DOWNLOAD PDF SOCIAL DIMENSION OF EDUCATION THEORIES

Chapter 1 : The Importance of Social Dimensions of Education | Synonym

The social dimension of education refers to the interactions thatstudents have with other students and adults. They lean how tofollow rules, develop friendships, and work in c ooperative groups.

Committing and acting or rejecting and not acting. It is a well-worn term often used with little attention to meaning. In the twentieth century it was, arguably, the work of John Dewey that did much to help rescue the notion â€" although even he gave up on it after a long struggle Campbell Dewey distinguished between two senses of the word: Sometimes experience can be seen just in the former sense â€" as a sensation. Sometimes experience can be seen as a sensation. Perhaps the most helpful way of viewing it is as an act of consciousness, an encounter with signals from the senses. He had long believed experience had a strong social dimension. In Experience and Nature, he argued: Experience is already overlaid and saturated with the products of the reflection of past generations and by-gone ages. It is filled with interpretations, classifications, due to sophisticated thought, which have become incorporated Dewey Interestingly, cognitive researchers have generally held on to the idea of experience as part of the way of making sense of the process of learning while incorporating the social. Reflective thinking John Dewey took as his starting point practical, material life, activity. He saw non-reflective experience based on habits as a dominant form of experience. He set out five phases or aspects. Suggestions, in which the mind leaps forward to a possible solution. An intellectualization of the difficulty or perplexity that has been felt directly experienced into a problem to be solved. The use of one suggestion after another as a leading idea, or hypothesis, to initiate and guide observation and other operations in collection of factual material. The mental elaboration of the idea, or supposition as an idea or supposition reasoning, in the sense in which reasoning is a part, not the whole, of inference. Testing the hypothesis by overt, or imaginative action. Later writers such as Boud, Keogh and Walker made emotions more central. Returning to experience â€" that is to say recalling or detailing salient events. Attending to or connecting with feelings â€" this has two aspects: However, it is still a normative model, a process that the writers think should happen. It does not describe what may actually be happening when learning. For example, as Cinnamond and Zimpher Furthermore, do things happen in neat phases or steps? Making connections To be fair to John Dewey, he did appreciate that thinking may not proceed in nice, clear steps, and that the elements he identified in reflective thought are interconnected. While Dewey talked of phases it is more helpful to think of these as processes that are, in effect, occurring concurrently. Nearly a hundred year later, thanks to advances in cognitive science, we have a better understanding of what might be going on. It is becoming quite clear that the brain learns and changes as it learns. The brain learns when challenged. Merriam and Bierema But each of those links is relatively weak. Young brains can rearrange themselves effortlessly as new experiences pour in. As we grow older, the brain connections that we use a lot become swifter and more efficient, and they cover longer distances. Older brains are much less flexible. Their structure has changed from meandering, narrow pathways to straight-ahead, long-distance information superhighways. As we get older our brains can still change, but they are more likely to change only under pressure, and with effort and attention. Older brains are designed to exploit â€" to move quickly to what works. There is a basic tension between exploration and exploitation Cohen et. Framing and acting or not acting One of the important aspects of the taxonomies of outcomes we explored earlier is that they take us beyond the cognitive domain knowledge. To function well in the world, we must attend to the affective attitudes and feelings , psychomotor manual or physical skills , and relational. If learning is fully about change we have to connect reflection with acting â€" and with our mindset or frame of reference what social pedagogues describe as haltung. We must frame our reflection and action. For Aristotle, this meant being guided by a moral disposition to act truly and rightly; a concern to further human well-being and the good life. This is what the ancient Greeks called phronesis and requires an understanding of other people. It also involves moving between the particular and the general. The mark of a prudent man [is] to be able to deliberate rightly about what is good and what is advantageous for himself; not in particular respects, e. It is something we engage in as human beings and it is directed at other human beings. The practical â€" making

judgements Acting. As can be seen from the diagram above, the outcome of the process of making judgements is a further process â€" interaction with others, tools etc. In traditional product definitions of learning this could be called behaviour. It might be that people decide not to change their behaviour or thinking â€" they carry on as they were. Alternatively, there could be a decision to change something. Classically this process involves developing pathways and strategies to meet goals; and deciding what might work best. Putting the plan into action. Evaluating and try again. Here we go back to where we began â€" return to experience; reflect and building understandings; frame; and act. Smith forthcoming I have brought these elements together in a simple diagram. The process of learning is inherently social. We engage with experiences, reflect upon them, frame them consciously or not , and act or not. These processes are inevitably infused with the nature of the environment and experiences. Consciousness of learning One of the significant questions that arises is the extent to which people are conscious of what is going on. Are they aware that they are engaged in learning â€" and what significance does it have if they are? One particularly helpful way of approaching the area has been formulated by Alan Rogers Drawing especially on the work of those who study the learning of language for example, Krashen , Rogers sets out two contrasting approaches: Task-conscious or acquisition learning. Acquisition learning is seen as going on all the time. Examples include much of the learning involved in parenting or with running a home. Some have referred to this kind of learning as unconscious or implicit. In other words, whilst the learner may not be conscious of learning, they are usually aware of the specific task in hand. Learning-conscious or formalized learning. Formalized learning arises from the process of facilitating learning. To this extent there is a consciousness of learning â€" people are aware that the task they are engaged in entails learning. It involves guided episodes of learning. When approached in this way it becomes clear that these contrasting ways of learning can appear in the same context. Both are present in schools. Both are present in families. It is possible to think of the mix of acquisition and formalized learning as forming a continuum. At one extreme lie those unintentional and usually accidental learning events which occur continuously as we walk through life. Next comes incidental learning â€" unconscious learning through acquisition methods which occurs during some other activityâ€¦ Then there are various activities in which we are somewhat more conscious of learning, experiential activities arising from immediate life-related concerns, though even here the focus is still on the taskâ€¦ Then come more purposeful activities â€" occasions where we set out to learn something in a more systematic way, using whatever comes to hand for that purpose, but often deliberately disregarding engagement with teachers and formal institutions of learningâ€¦ Further along the continuum lie the self-directed learning projects on which there is so much literatureâ€¦ More formalized and generalized and consequently less contextualized forms of learning are the distance and open education programmes, where some elements of acquisition learning are often built into the designed learning programme. Towards the further extreme lie more formalized learning programmes of highly decontextualized learning, using material common to all the learners without paying any regard to their individual preferences, agendas or needs. There are of course no clear boundaries between each of these categories. Learning theory The focus on process obviously takes us into the realm of learning theories â€" ideas about how or why change occurs.

Chapter 2 : TEACHER A's JOURNAL: Introduction to the Social Dimensions of Education

Origin of Sociology of Education The sociology of education is the study of how social institutions and individual experiences affects education and its outcome. It is relatively a new branch and two great sociologist Ã‰mile Durkheim and Max Weber were the father of sociology of education. Ã‰mile Durkheim's work on moral education as a basis.

