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Unit- III

Social Issues and Education

Social Class and Status group

In such competitive world, education is a very significant tool for every person to succeed in life. Education is must for both women and men equally as both together make an educated and healthy society. It gives many purposes to the lifelike as the development of the personal advancement, increases social status and health.

Much of what goes on in society disclosures into the school method, impacting students and their learning and knowledge experience. School systems should identify what kinds of social problems are of main anxiety, and educate students regarding ways to fight them. Parents and teachers can cooperate on plans for reducing social issues in schools.

Social class refers to a group of people with similar levels of wealth, influence, and status.

"Class" is a subject of analysis for sociologists, political scientists, anthropologists - मानवशास्त्री and social historians. However, there is not a consensus (एकरूपता) on a definition of "class". The term 'class' has sometimes conflicting meanings.

In common terms, "social class" is usually synonymous with "socio-economic class", defined as "people having the same social, economic, cultural, political or educational status", e.g., "the working class" (साम्ना रुपमा बुझ्दा सामाजिक वर्ग भनेको नै सामाजिक आर्थिक वर्ग हो । त्यसैले सामाजिक वर्ग भन्नाले एउटै सामाजिक ,आर्थिक, सांस्कृतिक, राजनीतिक र शैक्षिक अवस्थाका मानिसको समूह भन्नु नै वर्ग हो ।) However, there are no precise(fix) measurements of what determines social class in society.

There are no precise measurements of what determines social class in society. Karl Marx thought "class" was defined by one's relationship to the means of production (their relations of production). His simple understandings of classes in modern capitalist society are:

(1) proletariat,(सर्वहारा) those who work but do not own the means of production; and the

- (2) bourgeoisie, those who invest and live off of the surplus generated by the proletariat's operation of the means of production.

Max Weber formulated a three-component theory of **stratification**. **According to this theory** social class emerges from an interplay between "class as suggested by Karl Max", "status" and "power". Weber believed that class position was determined by a person's relationship to the means of production, while **status or "Stand"** emerged from honor or prestige.

Weber derived many of his key concepts on social stratification by examining the social structure of many countries. He noted that (contrary to Marx's theories,) stratification was based on more than simply ownership of capital. Weber pointed out that some members of the aristocracy lack economic wealth yet might nevertheless have political power. Likewise in Europe, many wealthy Jewish families lacked prestige and honor because they were considered members of a "pariah group".

- **Class:** A person's economic position in a society. Weber differs from Marx in that he does not see this as the supreme factor in stratification. Weber noted how managers of corporations or industries control firms they do not own.
- **Status:** A person's prestige, social honor or popularity in a society. Weber noted that political power was not rooted in capital value solely, but also in one's status. Poets and saints, for example, can possess immense influence on society with often little economic worth.
- **Power:** A person's ability to get their way despite the resistance of others. For example, individuals in state jobs, such as an employee of the Federal Bureau of Investigation, or a member of the United States Congress, may hold little property or status, but they still hold immense power.

Common three-stratum model

Today, concepts of social class often assume three general categories: a very wealthy and powerful upper class that owns and controls the means of production; a middle class of professional workers, small business owners and low-level managers; and a lower class, who rely on low-paying wage jobs for their livelihood and often experience poverty.

Upper class

A symbolic image of three orders of feudal society in Europe prior to the French Revolution, which shows the rural third estate carrying the clergy and the nobility

The upper class is the social class composed of those who are rich, well-born, powerful, or a combination of those. They usually use the greatest political power. In some countries, wealth alone is sufficient to allow entry into the upper class. In others, only people who are born or marry into certain aristocratic bloodlines are considered members of the upper class and those who gain great wealth through commercial activity are looked down upon by the aristocracy as nouveau riche.

The upper class is generally contained within the richest one or two percent of the population. Members of the upper class are often born into it and are distinguished by immense wealth which is passed from generation to generation in the form of estates.

Middle class

The middle class is the most contested of the three categories, the broad group of people in contemporary society who fall socio-economically between the lower and upper classes. One example of the contest of this term is that in the United States "middle class" is applied very broadly and includes people who would elsewhere be considered working class. Middle-class workers are sometimes called "white-collar workers".

