CONCLUSION

RETHINKING SOCIOLOGY OF EDUCATION

The present existence of the world represents absorption of various changes at times. Historically, it reveals, the importance of those physical, social, cultural, economical and political changes in the development of society. Yes, of course one can remind us that every change was not efficient enough to bring positivity in its very nature as many of them were louder in the sense of struggle, conflict and perplexity. Yet, any kind of turmoil in the social structure demands a particular form of understanding for the stability and then progress of the society. It then enforces the emergence of some innovation in dialogues, theories, and ideas. And education provides a scope to understand the emergence as well as relevance of those theories and ideas in present times, it means, education entails a debate about those changing patterns and trends and their associated meanings in the society. In this respect, this research work is an effort to initiate the debate about the definitions of success and failure in the realm of socio-economic structure of contemporary Indian society.

The research project in this whole process of learning is striving to redefine the dynamism of socio-economical structure of Indian society. Main motive behind this interest was to analyze the relationship of different structures with each other as well as with society in one societal set up. Therefore, in search of deep understanding, the study’s first step began with defining the sociology of neo liberalism as a theoretical beckoning. The first chapter opens with theoretical structure of neo liberalism which comprises a web of various economical theories and processes such as classical liberalism, socialism, welfarism, globalization, industrialization, modernization, westernization and neo liberalization. These economical processes and their theories are not described in any particular order or sequences while the description is entirely based on their associations with each other in sketching down the economical site of neo liberalism. Liberalism usually defines in a sense of liberty and less intervention of the state authorities. And those who were the great proponents of liberalism they thought that liberalism was the shining light towards the prosperity of the state and its people. As
theories of classical liberalism reveal that in the beginning, liberalism had conceptualized to the voice for political liberty but gradually it had stretched its definitional areas to the economical liberalization. Consequently, the implementations of liberalization resulted in some progressive elements but slowly the world addressed its high inclination towards capitalism. Though, the world started worrying about its exploitative and unequal character and its greater and faster effects on the societal front. Therefore, world thinkers began to visualize the important role of the state in the development of the societies and its people. So, the concept of Socialism emerged out but it also criticized in the name of excessive state intervention which seems as an obstacle and hindrance for the progress of state at various ways. In those conflicted situations where on the one side state interferences were seem as beneficial factors for the societal development and on the other hand those appeared as limiting the progress of individuals, therefore, to control the unequal distribution of material goods and opportunities along with the encouragement of economical well being of the state and individuals, world thinkers favored Welfarism as suitable alternative to that time and space. It was proposed with the main motive of welfare of the society in terms of public and private partnership; it means that those sectors which will provide basic necessities to the people come under the public sphere with the authoritative role of the state and those sectors which will enhance capital investment and income level of individual term as private sectors, in favoring the liberty and with minimal intervention of the state.

With the high praise of Welfarism or Welfare state, again the world started speaking the language of liberty and freedom at this point the world was not bargaining with welfarism of the individuals but they were eagerly interested in the free space for the economical changes with less government rules and regulations. Especially, in Indian scenario, post independent era was highly supporting for the industrialization, as Indians were very hopeful towards the whole concept of it and saw it as an element of great development and a sign of economical prosperity. As we know, Indian government with past awful experiences of colonization was very cautious towards the situation of the country, so the country’s government was in favor of commanding situations with necessary rules and regulations. In result, Indian economy largely support the concept of mixed economy where big investment areas were open to the industrialists and sectors of
the basic providers for the laymen were regulated by Indian government. As a matter of fact modernity in India already had aspired modern attitudes of many Indian leaders, whose kindness eventually lies in the international networking of Indian Economy. Consequently, Indian government started losing its grip over rules and regulations in the economical sector. And suddenly whole country started communicating in the global language. Thus Globalization is a process which brings the whole world closer and shrinks national borders with elongating international boundaries which brings tremendous changes in the economy and culture of the society. Therefore by the process of Globalization Indian society experienced many changes in the social relationships. Globalization in the procedural understanding is a logical consequence of modernity itself (Pathak, 2011). On this front, Pathak argues that

“Because modernity, as it originated in the West, is inherently universalizing in nature. Its science knows no borders; its technology transcends territorial boundaries; and its politico-cultural aspirations-democratization of society, and the autonomy of the individual- tend to become our shared aspirations.”