Historical Background Philosophers who study the social character of scientific knowledge can trace their lineage at least as far as John Stuart Mill. Mill, Charles Sanders Peirce, and Karl Popper all took some type of critical interaction among persons as central to the validation of knowledge claims. Mill argues from the fallibility of human knowers to the necessity of unobstructed opportunity for and practice of the critical discussion of ideas. Only such critical discussion can assure us of the justifiability of the true beliefs we do have and can help us avoid falsity or the partiality of belief or opinion framed in the context of just one point of view. Critical interaction maintains the freshness of our reasons and is instrumental in the improvement of both the content and the reasons of our beliefs. The achievement of knowledge, then, is a social or collective, not an individual, matter. Whatever the correct reading of this particular statement, Peirce elsewhere makes it clear that, in his view, truth is both attainable and beyond the reach of any individual. Peirce puts great stock in instigating doubt and critical interaction as means to knowledge. Thus, whether his theory of truth is consensualist or realist, his view of the practices by which we attain it grants a central place to dialogue and social interaction. Popper is often treated as a precursor of social epistemology because of his emphasis on the importance of criticism in the development of scientific knowledge. Two concepts of criticism are found in his works Popper , and these can be described as logical and practical senses of falsification. The logical sense of falsification is just the structure of a modus tollens argument, in which a hypothesis is falsified by the demonstration that one of its logical consequences is false. This is one notion of criticism, but it is a matter of formal relations between statements. This is a social activity. For Popper the methodology of science is falsificationist in both its logical and practical senses, and science progresses through the demonstration by falsification of the untenability of theories and hypotheses. The work of Mill, Peirce, and Popper is a resource for philosophers presently exploring the social dimensions of scientific knowledge. However, the current debates are framed in the context of developments in both philosophy of science and in history and social studies of science following the collapse of the logical empiricist consensus. The philosophers of the Vienna Circle are conventionally associated with an uncritical form of positivism and with the logical empiricism that replaced American pragmatism in the s and s. According to some recent scholars, however, they saw natural science as a potent force for progressive social change. Cartwright, Cat, and Chang ; Giere and Richardson, eds. While one development of this point of view leads to scientism, the view that any meaningful question can be answered by the methods of science; another development leads to inquiry into what social conditions promote the growth of scientific knowledge. Logical empiricism, the version of Vienna Circle philosophy that developed in the United States, focused on logical, internal aspects of scientific knowledge and discouraged philosophical inquiry into the social dimensions of science. This family of positions provoked a counter-response among philosophers. These responses are marked by an effort to acknowledge some social dimensions to scientific knowledge while at the same time maintaining its epistemological legitimacy, which they take to be undermined by the new sociology. At the same time, features of the organization of scientific inquiry compel philosophers to consider their implications for the normative analysis of scientific practices. Big Science, Trust, and Authority The second half of the twentieth century saw the emergence of what has come to be known as Big Science: Theoretical and experimental physicists located at various sites across the country, though principally at Los Alamos, New Mexico, worked on sub-problems of the project under the overall direction of J. While academic and military research have since been to some degree separated, much experimental research in physics, especially high energy particle physics, continues to be pursued by large teams of researchers. Research in other areas of science as well, for example the work comprehended under the umbrella of the Human Genome Project, has taken on some of the properties of Big Science, requiring multiple forms of expertise. In addition to the emergence of Big Science, the transition from small scale

university or even amateur science to institutionalized research with major economic impacts supported by national funding bodies and connected across international borders has seemed to call for new ethical and epistemological thinking. Moreover, the consequent dependence of research on central funding bodies and increasingly, private foundations or commercial entities, prompts questions about the degree of independence of contemporary scientific knowledge from its social and economic context. John Hardwig articulated one philosophical dilemma posed by large teams of researchers. Each member or subgroup participating in such a project is required because each has a crucial bit of expertise not possessed by any other member or subgroup. This may be knowledge of a part of the instrumentation, the ability to perform a certain kind of calculation, the ability to make a certain kind of measurement or observation. The consequence is an experimental result, for example, the measurement of a property such as the decay rate or spin of a given particle the evidence for which is not fully understood by any single participant in the experiment. This leads Hardwig to ask two questions, one about the evidential status of testimony, and one about the nature of the knowing subject in these cases. With respect to the latter, Hardwig says that either the group as a whole, but no single member, knows or it is possible to know vicariously. Neither of these is palatable to him. Talking about the group or the community knowing smacks of superorganisms and transcendent entities and Hardwig shrinks from that solution. Vicarious knowledge, knowing without oneself possessing the evidence for the truth of what one knows, requires, according to Hardwig, too much of a departure from our ordinary concepts of knowledge. The first question is, as Hardwig notes, part of a more general discussion about the epistemic value of testimony. Much of what passes for common knowledge is acquired from others. We depend on experts to tell us what is wrong or right with our appliances, our cars, our bodies. Indeed, much of what we later come to know depends on what we previously learned as children from our parents and teachers. We acquire knowledge of the world through the institutions of education, journalism, and scientific inquiry. Philosophers disagree about the status of beliefs acquired in this way. Here is the question: Some philosophers, as Locke and Hume seem to have, argue that only what one has observed oneself could count as a good reason for belief, and that the testimony of another is, therefore, never sufficient warrant for belief. A number of philosophers have recently offered alternative analyses focusing on one or another element in the problem. In practice, however, only some results are so checked and many are simply accepted on trust. Not only must positive results be accepted on trust, but claims of failure to replicate as well as other critiques must be also. Thus, just as in the non-scientific world information is accepted on trust, so in science, knowledge grows by depending on the testimony of others. What are the implications of accepting this fact for our conceptions of the reliability of scientific knowledge? David Hull, in his argues that because the overall structure of reward and punishment in the sciences is a powerful incentive not to cheat, further epistemological analysis of the sciences is unnecessary. The structure itself guarantees the veridicality of research reports. And, while the advocates of cold fusion were convinced that their experiments had produced the phenomenon, there have also been cases of outright fraud. Thus, even if the structure of reward and punishment is an incentive not to cheat, it does not guarantee the veridicality of every research report. The reward individual scientists seek is credit. That is, they seek recognition, to have their work cited as important and as necessary to further scientific progress. The scientific community seeks true theories or adequate models. Credit, or recognition, accrues to individuals to the extent they are perceived as having contributed to that community goal. There is a strong incentive to cheat, to try to obtain credit without necessarily having done the work. Both Alvin Goldman Goldman, , and Philip Kitcher have treated the potential for premature, or otherwise improperly interested reporting of results to corrupt the sciences as a question to be answered by means of decision theoretic models. The decision theoretic approach to problems of trust and authority treats both credit and truth as utilities. The challenge then is to devise formulas that show that actions designed to maximize credit also maximize truth. Kitcher, in particular, develops formulas intended to show that even in situations peopled by non-epistemically motivated individuals that is, individuals motivated more by a desire for credit than by a desire for truth , the reward structure of the community can be organized in such a way as to maximize truth and foster scientific progress. One consequence of this approach is to treat scientific fraud and value or interest infused science as the same problem. One advantage is that it incorporates the motivation to cheat into the solution to the

