Quadrant –I   e-Text

Details of Module and its structure

Module Detail	
Subject Name	**Education**
Course Name	**Contemporary Indian Education**
Course Code	**EDU501**
Module Name/Title	**Equality of educational opportunities: meaning, provisions, outcome; meaning of diversity inequality Marginalization in society from the perspective of economic, social, religious, language and the implications for education**
Module Code	**CIE017**
Pre-requisites	**Basic knowledge of the concepts of society**
Learning Outcome	**After going through this lesson, the learners will be able to** • Understand and analyse the meaning of Equality and diversity of educational opportunities and its various provisions. • Evaluate the aspects of marginalisation in Society from the perspective of economic, social, religious, language and the implications for education • Analyse the outcome of educational opportunities**..**
Keywords	**Equality of educational opportunities, diversity, Marginalization in society**

1. **Development Team**

Role	Name	Affiliation
Principal Investigator (PI)	**Dr S K Bawa**	**Central University of Punjab, Bathinda**
Subject Matter Expert (SME)	**Dr. Inderpreet Kaur**	**Chandigarh University, Gharuan**

Contents

1. Introduction

Democracy only provides that all men should have equal opportunities for the development of their unequal talents.

India is a democratic and secular nation. The achievement of democracy system relies on education of its citizens. It is vital that educational opportunities are provided to all citizens to form their identities into the fullest extent. The Constitution of India accommodates educational opportunities to all citizens of the nation. It additionally provides that the State shall not discriminate between people on grounds of their religion, caste, race, sex or place of birth. The Preamble of the Constitution additionally guarantees equality to every citizen. It implies that our Constitution is committed on the principle of equality.
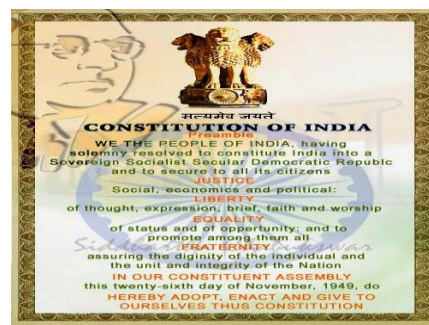
India Democratic and Secular nation

Difference between Equity and Equality

- Equity is the righteousness of being simply, fair and unprejudiced. While, equality is portrayed as a state, where everybody is at a same level.
- Equity includes fair distribution. While, equality includes even distribution.
- Equity perceives contrasts, and endeavours to neutralize unequal individual chances. While, equality perceives similarity and treats everybody as equal.
- Equity guarantees that individuals have what they need. While, equality is tied in with giving everybody, same things.

2. Meaning of Equality of Educational Opportunity

"Equality of educational opportunity incorporates arrangement of education for all, independent of caste, creed, sex and location. It doesn't mean

identity of educational opportunity however a means most appropriate to the intelligence and aptitude of each student. The National Policy on Education (1986) emphasized that equality of education means to provide equal opportunity to all not only in access but also in the conditions for success.

Education for all Constitutional Provisions for Equality of Education:

Articles of Indian Constitution stress as upon the equality of educational provisions as:

1. **Article 26 (1):** It states that education is a fundamental right. No person should be denied admission to educational institutions on the grounds of caste, colour, creed, religion or any one of them.

2. **Article 21 (A):** The 93rd Amendment of the Directive Principles of State Policy declares, "the State shall endeavour to provide … free and compulsory education for all children until they complete the age of 14 years. Thus, it provides equal opportunity to all primary education for all children.

3. **Article 46:** The State shall promote with special care the education and economic interests of the Scheduled Castes and Scheduled Tribes and the weaker sections of the society

ARTICLE 46

The State shall promote with special care the educational and economic interests of the weaker sections of the people, and, in particular, of the Scheduled Castes and the Scheduled Tribes, and shall protect them from social injustice and all forms of exploitation.