It mainly concerned with the econometrics of the international system which encompasses multinationals, international trade, financial markets, investment and labor market. In this economics, in a broader view it offered two views one for the globalization to maximizing the profits and another was in the against of it which critically opposed its artificiality and temporarily and for widening element of inequality both in terms of national bases as well as international bases. At this point one can analyze that opposition for globalization in India had not stayed for a long time or was not very successfully manipulated the entire economy of the nation. Because, with the high proclamation of modernization India was continuously urging for the change and wishing speedy economical results with the notion of freedom or freeness. Therefore, neo liberalism as a rival of classical liberalism, along with the association of globalization became central pivotal point of the national economy. Though at the international level,

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neoliberalization, as entirely a new paradigm of economical theories and policy making became new stage development in the economy where it had taken not as a continuation of the liberalism as such but purely an independent phenomenon of mainstream liberal values and policies. As expected, with the affect of neoliberalization various changes occurred in the world economy in general and Indian economy as particular, major change had seen in the twenty first century; knowledge as a capital and the economy termed as knowledge economy. Specifically it required performative based output of educational institutions (from school to universities) in big amount at the same tie it is about to maximize the ‘performativity’ (Lyotard, 1992). Therefore, employment, growth of service sector, informative education associating with basic qualifications became core values of this economical process. Here, this research project while drawing the sociology of neoliberalism, a researcher cannot ignore other socio-cultural changing aspects of all those economical processes, specifically in Indian scenario, as study is mainly situating the debate in India.

On the social front, the emergence and then expansion of Indian middle class is the major outcome of liberalizing India which was highly inspired by the liberal values. That group sees them as an ultimate way towards upward mobility through economical opportunities insulated by MNCs in the national economy. Therefore, major shift in the socio-cultural values can be observed among ideology and practice of Indian middle class, rejuvenation of their aspirations for their lives and changing perceptions of the achievers and non-achievers. With detail explanation of middle class, the first chapter of the study is also trying to conceptualize consumption and consumer culture in sociological terms. In this whole process of economical explanations and sociological change the research is trying to analyze the situation of school as educational institution and largely affective sphere of Indian society. Similarly, the study also opens up with modes of socialization- school socialization and family socialization in the metropolitan urban middle classes and conditioning the situation of students in this ongoing process that is the main concern of the study to pose a debate about students’ aspirations in neoliberal era.
The other significant part of study, consisting three consecutive field based (where Delhi city has be chosen as for the field area) chapters, is a reflection of practicality of those pertinent changes of Indian social structure and their implementations over school education. In the continuation of the debate, which is about matrix of socio-economical relationships and changing scenarios of philosophy of education have continuously analyzed in the educational sphere. The analysis is originated from the narrations of participants of the study- students, parents and family members, teachers, and non-academic staff of schools. The purpose of the study behind the division- theoretical explanations and practical applications is clearly based upon believing in the link of theory and practice of sociological research. In defining or redefining the meaning of education, the study has closely observed schools as site of inquiry, from infrastructural views to cultural perspectives. And to understand the Indian educational system in a pure form a choice of schools have made consciously to characterize between private and public set up of Indian educational structure where Kendriya Vidyalaya Jawaharlal Nehru University as an illustration of Public School and Other Five Private Schools are Ryan International School, Laxman Public School, Heritage Public School, Deep Public School and Ganga International School.