problem of cheating. But one may wonder how effective this solution really is. Increasingly, we learn of problematic behavior in science based industries, such as the pharmaceutical industry. Results are withheld or distorted, authorship is manipulated. Hot areas, such as stem cell research or cloning have been subjected to fraudulent research. Thus, even if the structure of reward and punishment is an in principle incentive not to cheat, it does not guarantee the reliability of every research report. Community issues have been addressed under the banners of research ethics and of peer review. One might think that the only ethical requirements on scientists are to protect their research subjects from harm and, as professional scientists, to seek truth above any other goals. This presupposes that seeking truth is a sufficient guide to scientific decision-making. Heather Douglas, in her critical study of the ideal of value-freedom Douglas , rejects this notion. Douglas draws on her earlier study of inductive risk Douglas to press the point that countless methodological decisions required in the course of carrying out a single piece of research are underdetermined by the factual elements of the situation and must be guided by an assessment of the consequences of being wrong. Science is not value-free, but can be protected from the deleterious effects of values if scientists take steps to mitigate the influence of inappropriate values. One step is to distinguish between direct and indirect roles of values; another is the articulation of guidelines for individual scientists. Values play a direct role when they provide direct motivation to accept or reject a theory; they play an indirect role when they play a role in evaluating the consequences of accepting or rejecting a claim, thus influencing what will count as sufficient evidence to accept or reject. The responsibility of scientists is to make sure that values do not play a direct role in their work and to be transparent about the indirect roles of values. Steel and Whyte examine testing guidelines developed by pharmaceutical companies to point out that the very same decision may be motivated by values playing a direct role or playing an indirect role. Elliott questions whether only harmful consequences should be considered. If science is to be useful to policy makers, then questions of relative social benefit should also be permitted to play a role. This point will be pursued below. Torsten Wilholt argues that the research situation is more complicated than the epistemic vs. He argues that the reliance called for in science extends beyond the veridicality of reported results to the values guiding the investigators relied upon. Most research involves both results expressed statistically which requires choice of significance threshold and balancing chances of Type I vs. Type II error and multiple steps each requiring methodological decisions. These decisions, Wilholt argues, represent trade-offs among the reliability of positive results, the reliability of negative results, and the power of the investigation. In making these tradeoffs, the investigator is per force guided by an evaluation of the consequences of the various possible outcomes of the study. Wilholt references arguments about inductive risk offered originally by Richard Rudner and elaborated by Heather Douglas and discussed below. This attitude is more than epistemic reliance, but a deeper attitude: For Wilholt, then, scientific inquiry engages ethical norms as well as epistemic norms. Formal or mechanical solutions such as those suggested by the application of decision theoretic models are not sufficient, if the community must be held together by shared ethical values. Peer review and replication are methods the scientific community, indeed the research world in general, employs to assure consumers of scientific research that the work is credible. Peer review both of research proposals and of research reports submitted for publication screens for quality, which includes methodological competence and appropriateness as well as for originality and significance, while replication is intended to probe the robustness of results when reported experiments are carried out in different laboratories and with slight changes to experimental conditions. Scholars of peer review have noted various forms of bias entering into the peer review process.

Chapter 3 : Introduction to the Social Dimension of Education | -Beta Gamma Phi- Betan's_Philans' Site

Free Powerpoint TemplatesPage 4Learning Objectives:â€¢ Differentiate the various social sciencetheoriesâ€¢ Explain the relationship of the varioussocial theories- the conflict, consensus,functionalism and interactionist theories-and educational systemsâ€¢ Discuss how the various social theoriesaffect the functions of schools.

According to Orfield, U. Also, since the peak of desegregation efforts in the early s, schools have been resegregated. Among schools that are percent black or Hispanic or both, nine-tenths also have a high concentration of students living in poverty. Among overwhelmingly white schools, only 1 out of 20 has a high concentration of poverty. Orfield also reported on the basis of his statistical analysis of data from the early s, that 47 percent of students in the school of the typical Hispanic student were poor, but only 9 percent of students in the school of the typical white student were poor Orfield and Yun, Department of Education, ; Hill et al. For this reason, he expressed concern that in-school reforms will not be enough to help many minority and low-income students who are enrolled in schools that his research shows are becoming increasingly segregated by both race and class Orfield and Yun, As he stated during the conference, Almost everything that matters is aligned with the poverty concentration, which is aligned with the racial concentration. The peer group separation is different. The parent educational background is different. The quality of the facilities is usually different. The concentration of language minority and handicapped children who require special services is different. The educational background of the teachers is different. The likelihood that substitute teachers will be there is different. The probability that teachers are teaching in their field is different. The course offerings are different. The college-going rates are different. The graduation rates are different. All of these things are related to segregation in a serious way. Marta Tienda also called attention in her presentation to the concentration of black and Hispanic students in low-performing, high-poverty urban schools see Lloyd et al. Figures 3 and 4. Page 54 Share Cite Suggested Citation: Achieving High Educational Standards for All: The National Academies Press. Also, educators should be cautious about inadvertently stigmatizing students whose demographic characteristics suggest that they may be at risk for school failure. Instead, minority and economically disadvantaged students, like all other students, deserve nothing less than highly skilled instruction and challenging curricula Garibaldi, It may not be easy to change the segregated composition of the public schools where so many African Americans are currently enrolled. It may not be easy to change the number of African American students who come from poor backgrounds in those schools. But it is possible to exercise our civic duty and inquire what can be done to reduce class sizes, sustain reading and mathematics performance beyond the fourth grade, offer more college preparatory and advanced placement courses and provide comprehensive career counseling for these students. In emphasizing instructional reforms, Garibaldi was not dismissing the relevance of poverty, segregation, and other societal influences on learning or the desirability of addressing these issues. To dichotomize in-school instructional reforms and efforts to address broader social forces affecting learning can produce starkly contrasting education reform strategies. However, virtually all of the conference presenters acknowledged the importance of both in-school instructional reforms and efforts to address out-of-school influences on learning. Highlighting this importance, Edmund Gordon summarized the three main arguments of his presentation as follows: The second point [is that] even if we were doing a perfect job, it may be that the solution we are searching for is not to be found in schools. It may be that schools cannot overcome the effects of an unjust society. The third point is that there is a problem in the range, quality, and amount of support for academic development that comes out of the communities and families of a lot of the youngsters that we are concerned with. Page 55 Share Cite Suggested Citation: Rather, it is a cause that must be embraced by families, communities, and society as a whole. The focus of his research is on the topics of disidentification with schooling, stereotype threat, and the situations in which learning and academic performances occur, as perceived by students. Stereotype Threat In experiments conducted primarily with Stanford University students, Steele found that Steele, This threat is not borne by people not stereotyped in this way. And the self-threat it causesâ€”through a variety of mechanismsâ€”may interfere with the intellectual functioning of these students, particularly during standardized tests. Since admission to Stanford is