3. Measures taken to Achieve Equality of Educational Opportunities

After the independence the Government of India has undertaken a number of steps to strengthen the educational bas of SCs and STs and other weaker sections of the society under the following educational schemes:

1. Sarva Shiksha Abhiyan (SSA)
2. Kasturba Gandhi Balika Vidyalayas
3. Mid-Day Meal Scheme.
4. KendriyaVidyalayas (KVS)
5. National Institute of Open Schooling (NIOS)
6. Community Polytechnics

FOR SCHEDULED CASTES AND SCHEDULED TRIBES:

To provide protection against the exploitation of Scheduled castes and Scheduled Tribes and ensure their social, educational, economic and cultural interests, unique arrangements were made in the Constitution. Because of their social disability and financial backwardness, they were incapacitated in getting the reasonable share in Government occupations and educational foundations and, along these lines, it was viewed as important to pursue an arrangement of reservations to support them to guarantee their participation in administration.

The imbalance in educational improvement between various areas of the society has prompted numerous social, financial ills and non-amicable advancement of the individual students' identity. Following are some essential measures which ought to be taken by the schools to encourage the SC/ST education.

- "Norms for opening elementary school has been relaxed."

- "Abolition of tution fees, arrangement for hostel facilities, free text books, uniforms, school bags etc ought to be given to the SC/STstudents".
- "Emphasis on special training for SC/ST understudies ought to be given just as scholarships at the secondary stage for talented students from rural areas."

FOR WOMEN:

To address the issues and concerns of women the National Commission for Women was constituted as statutory body. National Commission for Women aims to:

- Recommend the remedial measures for women's issues.
- Providing grievance redressal mechanism
- Advise the government regarding the policies which may affect the interests of women.

Education will be utilized as an stimulant of fundamental change in the status of women. Women's studies will be advanced as a piece of different courses and educational establishments empowered taking up dynamic programmes to promote women's development. The removal of womens illiteracy and deterrents repressing their access to, and retention in, elementary education will get priority, through arrangement of support services, setting of time targets, and effective monitoring. More emphasis will be laid on women's participation in vocational, technical and professional

education at various levels. The policy of non-discrimination will be prohibited to eliminate sex stereo typing in vocational and professional courses and to promote women's participation in non-traditional occupations and technologies.

Measures of Equalization of Educational Opportunities for Women:

1. Focus on girls especially belonging to SC/ST and minority groups.

2. In many states including Meghalaya, Mizoram and Manipur free education is provided to girls up to Class XII.

3. Free textbooks for girls.

4. Special coaching, remedial classes for girls and congenial learning environment.

FOR DISABLED CHILDREN

There are various categories of disabled children requiring special educational facilities. They are: 1. Blind, 2. Partially Sighted, 3. Deaf, 3. Partially Hearing, 4. Educationally Abnormal, 5. Epileptic, 6. Maladjustment, 7. Physically Handicapped, 8. Affected by Speech Defect, 8. Delicate. Integrated Education for Physically Challenged (I.E.P.C) was launched in 1974 to provide educational opportunities for disabled children in the general school system.Until the disabled children get an equivalent opportunity for education, we can't accomplish our national objective. It is to realize powerful measures to advance academic development and vocational outcomes. For this, teachers, parents have to work together make the integrated education a powerful method of instruction.

Recommendations of the NPE (1986) on Equal Opportunity to Education of Disabled Children:

The NPE (1986) states, the goal ought to be to integrate physically and rationally impaired with the society as equivalent accomplices for their development and to empower them to confront life with bravery and confidence.

- Wherever it is possible, the education of children with motor handicaps and other mild handicaps will be common with that of others.
- Adequate arrangements will be made to give vocational training to the disabled.
- Teacher's training programmes will be re-oriented to deal with handicapped children.
- Regular classroom facilities with changing the environment of the classroom to be suited their needs.

FOR THE MINORITIES:

The Government of India constituted a National Commission for Minorities in May, 1993. The setting up of Minorities Commission envisioned that despite the safeguards provided in the Constitution and the laws in force, there persists among the Minorities a feeling of inequality and discrimination.

Article 30 of the Indian Constitutional relates to certain cultural and educational rights to establish and administer educational institutions.