Education today is mostly related with the monetary aspect, a way of survival, an escalator to reach at the top. Therefore, this modern creation of educational meanings, is repressing the philosophy of education which defines that education is the cultivation of mind, and generating immense sensitivity to the world. This transformation in education is an existential reality of the society that provokes one to think about the original roots of changes; where are these changes coming from? What are the actual influences? And to what ways these changes are directing? In the amalgamation of these queries situation of a child is very critical, because a child is forced by many societal pressures and feels suffocated in the environment of established expectations of the society. Often, on the name of competitive environment, a speedy global world a child is been taught that his/her first responsibility towards himself is that he/she should secure his place in the earning ventures. Tragically in ensuring their success in terms of grabbing occupational

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opportunities nobody bothers about their inner conflicts, continuous self struggles and gray side of their successful identities and on the other hand those who are not able to match up with the societal expectations they have to experience brutal side of the existential world repeatedly at times. Automatically both the situations are pushing a child to construct their aspirations according to the economical needs which are very evident in the narrations of many children in the study. In result denominators of success and failure are naturally set in contemporary society in terms of income level and consumption level and educational institutions of Indian society are regularly reproducing them, through their culture and structure.

The grand narratives of participants are highlighting that how schools’ expectations are totally revolving around the criteria of marks. Their images of ‘good schools’ are merely judged by the high number of top rankers, high number of hundred percent scorers and high numbers of passing students. But they claim that they are only producing societal expectations on the macro level and families’ desires on the micro level. In this process schools are selective about everything; what they have to teach? What they have to convey? What they have to prioritize from the list? And what they have to advertise also? However, in this whole process of reproduction or production of societal demands, schools are negotiating with the ideology of education and forgetting their basic philosophical foundations which are in real need of the contemporary time.

Philosophy of education is all about the man-making and by aiming it; school proposes a learning process that reinforce a child to learn from this modern form of socialization, criticality, and autonomy. It enables a child to understand the differences of right and wrong, to know his own strengths and weaknesses and to develop power of imagination as well as power of decision making. Education transforms a child into a mature sensible human being, who can visualize the directions of his future into the prevalent trends and practices in socio-economic structuration. But when a child is not able to question an advertisement of Pepsi-soft drink or rampant advertisements of many online shopping websites with the tag of ‘BIG SALE’, on the contrary becoming a regular consumer of those advertised commodities then a child is not educated enough to analyze scientific logics of the physical world or core ideals of basic economics of the
economic world. Consequently a child/a pupil are trapped into the web of recent economical developments of economy and slowly become the victim of it where he consider as an output of modern educational institution’s investment. Indeed, this unending struggle of students to match with new aspirations of themselves, often forces them to frustration, anxieties and ambiguities which is clearly depicted in the proposed study, from the narrations of students and their family members.

At this juncture, Schools as a mode of transferring social heritage to the younger generation or transmission of culture one may come up with some basic queries about the importance of it in the development of a child such as how these parameters have been decided or from which kind of influence they get aspired? Is it merely the economic connotation or is it about transmission of a particular culture or is it about to accept the supremacy of a prevalent trend? And the critical aspect emerged when the situation of school as an educational institution get questioned in this larger scenario. For example how schools are coping with these different perspectives? Or are schools playing neutral role or are they reproducing the inequalities in to the social system. Yet, these vital questions of school education demand reformation of its current popular definition.

Presently, almost every domain of life is dominated by the dynamics of the market whether its technological sectors, health sector, educational sector, media, tourism industry, food industry, textiles; clothing industry and even literary world; publication houses, interests of authors, all are manipulated through the created situations of market economy where everything can be sold and anything can be bought. In schools with the liberty and rationality a child develops his faculties of mind that entails him to pursue his interest in the future as an occupation with the subsistence sense to convert it into more fruitful manner. From the philosophical perspective of education this conversion of a child’s personality is the remark of the fulfillment of the purposes of educational institutions. For instance, if a child is having a great interest in the discipline of Home science and successfully pursuing it at the occupational level and properly flourishing it in his/her life, then it indicates that child is giving subsistence meaning to his/her interest, as vocational engagement is also one of the main motive of education. On the contrary if a student’s choice of disciplinary knowledge is entirely based upon on the market
dynamism which leads him to a great profession with high income structure and best facilities, still that child is not actually making his/her life worthy at the vocational aspect of education and at the same time favouring increasing domination of market economy.