highly selective, all enrolled students have a record of academic accomplishment and are assumed to identify with the goal of academic achievement. However, many talented black students at Stanford, as well as at other institutions of higher education, tend to underperform academically in relation to outcomes predicted from past academic performance. Gordon also observed this phenomenon among black students at Yale and noted that it was a topic of concern for the College Board Task Force on Minority High Achievement ; see also Bowen and Bok, Steele repeatedly has found through his experiments that stereotype threat affects the test performance not only of black but also of Hispanic college students. Under these circumstances, minority subjects in his experiments not only performed below expectations based on past performance, but also exhibited physiological indicators of stress, such as transient elevations in blood pressure. In contrast, the test performance of nonminority experimental controls was at the expected level Steele and Aronson, In addition to his work with college students at Stanford, Steele has conducted similar experiments with Los Angeles high school students and found that academic underperformance due to stereotype threat occurs at the secondary school level as well. As with their collegiate counterparts, the performance of these minority high school students declined when they were told that the test they were taking was diagnostic of their abilities. Test performance improved to expected levels when the stereotype threat was removed. In contrast, high school students that Steele characterized as already having disidentified with school showed no responsiveness in their testing performance to experimentally induced stereotype threat. They took the test as instructed but gave up as soon as it became difficult, irrespective of how stereotype threat was experimentally manipulated. Students who identified with school did not give up on the test. Steele reported that the stereotype threat situation appeared to make these students try too hard, as they frequently changed their answers and second-guessed themselves. The result was that the test performance of school-identified students in the stereotype threat situation resembled that of students who already had disidentified with the academic domain. Vanguard and Rear Guard Because of stereotype threat, students whom Steele described as belonging to the academic vanguard may have test scores that resemble those of students he described as the academic rear guardâ€”yet the causes of the performance problems of the two groups of students differ. Vanguard students still identify with the academic domain and by definition Page 57 Share Cite Suggested Citation: Steele argued that if steps are not taken to counteract underperformance related to stereotype threat, vanguard students could become discouraged and end up disidentifying with the academic domain and, as Steele put it, eventually join the ranks of the rear guard Steele, As the threat persists over time, it may have the further effect of pressuring these students to protectively disidentify with achievement in school and related intellectual domains. That is, it may pressure the person to define or redefine their self-concept such that school achievement is neither a basis of self-evaluation nor of personal identity. This protects the person against self-evaluative threat posed by the stereotypes but may have the byproduct of diminishing interest, motivation and ultimately achievement in the academic domain. Stereotype threat can lead highly motivated students into a downward academic spiral, the result of which is the eventual loss of interest in academic pursuits. Many other causes of the achievement gap already have been discussed in this volume and still others are reviewed below. However, Steele believes that stereotype threat has one thing in common with other factors: One of the practical implications of these findings, Steele argued, is that academic performance can be enhanced if instructional strategies are tailored to address the specific issues affecting student performance. Prerequisite to that is understanding the nature of the issues to be addressed. This is an issue that Gordon also has discussed Gordon and Shipman, ; his perspective on this topic draws on the work of Benjamin Bloom Bloom argued that if educators could individualize instruction to address the specific needs, cognitive styles, and situations of each student, then there is no reason why the vast majority could not develop mastery or deep understanding of the subject matter. Gordon argued that one reason why schools still are far from enabling the great majority of students to achieve mastery learning, as Bloom envisioned, is that educators do not yet understand the many factors that shape how students learn and perform in academic settings. It is important to be cognizant not only of the various factors that are associated with learning outcomes, but also of how these psychological, social, cultural, and economic correlates of learning may interact and be interrelated. She found that early intervention programs can be effective in increasing the number of students who finish high school and go on

to college. Most work by helping students to maintain an academic focus by creating positive peer pressure among program participants, providing role models, and making students feel that they belong in an academic environment. Gordon also called attention to the importance of extrascholastic programs for minority students in this regard. First, most are short-term in nature and target high school students. Under the best of circumstances the gap is already too large to close very quickly, but these programs do not normally touch in any significant way the day-to-day schooling experiences of these students. The participants continue for the most part to struggle in the same environments with the same courses and teachers. The additional yearsâ€" and I mean yearsâ€"of intensive high-quality instruction with the most capable teachers that would be needed in order to close the large achievement gap is not something that these programs can provide. Department of Education, b: He cites these findings as evidence that many minority students selectively disidentify with the academic domain, allowing other pursuits and interests to assume larger roles in shaping their personal identities and evaluations of self Steele, Ronald Ferguson suggested during the conference that the rise of certain types of rap music is another cultural form through which academic disidentification has been expressed. He noted the correspondence between the sudden ascendance of rap in and the end of a year period of gains in minority academic achievement. He hypothesized that rap music is at least partly responsible for the subsequent period of stagnation in minority student academic progress that began at that time Ferguson, For black and Hispanic youth, more than for whites, hip hop probably transcends the realm of entertainment to become an integral aspect of identity and a lens through which to understand the world. Although the experiences that [gangsta rap] reflected may have been authentic only for some youth, others embraced the expressions and began to mimic the styles and behaviors of gangsta rap and of hip-hop personalities. Did this affect learning and school engagement more for black and Hispanic youth than for whites? I think the answer is almost certainly yes. The drop in leisure reading after may well have been the result of a shift toward listening to this popular new music. The processes, social manifestations, and cultural expressions through which disidentification with schooling occurs vary from time to time, place to place, and among different populations. Similarly, not all black and Hispanic youth identify with gangsta rap, let alone have it influence their academic performance. Ferguson is careful to note that no causal link between the achievement gap and the rise of gangsta rap music or other cultural manifestations of disidentification can be proven. Page 61 Share Cite Suggested Citation: It means less involvement. There is no time, there is no energy. It is not due to a lack of will or desire. It is a lack of human capacity to cope with those circumstances. I was interviewing this young man who wanted to go to college so badly you could taste it. This kid had no idea [what to do]. It is the lack of information, the lack of guidance to make the connection between your aspirations, and what you have to do to achieve them [that is the problem].

Chapter 4 : calendrierdelascience.com | What is learning? Exploring theory, product and process

Shared norms, values, social Dominance of some social order based on tacit (understood) groups, manipulation and control; agreements power, unequal distribution.

Contemporary learning theory in the tension field between the cognitive, the emotional and the social Author: Three Dimensions of Learning: Contemporary learning theory in the tension field between the cognitive, the emotional and the social. Krista Poscente, University of Calgary, Canada. With this ambitious intention, Illeris provides a comprehensive review of learning theory. Initially, Illeris examines each dimension of cognitive, emotional and social learning separately. Later, Illeris integrates the separate dimensions to explain the complex learning process as one whole. Illeris intended this book to be a textbook covering the entire breadth of current learning theories. As such, the intended audience would primarily be academics concerned with education and learning. Such brevity requires a certain amount of familiarity with learning theories and theorists. The Three Dimensions of Learning is not light reading material, but it is well worth the required concentration. Every chapter ends with an excellent summary of the key points. These summaries simplify the complexity of the ideas Illeris illustrates in each chapter. Illeris defines three different processes of learning: These processes can be studied independently, but they occur simultaneously. Illeris clearly states that learning is a holistic human process, yet he neglects to recognize other possible dimensions of learning such as physical or spiritual. Illeris begins with Piaget and thus rejects the behaviourist paradigm. There are two German words for the English word experience: Erlebnis life experience and Erfahrung effected consciousness. The cognitive dimension of learning refers to Erfahrung, an event of understanding. Elements of the cognitive process refer to an internal psychological process. Chapters Four, Five and Six are about the emotional aspects of learning. Illeris uses the term emotional to describe psychodynamic or affective aspects of learning. Personality development and reflexivity are included in the emotional component of learning. This chapter deals with resistance, defence and consciousness. Chapter Seven delves into the social components of learning of interaction, social learning and socialisation. Interestingly, Illeris builds the social constructivist perspective through the scholars from the Frankfurt School and Hanover School. The remaining chapters of the book were the most interesting as Illeris integrated the three dimensions into one whole. He returns to experiential learning by adding Erlebnis. Illeris starts to situate the individual into the world and into education with the philosophical perspective of Dewey. From Dewey he describes and summarizes the Danish concept of experience and pedagogy. In chapter Nine, Illeris relates the stages of learning relate to life stages integrating biological and psychological phases. Illeris discusses four different life stages: Illeris claims that mature adulthood could occur between the ages of Women enter old age at menopause p. This reserves the latter end of the spectrum for men and implies that women enter old age earlier. My unbiased observations reveal that mid-life women age much slower than their male contemporaries. The next two chapters are about space and identity. Chapter Ten discusses the influence of spaces on learning results. The chapter describes space through communities of practice, informal learning, institutional learning and organizational learning. Chapter Eleven discusses identity and learning motivation through the four different life stages. Chapter Twelve was my favourite chapter where Illeris summarizes all of the developed learning theory. Illeris offers the following comprehensive definition of the learning process: I see it the process of learning as an entity which unites a cognitive, an emotional and a social dimension into one whole. It combines a direct or mediated interaction between the individual and its material and social environment with an internal psychological process of acquisition. Thus, learning always includes both an individual and a social element, the latter always reflecting current societal conditions, so that the learning result has the character of an individual phenomenon which is always socially and societally marked. Each dimension forms one point of the triangle. The first illustration represents institutional learning and developmental psychology. Piaget is placed at the cognition vertex and Freud is placed on the emotion vertex. Kolb, Dewey, Mezirow, Bateson and others fall in between. The next triangular illustration represents activity theoretical contributions, with Bandura and Vygotsky at the cognition vertex and Bruner on the society vertex. The third triangular

illustration represents societal and socially oriented positions. Marx represents the society vertex. A final triangular illustration combines all the diagrams and theorists on into one. He partially explains this difference as a historic consequence of predominance of male researchers. However, he describes a gender dichotomy in the research field. Were are not some males, like Dewey, concerned with practice in education? In summary, The Three Dimensions of Learning is a well-written book that would be useful for any academic interested in learning theory. I appreciated finding an abridged summary of numerous diverse learning theories. Illeris achieved his goal to provide a comprehensive and coherent understanding of learning theory.