- Minorities whether based on religion or language shall have the right to establish and administer educational institutions of their own.
- The State shall not discriminate against any educational institution on general that it is under the management of a minority based on religion or language.
- Scheme of financial assistance for modernization of Madrasa education.

4. DIVERSITY

In general diversity implies contrasts. For our motivations, notwithstanding, it implies something more than minor contrasts. It implies aggregate contrasts, that is, contrasts which separate one group of individuals from

another. These distinctions might be of any kind: biological, religious, linguistic and so forth. Based on biological differences, for instance, we have racial diversity. Based on religious differences, correspondingly, we have religious differences. The point to note is that diversity alludes to collective differences. The term diversity is inverse of consistency. Consistency implies comparability or the like that portrays a people.

For practical reason, it implies variety of groups and cultures. We have such an diversity in bounty in India. We have here an assortment of races, of religions, of languages, of caste and of cultures. For a similar reason India is known for its socio-cultural diversity.

5. Inequality

Inequality is the condition of not being equivalent, particularly in status, rights, and opportunities. It is an idea especially at the core of social justice. However, it is generally confused in open discussion as it mean different things to different individuals. A few distinctions are normal however. Numerous creators recognize " economic inequality ", generally signifying " income inequality ", " monetary inequality " or, all the more extensively, imbalance in "living conditions". Others further recognize a rights-based, legalistic way to deal with inequality—disparity of rights and associated commitments (for example at the point when individuals are not equivalent under the watchful eye of the law, or when individuals have unequal political power).

6. Equality

In general terms equality implies lack of any special privileges to particular section of society. In addition to this it indicates provision of equality of opportunities without any discrimination. Indian constitution aims to secure

equality of status and opportunities to all its citizens along with this it ensures various provisions inscribed in constitution, law and policies enacted from time to time. Following articles mentioned in constitution endeavors to promote civic, political and economic equality.

Article 14-18 provide equality of rights without any discrimination

Article 325 and 362 ensures political equality

Article 39 of directive principle of state policy aims to achieve economic equality.

7. MARGINALIZATION

The term 'marginalization' portrays the activities or tendencies of human societies, where individuals who are considered unwanted, or without perceivable function are rejected, i.e., marginalized. The population who are marginalized - are outside the current arrangement of of protection and integration. This confines their chances and means for survival.

The Encyclopaedia of Public Health characterizes minimization as, to be underestimated is to be set in the edges, and subsequently avoided from the benefit and power found at the middle. The Encyclopaedia of Public Health defines marginalization as, to be marginalised is to be placed in the margins, and thus excluded from the privilege and power found at the centre.

Meaning of Deprived/ Marginalized Groups

The idea of Deprived/Marginalized Groups is commonly used to analyse financial, political, and social spheres, where disadvantaged individuals battle to access resources and full participation in public activity. As such, underestimated individuals may be socially, financially, politically and legally disregarded, excluded, or neglected and, therefore vulnerable. Marginality is disparaging, for monetary prosperity, for human dignity, and for physical security.

Nature of Deprived/ Marginalized Groups

Marginalization is, to put in a place of minor significance, impact, or power. marginalized is a multidimensional, multi-causal, historical phenomenon. To consign or restrict to a lower or oredge, of social standing. There are no general laws to comprehend the complex nature ofMarginalization. Marginalizationcan be because of class, in connection of social, cultural, economic and political conditions, as well as ideological systems, social awareness, and human actions.Marginalized Groups fluctuate in various settings. The religious, ecological system, patriarchy, political economy of a country, and the general social framework affect the marginalization of specific groups or an individual.