In the era of neo liberal economy, market is strongly advocating commodification and consumer culture. In this sense, people of every society coming up with new ideas and thoughts as occupational ventures by which they can maximize their profits, earn more money and enhance their purchasing power. For example; the traditional relaxing therapy of Kerala State of India, has converted into the ‘Spa Culture’ and as a whole industry in itself successfully attracting profits from the national and international consumers. Though there are various illustrations of prominent market economy which is becoming more popular with the association of media. Media helps industries to sell their products or at least help them approaching their consumers in best possible attractive form. Statistical reflections of various products reveal that media representations help them in achieving their profit targets or usually even more than that. Here, one can see the increasing demand for media experts and talented MBA holders in advertising branch. So, my argument here is that that by creating an industry in economy the country is automatically demanding talented population for the existence of that industry, though mushrooming of colleges of required diploma courses have tried to fulfill into most effective ways. The affect of this creation is not limited to the big diploma based colleges but it stretches to the boundaries of school education. BPO sector in the 90s is the suitable example of this argument, as we know that with the emergence of BPO sector in India, Indian educational sector was highly in the praise of addition of foreign languages into the school syllabus. Here, I must defend my argument that I am not against in the innovation or development but yes I favor them with ethical sensibility, rational perspective and light of understanding. It means by supporting any innovative creation whether in the form of new occupational reality or in the form of expansion of knowledge, before adopting it or introducing it into the educational domain one must come out from the temporal benefits and myth of marketization.

With the application of markets and market principles to education, on the ontological basis, the argument suggests that the overall practices and implications of market economy is forcing the society to confused with the basic query that what
education is? And it leads to big blunders in the systems that are devised for its “delivery”. In this respect education has represented as a transmission model - a model of teaching, a model for transmitting information and a model to train students, where teachers are becoming experts to transmit their expertness to their ‘clients’ and they are also expected to create instructional delivery system (Sergiovanni, 1994). Above arguments are thus addressing against the wider range of commercial and production line language which has come to be applied to every aspect of education, so that education becomes a commodity and schools production lines, “educated” students the products, and the teachers rewarded on the basis of their productivity. In this premise, students have labeled good and bad and education, therefore, has become a debatable topic for ‘education as a public good or a private good’. Grace defines public good as follows:

“Public goods are intrinsically desirable publicly provided services which enhance the quality of life of all citizens of moral, intellectual, creative, economic and political competencies, regardless of the individual ability of those citizens to pay for such services.”

He goes on to ask, rhetorically;

“ Might not education be regarded as a public good because one of its fundamental aims is to facilitate the development of the personality and the artistic, creative and intellectual abilities of all citizens, regardless of their class, race or gender status and regardless of their regional location? Might not education be regarded as a public good because it seeks to develop in all citizens a moral sense, a sense of social and fraternal responsibility for others and a disposition to act in rational and cooperative ways?”

In response to this argument Jonathan points out ways in which education operates both as a public and private good and says that

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“The over-simple dichotomy between the public and the private most obviously breaks down in the case of education” and that this explains “the apparently schizoid neo liberal approach to educational reform, whereby content and process merits closer state supervision whilst distribution merits deregulation”

To put a pause on the above debate about education as a public good or private good one must recall the philosophy of education; where it mainly considered as a guiding force of reason, a conversion of a human being into a rational being, a means to realization, a form of emancipation. It leads a child to develop an understanding of consciousness, humanity, individuality, community and alienation by which he attains the level of maturity and create his own vision towards life. This whole learning process itself unfolds many variations of his individuality and life course that help him to construct aspirations in life. As Francis Bacon also feels in his work “Of Custom and Education”:

“Men’s thoughts are much according to their inclination; their discourse and speeches according to their learning and infused opinions; but their deeds are after as they have been accustomed.”

Education in its ideology imposes a child to imbibe all experiences of life from progression of learning. It directs students’ emotions, actions and expressions. Education, therefore, in the sense of life experiences is not limited to the disciplinary subjects only or its not only confined to the textual knowledge, or it’s not also limited to the school as educational institution. So, in the relatedness of above all aspects and with the life affirming experiential element, it is a scientific aspect, an aspect of art and culture, and an aspect of communication. It cannot, thus compulsorily be true that the proper studies of one grade mere reading and writing, and that at a larger grade, reading, or literature or science, may be introduced in the school curriculum shall serve main purpose of school education in the periphery of curriculum. The progress is not in the succession of studies but in the development of new attitudes towards, and new interests in, experience. So, in

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the learning process, education conveys its main goal to children i.e. a continuous
construction or reconstruction of the meaning of experiences.