Chapter 5 : The Social Dimensions of Scientific Knowledge (Stanford Encyclopedia of Philosophy)

While theories guide research and policy formulation in the sociology of calendrierdelascience.comogists see education as one of the major institutions that constitutes society. This theories help sociologists understand educational systems.

Suffice it to say that some philosophers, as well as focusing inward on the abstract philosophical issues that concern them, are drawn outwards to discuss or comment on issues that are more commonly regarded as falling within the purview of professional educators, educational researchers, policy-makers and the like. An example is Michael Scriven, who in his early career was a prominent philosopher of science; later he became a central figure in the development of the field of evaluation of educational and social programs. See Scriven a, b. At the same time, there are professionals in the educational or closely related spheres who are drawn to discuss one or another of the philosophical issues that they encounter in the course of their work. An example here is the behaviorist psychologist B. Skinner, the central figure in the development of operant conditioning and programmed learning, who in works such as Walden Two and Beyond Freedom and Dignity grappledâ€”albeit controversiallyâ€”with major philosophical issues that were related to his work. What makes the field even more amorphous is the existence of works on educational topics, written by well-regarded philosophers who have made major contributions to their discipline; these educational reflections have little or no philosophical content, illustrating the truth that philosophers do not always write philosophy. However, despite this, works in this genre have often been treated as contributions to philosophy of education. Finally, as indicated earlier, the domain of education is vast, the issues it raises are almost overwhelmingly numerous and are of great complexity, and the social significance of the field is second to none. These features make the phenomena and problems of education of great interest to a wide range of socially-concerned intellectuals, who bring with them their own favored conceptual frameworksâ€”concepts, theories and ideologies, methods of analysis and argumentation, metaphysical and other assumptions, and the like. It is not surprising that scholars who work in this broad genre also find a home in the field of philosophy of education. As a result of these various factors, the significant intellectual and social trends of the past few centuries, together with the significant developments in philosophy, all have had an impact on the content of arguments and methods of argumentation in philosophy of educationâ€”Marxism, psycho-analysis, existentialism, phenomenology, positivism, post-modernism, pragmatism, neo-liberalism, the several waves of feminism, analytic philosophy in both its ordinary language and more formal guises, are merely the tip of the iceberg. Analytic Philosophy of Education and Its Influence Conceptual analysis, careful assessment of arguments, the rooting out of ambiguity, the drawing of clarifying distinctionsâ€”all of which are at least part of the philosophical toolkitâ€”have been respected activities within philosophy from the dawn of the field. No doubt it somewhat over-simplifies the complex path of intellectual history to suggest that what happened in the twentieth centuryâ€”early on, in the home discipline itself, and with a lag of a decade or more in philosophy of educationâ€”is that philosophical analysis came to be viewed by some scholars as being the major philosophical activity or set of activities , or even as being the only viable or reputable activity. The pioneering work in the modern period entirely in an analytic mode was the short monograph by C. Hardie, Truth and Fallacy in Educational Theory ; reissued in In his Introduction, Hardie who had studied with C. Richards made it clear that he was putting all his eggs into the ordinary-language-analysis basket: The Cambridge analytical school, led by Moore, Broad and Wittgenstein, has attempted so to analyse propositions that it will always be apparent whether the disagreement between philosophers is one concerning matters of fact, or is one concerning the use of words, or is, as is frequently the case, a purely emotive one. It is time, I think, that a similar attitude became common in the field of educational theory. Ennis edited the volume Language and Concepts in Education ; and R. Archambault edited Philosophical Analysis and Education , consisting of essays by a number of prominent British writers, most notably R. Among the most influential products of APE was the analysis developed by Hirst and Peters and Peters of the concept of education itself. A criminal who has been reformed has changed for the better, and has developed a commitment to the new mode of life if one or other of these conditions does not hold, a speaker of standard English would not say the

criminal has been reformed. Clearly the analogy with reform breaks down with respect to the knowledge and understanding conditions. The concept of indoctrination was also of great interest to analytic philosophers of education, for, it was argued, getting clear about precisely what constitutes indoctrination also would serve to clarify the border that demarcates it from acceptable educational processes. Thus, whether or not an instructional episode was a case of indoctrination was determined by the content taught, the intention of the instructor, the methods of instruction used, the outcomes of the instruction, or by some combination of these. Adherents of the different analyses used the same general type of argument to make their case, namely, appeal to normal and aberrant usage. Unfortunately, ordinary language analysis did not lead to unanimity of opinion about where this border was located, and rival analyses of the concept were put forward Snook First, there were growing criticisms that the work of analytic philosophers of education had become focused upon minutiae and in the main was bereft of practical import. It is worth noting that a article in Time, reprinted in Lucas , had put forward the same criticism of mainstream philosophy. Fourth, during the decade of the seventies when these various critiques of analytic philosophy were in the process of eroding its luster, a spate of translations from the Continent stimulated some philosophers of education in Britain and North America to set out in new directions, and to adopt a new style of writing and argumentation. The classic works of Heidegger and Husserl also found new admirers; and feminist philosophers of education were finding their voicesâ€”Maxine Greene published a number of pieces in the s and s, including The Dialectic of Freedom ; the influential book by Nel Noddings, Caring: In more recent years all these trends have continued. APE was and is no longer the center of interest, although, as indicated below, it still retains its voice. Areas of Contemporary Activity As was stressed at the outset, the field of education is huge and contains within it a virtually inexhaustible number of issues that are of philosophical interest. To attempt comprehensive coverage of how philosophers of education have been working within this thicket would be a quixotic task for a large single volume and is out of the question for a solitary encyclopedia entry. Nevertheless, a valiant attempt to give an overview was made in A Companion to the Philosophy of Education Curren , which contains more than six-hundred pages divided into forty-five chapters each of which surveys a subfield of work. The following random selection of chapter topics gives a sense of the enormous scope of the field: Sex education, special education, science education, aesthetic education, theories of teaching and learning, religious education, knowledge, truth and learning, cultivating reason, the measurement of learning, multicultural education, education and the politics of identity, education and standards of living, motivation and classroom management, feminism, critical theory, postmodernism, romanticism, the purposes of universities, affirmative action in higher education, and professional education. The Oxford Handbook of Philosophy of Education Siegel contains a similarly broad range of articles on among other things the epistemic and moral aims of education, liberal education and its imminent demise, thinking and reasoning, fallibilism and fallibility, indoctrination, authenticity, the development of rationality, Socratic teaching, educating the imagination, caring and empathy in moral education, the limits of moral education, the cultivation of character, values education, curriculum and the value of knowledge, education and democracy, art and education, science education and religious toleration, constructivism and scientific methods, multicultural education, prejudice, authority and the interests of children, and on pragmatist, feminist, and postmodernist approaches to philosophy of education. Given this enormous range, there is no non-arbitrary way to select a small number of topics for further discussion, nor can the topics that are chosen be pursued in great depth. In tackling it, care needs to be taken to distinguish between education and schoolingâ€”for although education can occur in schools, so can mis-education, and many other things can take place there that are educationally orthogonal such as the provision of free or subsidized lunches and the development of social networks ; and it also must be recognized that education can occur in the home, in libraries and museums, in churches and clubs, in solitary interaction with the public media, and the like. In developing a curriculum whether in a specific subject area, or more broadly as the whole range of offerings in an educational institution or system , a number of difficult decisions need to be made. Issues such as the proper ordering or sequencing of topics in the chosen subject, the time to be allocated to each topic, the lab work or excursions or projects that are appropriate for particular topics, can all be regarded as technical issues best resolved either by educationists who have a depth