Lower class

In the United States the lowest stratum of the working class, the underclass, often lives in urban areas with low-quality civil services

Lower class (occasionally described as working class) are those employed in low-paying wage jobs with very little economic security. The term "lower class" also refers to persons with low income.

The working class is sometimes separated into those who are employed but lacking financial security (the "working poor") and an underclass—those who are long-term unemployed and/or homeless, especially those receiving welfare from the state. The latter is analogous to the Marxist term "lumpenproletariat".^[25] Members of the working class are sometimes called blue-collar workers.

Education

A person's social class has a significant impact on their educational opportunities. Not only are upper-class parents able to send their children to exclusive schools that are perceived to be better, but in many places state-supported schools for children of the upper class are of a much higher quality than those the state provides for children of the lower classes. This lack of good schools is one factor that perpetuates the class divide across generations.

In 1977, British cultural theorist Paul Willis published a study titled "Learning to Labour" in which he investigated the connection between social class and education. In his study, he found that a group of working-class schoolchildren had developed a dislike towards the acquisition of knowledge as being outside their class and therefore undesirable, enabling their presence in the working class.

Status group

The German sociologist Max Weber formulated a three-component theory of stratification that defines a **status group** (also **status class** and **status estate**) as a group of people who, within a society, can be differentiated on the basis of **non-economic qualities such as honour, prestige, ethnicity, race and religion**. Weber said that status groups emerge from "**the house of honor**", and that such status-honor stands in contrast with:

- social class, based on economically determined relationship in the house of the marketplace
- political party, based on affiliations in the political domain, or the house of power

According to Weber, **status groups** feature in a wide variety of social stratifications which both popular discourse and the academic literature commonly refer to. These include categorization by race, ethnicity, caste, professional groups, neighborhood groups, nationalities, and so forth.

Gender and education

Gender is one of the issues in the world. It is important to understand and distinguish between **sex** (biological differences) and **gender** (a social construct, determined by social norms, culture, attitudes, values, tradition, beliefs, practices and which refers to roles, responsibilities, identities or other qualities attributed to people because they are men or women).

Gender roles are learnt and thus can be challenged and changed. Gender identity refers to the individual experience of gender, which may or may not correspond to the sex determined at birth or with the social expectations of that sex. Many people face harassment (irritation), stigma (Shame) and exclusion in the expression of their gender identity, for example through dress, speech and mannerisms, is different from what others might expect.

Gender equality in education is the ultimate goal. It is achieved when female and male learners have equal access to learning opportunities.

Gender equality in any field of life, including education, can be achieved only when all types of discrimination are eliminated and equal conditions are provided to both girls and boys, women and men. Education can play a significant role to achieve wider gender equality

- a) by promoting new patterns of beliefs and attitudes, and
- b) by avoiding the reproduction or reinforcement of social inequalities.

The education system must be sensitive to the physical, psychological and social differences between male and female learners, but should value and respect both equally and provide equal opportunities to all learners.

There is a tendency to equate **gender equality with gender parity and gender equity**. However a clear distinction needs to be made among these terms. Gender parity in education (an indicator of the ratio of girls to boys): gender parity is reached **when there is equal representation and participation of male and female learners in education**. It is a useful indicator but by itself does not measure gender equality. The gender parity index (GPI) of the EFA Global Monitoring Report measures the ratio of female-to - male value of a given indicator. A value between 0.97 - 1.03 indicates that gender parity was reached.

Gender equity in education (conditions or means to achieve equality, but not the end result): special treatment/action taken to **reverse** the historical and social disadvantages that prevent female and male learners from **accessing and benefiting from education on equal grounds**. For example, equity measures can favour girls in order to empower them and help them overcome disadvantages of chronic discrimination and catch up with boys. Equity measures, also referred to as **‘positive discrimination’ or ‘affirmative action’**, are not

necessarily ‘fair’, but are implemented **to ensure fairness and equality** of outcome. For example, **providing scholarships or stipends for girls is considered as an incentive for increasing their access to education.**

Gender analysis: a diagnosis of the differences between women’s and men’s conditions, needs, access to and control of resources or other benefits. It begins by collecting and analyzing sex-disaggregated statistics and information about the targeted population in order to know who does what (division of labour); who has what (access to and control over resources, services, decision-making, e.g. access to education); what the socio-economic context is (how structural factors – demographic, economic, political, legal, institutional – as well as culture, religion, attitudes, etc. affect access and control of resources or decision-making); and what gender considerations are relevant (at all stages of education, from planning to monitoring and evaluation).