With the philosophical aspect of education many great sociological thinkers are
debating between education is what which remains and on the other hand, education in
the form of ‘schooled knowledge’. Both the aspects are a reflex of an ongoing movement
of social life; it shows the vitality of school education in the modern times as a means of
transferring wealthy tradition of society to next generation and it gathers even more
importance than earlier because of the modern development of the economic life and this
over dependency of schools lead the institution into the conversion of simply an
instrument of transformation. But this explanation is restricting the important institution
of modern life, as Albert Einstein also emphasize

“*Knowledge is deed; the school, however, serves the living. It should develop in the young individuals those qualities and
capabilities which are of value for the welfare of the commonwealth.*”

Einstein also gives importance to individuality and individual development
because it’s also necessary to contribute into the societal development. Therefore,
society’s concern in terms of school’s involvement in the development of young
generation is understandable.

Those who are concerning about the school education in terms of the reproduction
of inequality and a diversion from its philosophy or ideology, they point out its structural
and cultural changes encircled with neo liberal economical influences, those are very
much evident also. Their major worries concentrated mainly on the negative sides of
struggle, competency, and authority in school curriculum which often observed as major
transformation of fear, force and failure. These emotions are a natural reflection of
human psyche but one must not forget about their social construction in the domain of
education that continuously perpetuated through school curriculum and pedagogy. As we
know perpetual negligence or elastic degradation in the implication of educational
philosophy or constricted description of real knowledge in process of schooling is
illustrating misbalancing relationship of economy and society which is entirely

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^6 Ibid: (1996); 196.
dominated by market forces and processes. In result, whole society is experiencing diversification in the definition of real education and tragically schools by supporting ‘new economy’ seem unable in controlling it. Indeed, entire system of school education has been altered according to economical as well as social changes. Now, schools primarily believe on the selection and then allocation of students in best suitable ways. Schools are largely relying upon the economical assumptions that are based upon the criteria of utility employment and while practicing these assumptions, they are becoming major dictating factor in the name of organizing acts and activities in the school. Further, they determine students’ allocations in the different disciplinary subjects and occupations with the labeling of success and failure in the educational procedure. Apple in the following long paragraph stated it quite convincingly:

“Thus, since one quite significant means by which pupils are culturally and economically stratified is through the application of values and categories to them, it is critical that we examine these commonsense social principles and values. In order to do this, we need to remember that certain types of cultural capital- types of performance, knowledge, dispositions, achievements, and properties- are not necessarily good in and of themselves. Rather, they are made so because of specific taken for granted assumptions. They are often historically and ideologically “conditioned”. The categories that we employ to think through what we are doing with students, their and our success and failure, are involved in a process of social valuing. The guiding principles that we used to plan, order, and evaluate our activity-conceptions of achievement, of success and failure, of good and bad students- are social and economical constructs. They do not automatically inhere within individuals or groups. Instead, they are instances of the application of identifiable social rules about what is to be considered good or bad performance. Hence, the very ways we talk
about students provide excellent instances of the mechanisms
through which dominant ideologies operate. ”

With all these social and economical constructions of commonsensical assumptions grow out of the nature of existing institutions. In this scenario, the necessity to understand these assumption based notions are arising much higher, which needs to critically and logically examine from historical to cultural aspects with the defining parameters of organizing and categorizing students in school as educational institution.

School education has been always related to the social progress and a reformatory site for the society at large. In this sense, where everyone’s interests lie in the educational sphere and it has taken as a source of improvement and development of individual as well as society, then any prevailing change and its affect should be analyzed deeply. Similarly, Indian society should be realized the vitality of education in endowing proper equipments in the awakening and therefore, it should decide main aims and ambitions of school education in respect of society’s overall development not only in the theories and national policies but along with them it should be experienced in the rigorous practical implications.