of experience with the target age group or by experts in the psychology of learning and the like. Is the justification that is given for teaching Economics in some schools coherent and convincing? The justifications offered for all such aims have been controversial, and alternative justifications of a single proposed aim can provoke philosophical controversy. Consider the aim of autonomy. These two formulations are related, for it is arguable that our educational institutions should aim to equip individuals to pursue this good lifeâ€"although this is not obvious, both because it is not clear that there is one conception of the good or flourishing life that is the good or flourishing life for everyone, and it is not clear that this is a question that should be settled in advance rather than determined by students for themselves. Thus, for example, if our view of human flourishing includes the capacity to think and act autonomously, then the case can be made that educational institutionsâ€"and their curriculaâ€"should aim to prepare, or help to prepare, autonomous individuals. A rival justification of the aim of autonomy, associated with Kant, champions the educational fostering of autonomy not on the basis of its contribution to human flourishing, but rather the obligation to treat students with respect as persons Scheffler []; Siegel It is also possible to reject the fostering of autonomy as an educational aim Hand Assuming that the aim can be justified, how students should be helped to become autonomous or develop a conception of the good life and pursue it is of course not immediately obvious, and much philosophical ink has been spilled on the general question of how best to determine curriculum content. One influential line of argument was developed by Paul Hirst, who argued that knowledge is essential for developing and then pursuing a conception of the good life, and because logical analysis shows, he argued, that there are seven basic forms of knowledge, the case can be made that the function of the curriculum is to introduce students to each of these forms Hirst ; see Phillips In the closing decades of the twentieth century there were numerous discussions of curriculum theory, particularly from Marxist and postmodern perspectives, that offered the sobering analysis that in many educational systems, including those in Western democracies, the curriculum did indeed reflect and serve the interests of powerful cultural elites. A closely related question is this: Scheffler argued that we should opt for the latter: The function of educationâ€¦is rather to liberate the mind, strengthen its critical powers, [and] inform it with knowledge and the capacity for independent inquiry. Or should every student pursue the same curriculum as far as each is able? Medically, this is dubious, while the educational versionâ€"forcing students to work, until they exit the system, on topics that do not interest them and for which they have no facility or motivationâ€"has even less merit. For a critique of Adler and his Paideia Proposal, see Noddings Over time, as they moved up the educational ladder it would become obvious that some had reached the limit imposed upon them by nature, and they would be directed off into appropriate social roles in which they would find fulfillment, for their abilities would match the demands of these roles. Those who continued on with their education would eventually become members of the ruling class of Guardians. The book spurred a period of ferment in political philosophy that included, among other things, new research on educationally fundamental themes. Fair equality of opportunity entailed that the distribution of education would not put the children of those who currently occupied coveted social positions at any competitive advantage over other, equally talented and motivated children seeking the qualifications for those positions Rawls Its purpose was to prevent socio-economic differences from hardening into social castes that were perpetuated across generations. One obvious criticism of fair equality of opportunity is that it does not prohibit an educational distribution that lavished resources on the most talented children while offering minimal opportunities to others. So long as untalented students from wealthy families were assigned opportunities no better than those available to their untalented peers among the poor, no breach of the principle would occur. Even the most moderate egalitarians might find such a distributive regime to be intuitively repugnant. All citizens must enjoy the same basic liberties, and equal liberty always has moral priority over equal opportunity: Further, inequality in the distribution of income and wealth are permitted only to the degree that it serves the interests of the least advantaged group in society. But even with these qualifications, fair equality of opportunity is arguably less than really fair to anyone. But surely it is relevant, given that a principle of educational justice must be responsive to the full range of educationally important goods. Suppose we revise our account of the goods included in educational distribution so that aesthetic appreciation, say, and the necessary understanding and virtue for conscientious citizenship count for just as

much as job-related skills. An interesting implication of doing so is that the rationale for requiring equality under any just distribution becomes decreasingly clear. That is because job-related skills are positional whereas the other educational goods are not Hollis If you and I both aspire to a career in business management for which we are equally qualified, any increase in your job-related skills is a corresponding disadvantage to me unless I can catch up. Positional goods have a competitive structure by definition, though the ends of civic or aesthetic education do not fit that structure. If you and I aspire to be good citizens and are equal in civic understanding and virtue, an advance in your civic education is no disadvantage to me. On the contrary, it is easier to be a good citizen the better other citizens learn to be. At the very least, so far as non-positional goods figure in our conception of what counts as a good education, the moral stakes of inequality are thereby lowered. In fact, an emerging alternative to fair equality of opportunity is a principle that stipulates some benchmark of adequacy in achievement or opportunity as the relevant standard of distribution. But it is misleading to represent this as a contrast between egalitarian and sufficientarian conceptions. Philosophically serious interpretations of adequacy derive from the ideal of equal citizenship Satz ; Anderson This was arguably true in A Theory of Justice but it is certainly true in his later work Dworkin The debate between adherents of equal opportunity and those misnamed as sufficientarians is certainly not over e. Further progress will likely hinge on explicating the most compelling conception of the egalitarian foundation from which distributive principles are to be inferred. In his earlier book, the theory of justice had been presented as if it were universally valid. But Rawls had come to think that any theory of justice presented as such was open to reasonable rejection. A more circumspect approach to justification would seek grounds for justice as fairness in an overlapping consensus between the many reasonable values and doctrines that thrive in a democratic political culture. Rawls argued that such a culture is informed by a shared ideal of free and equal citizenship that provided a new, distinctively democratic framework for justifying a conception of justice. But the salience it gave to questions about citizenship in the fabric of liberal political theory had important educational implications. How was the ideal of free and equal citizenship to be instantiated in education in a way that accommodated the range of reasonable values and doctrines encompassed in an overlapping consensus? Political Liberalism has inspired a range of answers to that question cf. Callan ; Clayton ; Bull Other philosophers besides Rawls in the s took up a cluster of questions about civic education, and not always from a liberal perspective. As a full-standing alternative to liberalism, communitarianism might have little to recommend it. But it was a spur for liberal philosophers to think about how communities could be built and sustained to support the more familiar projects of liberal politics e. Furthermore, its arguments often converged with those advanced by feminist exponents of the ethic of care Noddings ; Gilligan

Chapter 6 : Social theory - Wikipedia

Consensus theories see shared norms and values as fundamental to society; focus on social order based on tacit agreements, and view social change as occurring in a slow and orderly fashion. In contrast, conflict theories emphasize the dominance of some social groups by others, see social order as based on manipulation and control by dominant groups and view social change as occurring rapidly.