Gender mainstreaming: this involves systematically integrating a gender equality perspective in the design, implementation, monitoring and evaluation of interventions in order to ensure that girls and women, boys and men equally benefit from these interventions and that gender equality is being promoted.

Gender-specific programming: programmes designed to even out gender imbalances by targeting a specific group of persons of the same gender (or gender identity). The UNESCO Priority Gender Equality Action Plan (GEAP) seeks to promote gender equality through both gender mainstreaming and gender-specific programming.

Ethnicity (जनजाती)

Ethnicity is a word used in sociology to describe the culture that you belong to. Everyone has an ethnicity. Janajati (Ethnic Groups /Nationalities) is also called a group or nationality as defined by the National Committee for Development of Nationalities (1996) is as follows:

- A distinct collective identity ·
- Own language, religion, tradition, culture and civilization
- own traditional egalitarian social structure
- Traditional homeland or geographical area ·
- Written or oral history ·

- Having “we-feeling”;
- Have had no decisive role in politics and government in modern Nepal;
- Who declare themselves as Janajati

There are 125 ethnic groups reported in the census 2011. Chhetri is the largest ethnic groups having 16.6% (4,398,053) of the total population followed by Brahman-Hill (12.2% ; 3,226,903).”— Central Bureau of Statistics (CBS).

Historically, many of these Janajati groups used to occupy a particular habitat or territory, and thus many of them claim that they are the true “First Settlers” (*Adivasi*) of Nepal. The Janajati can also be divided into two distinct regional groups: **Hill Janajati** and **Tarai Janajati**. Some of the **Hill Janajati groups are: Magar, Gurung, Rai, Limbu, Sherpa, Sunuwar, Bhote, Raji, Raute and others**. Some of the **Tarai Janajati groups are: Tharu, Dhimal, Gangain, Satar/Santhal, Dahngar/Jhangar, Koche, Meche** and others.

Political scientists Joshi and Rose broadly classify the Nepalese population into three major ethnic groups in terms of their origin: **Indo-Nepalese**, **Tibeto(मोट) Nepalese**, and **indigenous Nepalese**. In the case of the first two groups, the direction of their migration and Nepal's landscape. The first group, comprising those of Indo- Nepalese origin inhabited the more fertile lower hills, river valleys, and Tarai plains. The second major group consisted of communities of Tibeto-Mongol origin occupying the higher hills from the west to the east. The third and much smaller group comprised a number of ethnic communities, such as the Tharus and the Dhimals of the Tarai; they may be remnants of indigenous communities whose habitation predates the advent of Indo-Nepalese and Tibeto-Mongol elements.

Caste System (*jat*) in Nepal

The caste system refers to the social stratification of people into ranked groups defined by **descent and occupation**. People are grouped as caste on the basis of purity. Usually the caste system is described as a more than 2,000-year-old Hindu tradition. This system divides people into four larger caste categories

1. *Brahmins* (priests and teachers),
2. *Kshatriyas* (rulers and soldiers),

3. *Vaisyas* (merchants and traders), and
4. *Shudras* (labourers and artisans).

A fifth category falls outside these larger categories and consists of those known as "untouchables" or Dalits as they call themselves ("broken people"). The casteless group have earned their status "untouchable" from the tasks and labours. Performing these labours they become physically untouchable by the other castes and expelled from certain parts of everyday social life. Basically **the caste system is a pyramid and Dalits are at the lower end. Discrimination is often based on housing, work and access to public spaces.** There are examples of **Dalits being denied access to public services such as deep wells, water taps, health care and education.** Segregation(अलगगरेको) in housing, schools and cremation (दाहासंकार) grounds, occupational restrictions, prohibition of ownership and access to land, bonded labour; forced prostitution and manual hunt are other examples of discrimination in the everyday life of Dalits.

Education

Social stratification in caste, ethnicity and religion is also reflected in educational attainment. Majority of dalits children leave school. A Nepalese study on caste-based discrimination in school documented that indirect discrimination by teachers, such as neglect, repeated blaming, and labeling of Dalit students as weak performers, lead to social exclusion of Dalit students in schools. The consequence was irregular attendance in classroom, less concentration in studies, less participation in school activities, lower performance, failure, and school drop-out (D.R. Bishworna, 2010).