School education in its real sense is all about realizing the dignity of the world with its existence and continuity. This reality conveys through different disciplinary knowledge and training provided by school curriculum and pedagogy, and it provides a life in itself with experiences; textual experiences, curriculum experiences, structural and cultural experiences and so on. By all these a child is open to learn, to awakening, to realizing, to constructing. But in reality schools are increasingly turning down all these expectations where a child is not able to relate his real life experiences with school experiences and at this point a child is sometimes cultivated his mindset in that loud form of artificiality or sometimes he feels that schools are something to be just imagine, not to relate it with the outer world. For instance, a 6th standard child who lives in Delhi automatically forced to think that the concept of ‘deserts’ in the discipline of Geography does not have any real existence because he is far away to experience it and naturally he starts developing the tendencies of memorizing textual knowledge instead of developing understanding of the subject. Those who are able to sufficiently fit into this memorization

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group they ultimately upgraded to the next level as ‘smart’ child and the rest with the upgradation of many obviously forced to the degradation category as ‘stupid’ child. As Dewey also argues:

“...the school has been so set apart, so isolated from the ordinary conditions and motives of life, that the place where children are sent for discipline is the one place in the world where it is most difficult to experience-the mother of all discipline worth the name...”

Here by questioning the structure of education system one must also look into the basis of categorization which falls into the lap of unaware makers of this group, who define that because some students are able to get hundred percent marks in the examination system or some students are able to perform well the rest are not good enough for the particular discipline or college or universities, not the suitable numbers for the education system and then they are not the choosers of opportunities, they are the beggars, so whatever comes into their ways as scraps they should accept it gracefully.

Similarly, Indian educational system is highly favorable to the science disciplines. Science in its sense is a mark of the progress, innovation and rational thinking which is in need for the society’s development also. Therefore, sciences have always cater main attention of the leaders of the country, policy makers of the country, budget allocation and opportunity providers of the country; big business ventures. Up to a large extent, truly that temperament of science paid well off in to the progression of the society whether it’s economical or social. But at that same time, with the regular accession of science and its heavy repression over other disciplines created total imbalance in the Indian Educational System and resulted into the hierarchy of disciplinary knowledge system. Naturally, the basis of hierarchy became the logical denominator of achievers and non achievers that is very much prevalent even in the era of neo liberal economy.

Though, high influence of English language also has been a central debatable theme for sociologists, educators and school teachers as well. Often it has been argued that what should be the appropriate way of language to communicate in class rooms;

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whether interaction should be held in vernacular languages or English language in Indian
class rooms. The debate in its long journey has already been cornered with the influence
of many economical processes and schools with great speed have adopted English
language at its larger pace where the language is now not merely a mode of instruction
but it’s a way to live, it has become a part of culture; European or western culture. So,
those students, who are leaving the English language they are hopeful for their future,
they are the deserving candidates of India who can dare to dream but those who are still
struggling to learn the language, they are real sufferers even today.

Education, also explains in terms of an alternative to provide ample opportunities
of occupations. As repeatedly we are also describing this element as necessary pivotal
part of educational philosophy, in previous discussions. Education in real sense provides
a enough space to a pupil in earning his livelihood; it broadens his views, give new
meanings to his learning and opens his mindset with different understanding, in a real
zeal it’s called as vocational engagement. But again on the contrary with the dynamic
relationship of education and economy, the definition of livelihood, occupational realities
and vocational understanding have emerged out in totally different perspective where in
neo liberal India, a successful person is identified with high income structure and
consumption level. That person is supposedly able to live life on his own terms, for
example; he can own his desired four wheeler, he can send his children into the desired
big school of the city, he do not have to shop in the local market, he can be avoid heating
temperature of the city easily, he can relish ‘Thai food’ according to his wish, he can
wear branded clothes and this unending list can labeled him as successful individual. This
consummated definition of success is largely dominated by market forces, closely related
with the myth of marketization and consequently a creation of double identity; it means a
person wants to attain material happiness from one identity and inner pleasure from
another identity which wants happiness at work, at home, on the local street. In this
shuffling of attainment of material and non material happiness, the entire vocational
meaning is dwindling into the market dynamics, therefore those who are able to ensure
their dream job and can secure their future in terms of high consumption aspirations they
are tagged as real achievers in neo liberal economy of India. Though we have
experienced through the narrations of many that inner satisfaction lead to the ultimate
happiness in the long run but the earlier phrase of success is unfortunately more popular at present whether it forces a child to experience the darker side of life through temporal-artificial expectations of the society.