After World War II , however, the subject received renewed interest around the world: These all implied that, with industrialization , the need for a technologically skilled labour force undermines class distinctions and other ascriptive systems of stratification, and that education promotes social mobility. Neo-Marxists argued that school education simply produced a docile labour force essential to late-capitalist class relations. Theoretical perspectives[edit] The sociology of education contains a number of theories. Some of the main theories are presented below. Political arithmetic[edit] The Political Arithmetic tradition within the sociology of education began with Hogben [4] and denotes a tradition of politically critical quantitative research dealing with social inequalities, especially those generated by social stratification Heath More recent work in this tradition has broadened its focus to include gender, [9] [10] ethnic differentials [11] and international differences. This heralded a period of methodological division within the sociology of education. However, the political arithmetic tradition, while rooted in quantitative methods, has increasingly engaged with mixed methods approaches. Hence structural functionalists believe the aim of key institutions, such as education, is to socialize children and teenagers. Socialization is the process by which the new generation learns the knowledge, attitudes and values that they will need as productive citizens. Although this aim is stated in the formal curriculum, [18] it is mainly achieved through the hidden curriculum , [19] a subtler, but nonetheless powerful, indoctrination of the norms and values of the wider society. Students learn these values because their behavior at school is regulated Durkheim in [3] until they gradually internalize and accept them. Filling roles in society[edit] Education must also perform another function: As various jobs become vacant, they must be filled with the appropriate people. Therefore, the other purpose of education is to sort and rank individuals for placement in the labor market [Munro,]. Those with high achievement will be trained for the most important jobs and in reward, be given the highest incomes. Those who achieve the least, will be given the least demanding intellectually at any rate, if not physically jobs, and hence the least income. According to Sennet and Cobb however, "to believe that ability alone decides who is rewarded is to be deceived". They are therefore "cooled out" [22] from school with the least qualifications, hence they get the least desirable jobs, and so remain working class. Sargent confirms this cycle, arguing that schooling supports continuity, which in turn supports social order. In this way, the continuation of privilege and wealth for the elite is made possible in continuum. Conflict theorists believe this social reproduction continues to occur because the whole education system is overlain with ideology provided by the dominant group. In effect, they perpetuate the myth that education is available to all to provide a means of achieving wealth and status. Anyone who fails to achieve this goal, according to the myth, has only themselves to blame. This perspective has been criticised as deterministic and pessimistic, while there is some evidence for social mobility among disadvantaged students. Structure and agency[edit] Bourdieu and cultural capital[edit] This theory of social reproduction has been significantly theorised by Pierre Bourdieu. However Bourdieu as a social theorist has always been concerned with the dichotomy between the objective and subjective, or to put it another way, between structure and agency. Bourdieu has therefore built his theoretical framework around the important concepts of habitus , field and cultural capital. Bourdieu used the idea of cultural capital to explore the differences in outcomes for students from different classes in the French educational system. He explored the tension between the conservative reproduction and the innovative production of knowledge and experience. Bourdieu argues that it is the culture of the dominant groups, and therefore their cultural capital, which is embodied in schools, and that this leads to social reproduction. It demands "uniformly of all its students that they should have what it does not give" [Bourdieu [29]]. This legitimate cultural capital allows students who possess it to gain educational capital in the form of qualifications. Those lower-class students are therefore disadvantaged. To

gain qualifications they must acquire legitimate cultural capital, by exchanging their own usually working-class cultural capital. Class ethos is described as the particular dispositions towards, and subjective expectations of, school and culture. It is in part determined by the objective chances of that class. The subjective expectations influenced by the objective structures found in the school, perpetuate social reproduction by encouraging less-privileged students to eliminate themselves from the system, so that fewer and fewer are to be found as one journeys through the levels of the system. The process of social reproduction is neither perfect nor complete, [28] but still, only a small number of less-privileged students achieve success. For the majority of these students who do succeed at school, they have had to internalise the values of the dominant classes and use them as their own, to the detriment of their original habitus and cultural values. Social location is considered important but its role is complex. Her work considered the importance of understanding the ways that individuals identify within an academic discourse, a discourse that typically situates young people dichotomously; as those who will achieve and those that will not. Understanding the importance of areas such as self-efficacy, confidence and resilience in shaping educational identity at the level of agent and subsequently, educational attainment and aspirations, has been central to her most recent work. Notable sociologists of education[edit].

Chapter 7 : Learning Theories and Models summaries - Educational Psychology

Social Dimensions of Education is a textbook that is useful for prospective teachers and teaching practitioners. Aligned with the course syllabus prescribed by the Philippine Association for Teacher Education (PAFTE), and the competencies that are tested in the Licensure Examination for Teachers (LET).

Introduction to the social dimensions of education? Introduction to the Social Dimension of Education By: How are the structural functionalism and symbolic interactionism related to education? Strucâ€¦tural functionalism stretched that the society is composed of various institutions that are dependents with each other. Structural functionalism is dealing with the cultural, social, personality and actions system of every society. Social system of every society refers to the interaction, cooperation, social gathering of information towards the completion or attainment of goals. Personality and the action system are the behavioral and the fortitude organism that performs the actions of every society in a community. The society cannot exist without a family; hence family is the heart of society. School performs an important function in building the society and the nation as a whole. School serves as an institution which provides intellect, knowledge and competitive education and skills of human resources as the product of the school-institution. Therefore structural functionalism is related to education. Symbolic interaction sees our selves as an engrave elements in social forces and social structures. Thus, the social self is an active part of society as a whole. Therefore symbolic interactionism deals with socialization and interaction of everyone which is the main core of social dynamic fundamentals. Symbolic interactionism states that human beings are endowed with a capacity for thinking and is shaped by social interaction that can be able to learn the meanings and the symbols that allow them to comprehend and interpret their actions and interactions. These tangled patterns of actions and interactions make up groups and society. Indeed, symbolic interactionism is related to the process of education because every one of us had been engrave and part of the formed society of intellect-the school. How would you distinguish consensus and conflict? Consensus and conflict theories are can easily be distinguish through the table below: Table 1 Consensus versus conflict. General agreement among members.. Clash between ideas, principle and people.. Social order, stability and social regulation.. Resistance of social classes to maintain dominance and power.. Maintenance or continuation of social order in society.. Inequality in the distribution of resources.. Shared norms and values as fundamental to society. Best understood in terms of tensions between the competing groups.. Occurring in a slow and orderly fashion. Occurring rapidly and in a disorderly fashion. Serves as an institution which provides intellect, knowledgeable and competitive education and skills of human resources as the product of the school-institution.. School can contribute to the unequal distribution of people into jobs in society so that more powerful members of society maintain the best position and the less powerful groups allocated to lower ranks in society.. Religion as an institution of believers which promotes unity and peace.. Religion is the opium of the people. What are the influences on the conflict and consensus theories in the work as a teacher? The influences on the consensus theory in the work as a teacher are the following: While the influences on the conflict theory in the work as a teacher, are the following: According to Dahrendorf that "a society can not exist without both conflict and consensus, which are prerequisites for each other;" indeed, our-self as part of the society, also have conflict and consensus persuade within the dimensions of our ego.

Chapter 8 : Sociology of education - Wikipedia

Study of the social dimensions of scientific knowledge encompasses the effects of scientific research on human life and social relations, the effects of social relations and values on scientific research, and the social aspects of inquiry itself.

