), with Horton and Hunt, Barbara Ward and Lakshmi Menon as the other options. The quotation cannot be traced in standard sources; remember the key, not the line.
- The Kothari report calls equality of opportunity a key social objective: education should let backward and underprivileged groups improve their condition.

9. Democracy, secularism and socialism as aims of education.

Value	What the school does	Source
Democracy	student councils, discussion, respect for others' views, equal treatment	Dewey, <i>Democracy and Education</i> (1916); Mudaliar
Secularism	respect for all religions (sarva dharma samabhava); no religious instruction in State schools	Preamble (1976); Art. 28
Socialism	equality, removal of exploitation; aim of a classless society	Preamble (1976)
Equality and fraternity	common school, mixed seating, mid-day meals	Preamble; Kothari

Secular education in India is **not anti-religious**; it means the State has no religion and treats all faiths equally.

AP angle

- The post itself is part of the mobility ladder: AP's **welfare hostels** and the residential societies (**APSWREIS** for SC, **APTWREIS** for ST, **MJPAPBCWREIS** for BC children) give poor and first-generation learners boarding, food and coaching so they can reach college and jobs.
- A Hostel Welfare Officer's daily work (common dining, mixed rooms, study hours, scholarship help) is the practical side of reducing **social distance** and supporting **upward mobility**.

Common traps

- ✗ "Modernisation and Westernisation are the same." ✓ **Westernisation** (Srinivas) copies British ways; **modernisation** is universal reason and science.
- ✗ "Caste is an open system." ✓ **Caste is closed** (birth); **class is open** (achievement).
- ✗ "Social distance is social apathy." ✓ The standard term for group aloofness or antipathy is **social distance** (Bogardus scale, 1925, 7 steps).
- ✗ "*Social Mobility* was written by Ogburn." ✓ **P.A. Sorokin, 1927.** (Ogburn: cultural lag.)
- ✗ "Horizontal mobility changes one's rank." ✓ **Vertical** changes rank; horizontal changes position at the **same** level.
- ✗ "Weber's three dimensions are caste, class and power." ✓ **Class, status and party.**
- ✗ "Tumin gave the functional theory." ✓ **Davis and Moore** (1945); **Tumin** criticised it (1953) and gave the five features.
- ✗ "Ascribed and achieved status: Weber." ✓ **Ralph Linton**, *The Study of Man* (1936).
- ✗ "Dominant caste: Ghurye / Majumdar." ✓ **M.N. Srinivas** (Rampura).
- ✗ "Education for leadership is a Kothari aim." ✓ It is one of the **Mudaliar Commission's (1952-53)** four aims.

Quick revision

- Lerner 1958 (empathy); Inkeles and Smith 1974 (schooling makes modern); Yogendra Singh 1973.
- Tumin: stratification social, ancient, universal, diverse, consequential.
- Caste closed (birth, endogamy); class open; Ghurye 1932, six features; Dumont 1966, purity-pollution.
- Srinivas: dominant caste (Rampura); Sanskritisation = positional, not structural change.
- Marx: means of production, classless society; Weber: class, status, party.
- Davis and Moore 1945 (functional) vs Tumin 1953; Linton 1936: ascribed vs achieved.
- Social distance: Bogardus scale, 1925, 7 steps.
- Sorokin 1927: vertical vs horizontal; school a channel; Turner: sponsored vs contest.
- Education = main ladder of upward mobility (2025); human capital (Schultz 1961).
- Mudaliar 4 aims (democratic citizenship, leadership); Kothari 5-fold programme.