Marginalization differs from culture to culture. This can be found in connection to older individuals living in various nations and societies. The solid and supportive family framework in certain societies frequently gives better regard and care to elders than the public aided system accessible in others. Marginalized Groups happen all the while at the micro and macro levels. Denied/Marginalized Groups happens at various levels, individual, group, community, and global. Discrimination across different social institutions, such as family, schools and neighbourhood, at work places, or places of worship. Globalization too has increased the gap between rich and poor nations

7.1 TYPES OF MARGINALIZATION
In the past section, we examined the meaning and nature of marginalization. In this section, we will study the types of marginalization. To be marginalized is to be separated from power and resources that enable self-determination in economic, political and social settings.

i) Social Marginalization: Marginality is both ascribed and acquired in a social setting. The experience of marginality emerges in various ways. For certain individuals, those impaired from birth, or those born to minor groupings for instance, lower caste groups in India, this marginality is ordinarily long lasting and decides their lived experiences. For other people, marginality is obtained by later disablement or by changes in the social and economic systems. As worldwide capitalism is bringing an ever-increasing number of individuals into its framework, more communities are dispossessed of lands, livelihoods, or systems of social support.

Individuals who are socially marginalized are generally denied of social opportunities. They may become stigmatized and are regularly at the end of negative attitude of public. Their chances to make social commitments might be constrained, and they may grow low self-esteem and confidence. Social policies may mean that they have relatively limited access to valued social resources such as education and health services, housing, income, leisure activities, and wok. Different people will react differently to marginalization depending on the personal and social resources available to them. Another problem is that people born in a marginalized community lack the required social and cultural capital to participate in mainstream development processes. Their social networks are weak and vulnerable. Lack of social capital deprives an individual of access to resources, such as, economic, educational and cultural and other support systems. This creates social isolation and limits their participation in the development process.

ii) Economic Marginalization: Economic marginalization as a procedure identifies with monetary structures, specifically, to the structure of business sectors and their combination. To the degree in the business sectors that a few people or groups take part in are separated from the others all in all, these people can be said to be marginalized from whatever is left of the economy. Division and rejection may, in any case, have non-monetary and non-money related origins, for instance in discrimination by gender, caste, or ethnicity. Here, integration takes on a broader meaning. People who are experiencing marginalization are likely to have tenuous involvement in the

economy. The sources of their income will vary. These experiences affect men and women differently and vary with age. Poverty and economic marginalization have both immediate and aberrant effects on individuals' wellbeing and prosperity.

iii) Political Marginalization: Political marginalization does not enable the group to take an participate democratically in decision making, and, hence, they lose their right to every benefit, and, henceforth, they lose their entitlement to each social, economic, and political advantage. Political empowerment standout amongst the most imperative instruments for getting to other social and financial benefits. In each society, absence of political empowerment influences extensive areas of individuals, women, ethnic minorities, migrants, disabled persons, elderly, etc. So far as gender is concerned, we find that participation by women is limited over the globe. It is men who hold power and lead legislative issues the world over. This is valid at all dimensions of intensity in governmental issues, regardless of whether it is party leadership, elected offices, appointed offices, or at policy making levels. This kind of marginalization is also felt by ethnic minorities, migrants, disabled persons, elderly, etc.

7.2 EDUCATION OF THE DEPRIVED/ MARGINALIZED GROUPS

It is broadly recognized that education has a critical job to accomplish a more noteworthy level of social equity. The educational institutions are required to prepare children to the best of their capacity for verifying an important spot in the public sphere and in this manner cultivating a procedure of building up a egalitarian society." Notwithstanding, countless are still excluded from the educational system and subsequently can't participate meaningfully in the economic, social, political and cultural life of their communities".

Most vulnerable Deprived/ Marginalized Groups

Some of the most vulnerable marginalized groups in almost every society are:

i) Women
ii) People with Disabilities
iii) Elderly
iv) Ethnic minority
v) Caste Groups
vi) Tribes

7.3 Problems Related to Education for Deprived/ Marginalized Groups

The challenge of poverty associated with disability: India is among one of those countries having highest percentage of worlds out of school children. It is found that significant number of children. It is found that significant number of children with disability are living below the poverty line. Disability and poverty form vicious circle in which disability leads poverty and vice versa. Poverty and disability together results into "simultaneous deprivation.