Definitions[edit] Social theory by definition is used to make distinctions and generalizations among different types of societies, and to analyze modernity as it has emerged in the past few centuries. Classical social theory has generally been presented from a perspective of Western philosophy , and often regarded as Eurocentric. In the West, Saint Augustine â€" was concerned exclusively with the idea of the just society. Augustine describes late Ancient Roman society through a lens of hatred and contempt for what he saw as false Gods , and in reaction theorized City of God. The concept of society did not come until the Enlightenment period. It was expressed as stories and fables, and it may be assumed the pre-Socratic philosophers and religious teachers were the precursors to social theory proper. Sociology in medieval Islam , Muqaddimah , and Asabiyyah There is evidence of early Muslim sociology from the 14th century: Ibn Khaldun is thus considered by many to be the forerunner of sociology. Many French and Scottish intellectuals and philosophers embraced the idea of progress and ideas of modernity. This process allowed scientific knowledge and society to progress. A common factor among the classical theories was the agreement that the history of humanity is pursuing a fixed path. They differed on where that path would lead: Social cycle theorists were skeptical of the Western achievements and technological progress, but argued that progress is an illusion of the ups and downs of the historical cycles. The 19th century brought questions involving social order. The French Revolution freed French society of control by the monarchy, with no effective means of maintaining social order until Napoleon came to power. Three great classical theories of social and historical change emerged: Subjects like " philosophy of history " and other multi-disciplinary subject matter became part of social theory as taught under sociology. The Frankfurt Institute for Social Research is a historical example. Cultural Studies programs extended the concerns of social theory into the domain of culture and thus anthropology. A chair and undergraduate program in social theory was established at the University of Melbourne. Social theory at present seems to be gaining acceptance as a classical academic discipline. History of sociology Adam Ferguson , Montesquieu , and John Millar , among others, were the first to study society as distinct from political institutions and processes. In the nineteenth century, the scientific method was introduced into study of society, which was a significant advance leading to development of sociology as a discipline. Montesquieu , in The Spirit of Laws, which established that social elements influence human nature, was possibly the first to suggest a universal explanation for history. Jean-Jacques Rousseau in this time played a significant role in social theory. He revealed the origin of inequality , analyzed the social contract and social compact that forms social integration and defined the social sphere or civil society. Jean-Jacques Rousseau also emphasized that man has the liberty to change his world, an assertion that made it possible to program and change society. He explained that the wealthy often demand convenience , employing numerous others to carry out labor to meet their demands. Smith explained that social forces could regulate the market economy with social objectivity and without need for government intervention. Smith regarded the division of labor as an important factor for economic progress. John Millar suggested that improved status of women was important for progress of society. Millar also advocated for abolition of slavery , suggesting that personal liberty makes people more industrious, ambitious, and productive. Auguste Comte â€" , known as the "father of sociology" and regarded by some as the first philosopher of science, [10] laid the groundwork for positivism â€" as well as structural functionalism and social evolutionism. Karl Marx rejected Comtean positivism but nevertheless aimed to establish a science of society based on historical materialism , becoming recognised as a founding figure of sociology posthumously. At the turn of the 20th century, the first of German sociologists, including Max Weber and Georg Simmel , developed sociological antipositivism. The field may be broadly recognized as an amalgam of three modes of social scientific thought in particular; Durkheimian sociological positivism and structural functionalism , Marxist historical materialism and conflict theory , and Weberian antipositivism and verstehen critique. Vilfredo Pareto â€" and Pitirim A. Sorokin argued that "history goes in cycles," and

presented the social cycle theory to illustrate their point. Emile Durkheim endeavoured to formally established academic sociology, and did so at the University of Bordeaux in , he published Rules of the Sociological Method. The Dismemberment of Orpheus: Toward a Postmodern Literature. A report on knowledge. Jean Baudrillard , Michel Foucault , and Roland Barthes were influential in the s in developing postmodern theory. Scholars most commonly hold postmodernism to be a movement of ideas arising from, but also critical of elements of modernism. Each of the different uses is rooted in some argument about the nature of knowledge, known in philosophy as epistemology. Globalization , brought on by innovations in communication, manufacturing and transportation. The postmodern view is that inter-subjective knowledge, and not objective knowledge, is the dominant form of discourse. The ubiquity of copies and dissemination alters the relationship between reader and what is read, between observer and the observed, between those who consume and those who produce. Today[edit] In the past few decades, in response to postmodern critiques,[citation needed] social theory has begun to stress free will, individual choice, subjective reasoning, and the importance of unpredictable events in place of deterministic necessity. Rational choice theory , symbolic interactionism , False necessity are examples of more recent developments. He begins by recognizing the key insight of classical social theory of society as an artifact, and then by discarding the law-like characteristics forcibly attached to it. Unger argues that classical social theory was born proclaiming that society is made and imagined, and not the expression of an underlying natural order, but at the same time its capacity was checked by the equally prevalent ambition to create law-like explanations of history and social development. The human sciences that developed claimed to identify a small number of possible types of social organization that coexisted or succeeded one another through inescapable developmental tendencies or deep-seated economic organization or psychological constraints. Marxism is the star example. Unger does so without subsuming deep structure analysis under an indivisible and repeatable type of social organization or with recourse to law-like constraints and tendencies. Unger begins by formulating the theory of false necessity, which claims that social worlds are the artifact of human endeavors. There is no pre-set institutional arrangement that societies must adhere to, and there is no necessary historical mold of development that they will follow. We are free to choose and to create the forms and the paths that our societies will take. However, this does not give license to absolute contingency. Unger finds that there are groups of institutional arrangements that work together to bring about certain institutional formsâ€”liberal democracy, for example. These forms are the basis of a social structure, which Unger calls formative context. In order to explain how we move from one formative context to another without the conventional social theory constraints of historical necessity e. This variety of forms of resistance and empowerment make change possible. Unger calls this empowerment negative capability. However, Unger adds that these outcomes are always reliant on the forms from which they spring. The new world is built upon the existing one.

Chapter 9 : Introduction to Social Dimensions of Education by Pauline Cueno on Prezi

The social dimension of education is a concept that aims to remove inequalities that limit access to higher education under the European Area of Higher Education. The concept was first discussed at the Prague CommuniquÃ© of and later defined by the London CommuniquÃ© of The social.

A concept of society in which the absence of conflict is seen as the equilibrium state of society based on a general or widespread agreement among all members of a particular society. In contrast, conflict theories emphasize the dominance of some social groups by others, see social order as based on manipulation and control by dominant groups and view social change as occurring rapidly and in a disorderly fashion as subordinate groups overthrow dominant groups Ritzer, It is a theory or collection of theories which places emphasis on conflict in human society Jary and Jary, Is it possible in such society to have no conflict? Thus, we cannot have conflict unless there is some prior consensus. What is the focus of Conflict Theory? A struggle between social classes and class conflicts between the powerful and less powerful groups occur. What is the larger issue for conflict theorists? Where the conflict theory did came from? What is status culture? What is structural functionalism? However in the last 3 decades it has declined dramatically in importance Chris, These functional imperatives that are necessary for all systems are: Adaptation- a system must cope with external situational exigencies. It must adapt to its environment and adapt environment to its needs. Goal attainment- A system must define and achieve its primary goals 3. Integration- a system must regulate the interrelationship of its component parts. It must also manage the relationship among the other 3 functional imperatives AGL. Latency- pattern maintenance a system must furnish, maintains, and renews both the motivation of individuals and the cultural patterns that create and sustain the motivation. Functional Requisites of a Social System 1. Social system must be structured so that they operate compatibly with other systems. To survive, the social system must have the requisite from other systems 3. The system must meet a significant proportion of the needs of its actors 4. The system must elicit adequate participation from its members 5. It must have at least a minimum of control over potentially disruptive behavior 6. If conflict becomes sufficiently disruptive, it must be controlled. Finally, a social system requires a language in order to survive.