Additionally, Dalit children face **discriminatory attitudes** from fellow students and the community as a whole, in particular from higher caste members who perceive education for Dalits as a waste and a threat. This is linked to a perception among some higher caste people that educated Dalits pose a threat to village hierarchies and power relations.

These inequalities have been a cause of concern to both the government and civil society (नागरिक समाज). The government has put emphasis to uplift the minority and dalits by **applying affirmative action policies to redress the historical injustices.** Some of these have received

strong public support such as **reservation of seats in colleges and universities, dalit scholarships, free education to the dalits and so on. However, the programs are not found so effective.**

Language and Education

Language is one of the most challenging issues in education. It is more challenging especially in a multilingual country (बहुभाषिक मुलुक) like Nepal where children from different **indigenous tribal groups** (आदिवासी समुदाय) representing more than 123 languages.

There has been a long debate in the context of Nepal on whether the language of small communities should be included in the school curriculum in addition to the language of the nation.

Many scholars have claimed that teaching in mother tongue in the **early grades improve children's ability to learn better than second or foreign language** सुरुका कक्षामा मातृभाषामा पढेका बालबालिका दोस्रो भाषामा र विदेशी भाषा सिक्नमा राम्रा ठहरिन्छन् । But, some countries have chosen for one language of instruction (शिक्षणको माध्यम) . Others have chosen to use national or local language an important place in schooling.

Since the Panchayat period (1960-1990), various ethnic groups have raised dissatisfaction on the issue of language. They have **demanding active state support for the development of their own individual languages and their use as the medium of instruction** in school especially up to primary level. Their dissatisfaction is to the only use of Nepali in **civil services and courts**. So, they are **demanding for recognition of minority languages** as the language of official communication. The constitution has also declared different languages as national languages of Nepal.

Some scholars have argued that the **official use of mother tongues** ensures better access to education and serves as recognition of ethnic identity. Accordingly, activists argue that **indigenous languages should be introduced at least as 'elective' subjects in education**. Others claim that the concept of **regional languages** should be developed. Many recent reports have pointed out that the use of mother **tongue bridges the gap between school and community**.

In terms of linguistic roots (भाषाको उत्पत्तिको आधारमा), Nepali, Tharu, Maithili, and Bhojpuri belonged to the Indo-European family (भारोपेली)। The mother tongues of the Tibeto-Nepalese

(Tibeto-Burman) family -भोट बर्मेली परिवार) include Newari, Limbu, Gurung, Dhimal, Rai, and Magar . **Nepali is the largest linguistic community in Nepal**. If the Maithili- and Bhojpuri-speaking populations of the Tarai were included, more than 75 percent of the population belongs to the Indo-Nepalese ethnic group.

Religion and Education

Religion has three main issues in education:

1. Religious education
2. Education from religions
3. Attitudes towards religions and education

Some countries have religious education. It means the state has its own religion. So, curriculum is designed to give the education about religion of the state. Similarly, there are a number of religious communities. They believe on a particular religion and they want to give education of their own religions to the children. For that purpose, schools are opened and education is offered to the people. Usually in schools religious books are taught and learned. *Madarsa* is an example of religious education providing school. In such school children of the Muslim community study in which Kuran and related knowledge is given to the children.

There are many ideas and values and moral duties in the religious books of any religion. The lessons given are common in many situations. They are quite valuable to the personal and social growth of the human beings. So, lessons from various religions are taken and taught to the students. It also shows good relationship among children.

In many situations religious ideas and beliefs are unacceptable. Particularly hard scientists do not believe over the existence of god and they reject the religious prescription made upon the people. Karl Marx, for example, considered religion as opium. So, giving religious education means making people like a druggist.

People within a given country often hold varying religious and non-religious beliefs. So, government-sponsored religious education can be a source of conflict.