The challenge of modifying deeply held attitudes: Attitudes of the non-disabled are ended up being a noteworthy obstruction in the social joining of people with disabilities. "The more extreme and obvious the deformation is, the more prominent is the dread of virus, henceforth the dispositions of abhorrence and isolation towards the disabled". Such frames of mind strengthened by religious foundations may militate against any endeavours to incorporate students with disabilities into ordinary schools. For instance, Hindus trust that inability is an outcome of offenses performed in the past life (regularly alluded to as the principle of Karma. Any endeavours to improve the life of an individual with an inability might be considered an insubordination of the wills of Allah or as impedance with an individual's karma.

Dissemination and public education: People, including guardians and school staff, are generally unaware of the full aim of the ongoing legislations passed by Indian Parliament. A large number of school staff are additionally

not mindful of subsidy available to incorporate students with disabilities in schools. There is some proof that those teachers who are learned about government strategies and laws concerning incorporated training will in general have inspirational frames of mind toward actualizing such projects. There is additionally proof when parents are proficient and steady of coordinated training; they will in general positively affect school work force. Thus, unless individuals, particularly parents of childrens with disability and school work force, are made aware about the different arrangements cherished in the Act, the Central and State governments' pledge to giving integrated education will be futile.

The challenge of providing adequate levels of training to key stakeholders: most of school work force in India are not prepared to structure and actualize educational programs for students with disabilities in standard schools. Most teacher training programs in India don't have a unit on Disability Studies. The educational institutions, which do cover a few parts of a special education in their teacher training programs, neglect to prepare teachers sufficiently to work in integrated settings.

Inadequate resources: most of schools in India are ineffectively planned and few are prepared to meet the one of a kind needs of students with disabilities. The absence of disability friendly transportation and accessible buildings are considered by some to be far more noteworthy issues than social prejudice and negative frames of mind. Both the Central and State governments should give expanded assets to this part of education to guarantee fruitful execution of coordinated practices in schools.

7.4 Mainstreaming the Marginalized Groups

Mainstreaming is the process which depicts integrating the students with special needs into regular school classes. Government always strive to incorporate these students into the current thoughts and activities of prevailing group. Efforts have been made for inclusive education to these deprived sections of society. There are various factors such as economic, social and educational causes that hamper the education of children coming from lower strata of society.

8. Summary

In general terms equality implies lack of any special privileges to particular section of society. In addition to this it indicates provision of equality of opportunities without any discrimination. Indian constitution aims to secure equality of status and opportunities to all its citizens along with this it ensures various provisions inscribed in constitution, law and policies enacted from time to time. "Inequality is the condition of not being equivalent, particularly in status, rights, and opportunities." Diversity implies contrasts. For our motivations, notwithstanding, it implies something more than minor contrasts. It implies aggregate contrasts, that is, contrasts which separate one group of individuals from another. These distinctions might be of any kind: biological, religious, linguistic and so forth. Based on biological differences, for instance, we have racial diversity. Based on religious differences, correspondingly, we have religious differences. The point to note is that diversity alludes to collective differences. The term diversity is inverse of consistency. Consistency implies comparability or the like that portrays a people. We have here an assortment of races, of religions, of languages, of caste and of cultures. For a similar reason India is known for its socio-cultural diversity.

EDU501   Contemporary Indian Society   Module CIE017

QUADRANT –III   Learn more/Web Resources/Supplementary materials

Books articles,research papers,journals etc

Barnes, C. (2012). Re-thinking disability, work and welfare. Sociology Compass, 6 (6), 472-484.

Bhardwaj, I. (2005). Value-oriented Education. Journal of Value Education, vol 5, pp 9-24.

Choudhuri, Indranath. (2005). Promoting Value Education through Children's Literature. Journal of Value Education, vol 5, pp 29-36.

Kanbur, Ravi. (2007), Conceptualizing Economic Marginalization, (Key-notes for the Living at the Margins Conference Cape Town, March 26, 2007), www.people.cornell.edu/pages.

Murshed. Marlsoob (ed.) (2002), Globalization, Marginalization, and Development, London, New York: Routledge.

Nomani, Farhad and Sohrab Behdad (2002), The Nature of Marginalization of Women b Work Force in the Post-Revolutionary Iran, paper presented at Middle East Economic Association, New Orleans, 5-7 January 2001.