Above all proposed arguments are questioning the entire role of school education into the development of a child. School education supposes to liberate a child, transfer him into a rational being and helps him to attain maturity in life. If school is adamant about these elements and consciously insulated them into the child’s personality through school curriculum and pedagogy then probability of high alienation can be minimize. Today the whole world is obsessed with the notions of success and failure, whether it’s about an economical development, scientific creation, space traveling, technological innovation, cinema representation and even sports rankings on the international front. Winning a situation has seem as a war; a war for owning oil refineries, a war for expanding international boundaries, a war for dominating international trading and investment, a war for innovating new mode of telecommunication, a war to produce high rate talent in school education. In my views, it’s all about a feeling of owning something individually, it’s about the authority over others which provides ample space to propose terms and conditions to others in your best interests, and it’s about to make preferences according to your choice and expediency. In this sense the notions of success and failure are not mere expression of human psyche but they are very much about social construction which has been reconstructed differently in time and space.

Education does not only serve the purpose of knowing something but it holds the larger purpose of possibilities; possibilities to improvement and development, possibilities to remove drawbacks, and to control hurdles in the society. In this sense, these brutally honest explanations seem as an explosion of existential educational realities which are visualizing great need of reformation in school education. In this reformative process teachers and vocation of teaching plays significant role. A teacher is not just an individual who is engaged with his profession but a teacher, it is thought, is also an emancipator-a revolutionary. In an unequal, stratified and arrogant world, only the teacher through his teaching as a ‘method of inquiry’ can sow the hopes for better

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representation of real knowledge in the domain of education in theory as well as in practice. Through the dialogic element of education, a teacher enables a child to realize its capacities and capabilities and to understand the criticality of the world as well. A teacher conveys ideology and philosophy of education to students by the interactive learning process. Therefore, a teacher carries a moral responsibility of not only transcending disciplinary knowledge in the class room but to communicate the trajectory and beauty of life also. A teacher diminishes authority of expertness in teaching where, teacher is suppose to be an expert, well known person and a good teacher should be a live encyclopedia who can answer anything and anytime. In response, a teacher of modern education also tends to develop same tendencies of authoritative character and expected to produce students alike him- experts of knowledge. Therefore, a teacher with realization of the importance of his/her vocation can create real achievers in terms of aware, rational and sensitive pupils in the school education and convert the meaning of artificial knowledge into the ideology of moral, sacred character of education in class rooms. Along with the ethical understanding of teacher-taught relationship, Indian education system should also reduce its obsession with the fixation; fixation with number of students in the class room, fixation with combination of disciplines, fixation with popular culture and marketization. In response, the educational system should work towards the improvisation of educational policies, reformation in structural and cultural practices of educational institutions (from schools to universities) and consciously think and act towards regulating the new dynamic of economical and social changes of neo liberal India.

This twenty first century is overwhelmed with the experiences of established form of progress, logic, science, technology in its high volume, which entails one to think big, broad and high. But reality of the century is actually revealing a different story altogether, where the world is experiencing inequality, conflicts and narrow views of self interests with global connectivity in its major form. On this occasion, as a student/ a learner, I am tempted to name it as a tragedy of unlearned world but again my engagement with education not as in a disciplinary form but as a continuous learning process reminds me the era of enlightenment, the history of evolution and many revolutions, and significance of awakening of the independent Indian society from the clutch bounds of colonized
India, therefore as a learner, even in the web of real obstacles and hurdles this is education which is compelling me to imagine the beginning of hopes, dreams, innovations, and creations of moral, ethical, sensible society that may be far beyond the demarcation of success and failure to experience the rhythm of life with its dullness as well as brightness.