People oppose religious education in public schools on various grounds. One is that it constitutes a state sponsorship or establishment of whatever religious beliefs are taught. Others argue that if a particular religion is taught in school, children who do not belong to that religion will either feel pressure to conform or be excluded from their peers. **Proponents** सस्थापक argue that religious beliefs have historically socialized people's behavior and morality. They feel that teaching religion in school is important to encourage children to be responsible, **spiritually sound adults** मो धार्मिक ज्ञान भएको बमगति उत्पादन गर्ने

Efforts have been made in recent years to link the religious institutions with mainstream education in Nepal.

Gurukul education: Gurukul is a traditional system of education. In ancient times it was the only place for receiving education. In a Gurukul education was provided under strict rules. Gurus provided education even to the enemies. The ancient Aryans regarded Gurukul as an important asset of their society. Guru removed the darkness of ignorance. The syllables 'Gu' and 'ru' of the word 'Guru' meant darkness and light respectively. Gurukul was a place for teaching culture. Students who do not have good culture were not allowed to stay. There are altogether 200 schools under Gurukul in the country, of which only five including Nepal Veda Vidyashram are conducting formal courses. National Gurukul Education Council has been formed under the Ministry of Education to look after Gurukul in the country. The Nepal Veds Vidyashram Secondary School, which is conducting the Gurukul education in Bankali was established at its present location in 1969. The school is functioning under the Gurukul system.



Gumba and Bihar Education: In Nepal, Gumbas and Vihars are established to educate in Buddhist philosophy through different activities such as preaching, puja (worship) and classes. Some of the monasteries also provide skill education. The curricula cover life-history of Buddha and Buddhist philosophy. Gumbas are established to provide knowledge of Buddhist philosophy and religion. The Dhawas (monks) and Anis (nuns) receive this knowledge in the Gumba. Gumbas teach ways of life to the followers of Buddhism. They were for cultural continuity and preservation, community development, leadership development, social unity and harmony and unity in the community, and counseling and purgation. The Gumba education had its origin in Tibet. Later, introduced into the Gumbas of Nepal. Today Gumba teachings are not limited to religious education. It provides traditional courses as well as courses in modern subjects English, Nepali, Tibetan, Mathematics and computer skills.



Madarsa Education : Religious education is highly valued in Islamic society for the achievement of the aim called as “Farze Ain”. According to this aim, it is a compulsory duty of every follower of Islam to have the knowledge of their two main sources of religious guidance i.e. Quran and Hadith. It is obligatory to every Muslim to have the knowledge of these sources of guidance. A large number of children of Muslim community are going to Madrasas to achieve this sort of knowledge. Madrasas are the most trusted place of Muslims, this study suggested for utilization of Madrasa as an institution of mainstream education to increase the access of Muslim children at primary level.



Issue of Geography in Education

Geography is also an issue for education. Many people are deprived of education due to the geographical barrier. Difficult geography makes people difficult for education. In the same way, the education of a country depends on its geographical landscape. People living near the sea and the people living in the island may have different approaches to education. It is said that civilization took place near the river and the sea. There are places which are favorable for the establishment of university and colleges.

Many of the students from villages need to walk to reach the school, and the trip back home up the hill requires even more time. Because of the travel time and distance as well as the lack of ability to afford essentials for school like uniform and other school costs, young people from different area have seen a higher dropout rate than other areas. Students of Nepal in the hill and in the Himalayan region, hours of time is spent to reach school.

It is said that closeness of schools and college affect the whole community. For instance, being in close proximity to a college or university should have two effects. First, it should reduce

the **out-of-pocket costs** of enrolling in higher education. If an individual lives at home and gets chance to study nearer to his/her house, he/she would spend lower costs of travel and transportation. Second, it would reduce the physical and psychological costs. It has been noticed that many girls and housewives have been enrolled in the local colleges due to the proximity of their house.

In Nepalese context, Kathmandu is the center of the education system. It is not only centre of politics, it is the centre of education as well. Many good high schools, medical schools and especially medical and engineering colleges are set up in Kathmandu. The victims are usually girls from places out of Kathmandu. Because of conservative nature of Nepalese society, parents often refrain sending their daughter to Kathmandu to pursue higher education. Thankfully, this situation is changing. But still, the extra cost of rent, food and overall difficulty in staying alone or with friends in Kathmandu is sure to make higher education in Kathmandu not affordable for many families.

Many students have come down to the Terai for higher education, many have gone to Kathmandu and some have gone to Europe and America. Some of them may have their own interest some of them may have compulsion.



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