Toye, Michael and Jennifer Infanti (2004), Social Inclusion and Community Economic Development: Literature Review, Pan-Canadian Community Development Learning Network Project Framework.

United Nations Development Programme (2013), 'Humanity Divided: Confronting Inequality in Developing Countries'.

Links to Web sites:

http://www.vkmaheshwari.com/WP/?p=569

https://johnparankimalil.wordpress.com/2015/11/08/equalization-of-educational-opportunities/

https://heignotes.com/2016/10/29/equality-of-educational-opportunities-the-indian-context/

www.un.org/en/development/desa/policy/wess/

http://egyankosh.ac.in/bitstream/123456789/18835/1/Unit-1.pdf

http://www.enil.eu/wp-content/uploads/2012/

Weblinks for Images

https://www.mapsofindia.com/maps/india/india-political-map.htm

https://www.sscadda.com/preamble-of-indian-constitution-and-its

https://women-s.net/gender-equality-in-education/

https://www.pinterest.com/pin/231442868320302154/

https://3e7grp5crp.weebly.com/visual-stimulus.html

https://www.slideshare.net/RamsheenaK/indian-constitution-education

https://www.inc.com/mareo-mccracken/12-great-books-you-should-definitely-read-in-2018.html

http://gepapautisme.canalblog.com/archives/2018/03/10/36215623.html

http://ndrac.weebly.com/inclusive-education.html

http://ncw.nic.in/

https://freedomandprosperity.org/2017/blog/a-primer-on-inequality-growth-and-fairness/

https://www.thehindu.com/opinion/lead/an-ongoing-quest-for-equality/article25090274.ece

https://surejob.in/inclusive-education-in-north-east-india.html

QUADRANT –IV   SELF ASSESSMENT

Multiple choice questions

1. Application of principles of sociology to education is known as

A. Educational sociology

B. Sociology of education

C. Social science of education

 D. Social foundations of education

Answer: B

2. Schools are social institutions because they

A. Are established by the society

B. Suggest solutions to social problems

C. Suggest ways and means of social progress

D. Preserve and instill in future generations the knowledge, ideas, and customs of our culture

Answer: A

3. Educational Sociology is the study of the interaction of the individual and his culturalEnvironment, was stated by

A. Carter

B. Brown

C. Skinner

D. Ottoway

Answer: D

4. Which of the following is not correct about schools?

A. They are powerful instruments of social change

B. They are social agencies of cultural transmission

C. They are potential agents of conflicts and disintegration

D. They are necessarily affected by the social and economic situations and changes in our civilisation

Answer: C

5. Specialisation and further distinctions in making a living within a given economy, within an
industrial economy makes
A. A greater demand for better education
B. A demand for better man-machine facilities
C. Many kinds of pressures on the expansion of education
D. A demand for specialized courses and training programmes such as management training, etc.
Answer: D

6. The nature of the differences in socioeconomic strata of the society such as the wealthy, middle class and the poor is that it
A. Affects adversely the quality of education
B. Affects negatively the morale of the teachers
C. Vitiates the socio-emotional climate of the schools
D. Runs quite frequently at cross purposes in the demands they make on education
Answer: D

7. What is the result of the existence of different socio-economic strata in the society with various class interests?
A. Creating a lot of politics in the school
 B. Causing a lot of indiscipline in the classroom
C. Generating a lack of responsibility in the teachers
D. Setting up mutually incompatible tensions in the educational programme
Answer: D

8. The least hindrance in the way of the optimum development of child's personality is
A. Incompetent teachers
 B. Free education for all and equal opportunity

C. Limited economic surplus that could be spent on education

D. Mad scramble among various social groups for getting as much of the goods of education as possible

Answer: B

9. Educational Sociology deals with which aspect of education?

A. Social

B. Political

C. Economic

D. Psychological

Answer: A

10. The least important challenge to Indian education today is presented by the

A. Expanding population

B. High cost of education

C. Poverty of the masses

D. Low return on education

Answer: C