



ISSN Print: 2394-7500
ISSN Online: 2394-5869
Impact Factor: 5.2
IJAR 2017; 3(5): 360-361
www.allresearchjournal.com
Received: 03-03-2017
Accepted: 04-04-2017

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Capitalist Karl Marx review on education in India

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Abstract

No doubt, circumstances and upbringings have their impacts on the personality of an individual. But it is also accepted fact that education can mould a person's personality and plays a pivotal role in the overall development of a person and helps in better understanding of the social relationships. Education helps individuals in understanding the prevailing social conditions in a better way and developing critical attitude towards the concepts taken for granted, thereby revealing their contradictions.

Keywords: Circumstances, upbringing, personality, education

Introduction

A method for bringing social aspirations and fears into focus that trying to uncover underlying patterns that give facts their larger meaning is the purpose of making social theories. Must know how major elements of society fit together. Understand the relation between education and society.

The theory associated with Marxism was developed in mid-19th century by Karl Marx. Although Marx did not write widely about education, they developed theoretical perspectives on modern societies that have been used to highlight the social functions of education and their concepts and methods have served to both theorize and criticize education in the reproduction of capitalist societies, and to support projects of alternative education (Amarilio F and Marisa 2008) [3].

The materialist doctrine that men are products of circumstances and upbringing, and that, therefore, changed men are products of other circumstances and changed upbringing, forgets that it is men who change circumstances and that it is essential to educate the educator himself "Karl Marx".

Main Elements of the Sociology of Education

Theories about the relation between school and society. Whether schooling makes a major difference in individuals' lives. How schools influence social inequalities. How school processes affect the lives of children, teachers, and other adults.

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Marx education concept

The capitalist society and its consolidation in the second half of the nineteenth century was the focus of analysis by Marx in the *Communist Manifesto* (1848), laid out the advances and contradictions of this economic and social system. In this classic work, which incidentally inaugurated the interpretative form of globalizing historical synthesis, its pointed out the revolutionary transformations brought about by them ascending bourgeoisie, but denounced the conditions of exploitation to which manufacturing workers were subjected. Subsequently, endeavoring to comprehend the contradictions of capitalist society and to overcome it, Marx political proposals aimed towards an overall strategy capable of putting an end to capitalism itself. From this perspective, education was not

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Marx's central theme, but it appeared among their concerns regarding the construction of individuals whose physical and spiritual potential would be fully developed and not subjugated to the domination of capital.

Today, however, at the same time as the so-called "information society" is experienced, which has raised optimistic perspectives for the possibility of achieving free time (i.e., the possibility that mankind could finally become free from the "curse of Sisyphus", the symbol of repetition, eternal restarts and confinement to heavy work), severe socioeconomic inequality continues to plague the majority of society.

Conflict Theories

In 1848, in the Communist Party Manifesto, Marx proposed polytechnic schools: "Free public education for all children and abolition of all child labor in factories as practiced today. Combination of education with material production, etc." (Marx and Engels, 1982, p.125) ^[2]. It can be seen that, from the outset, the formulation of Marxism contained the principle of the role of work in social transformation and full human development. More than once, Marx drew attention to this essential aspect of his philosophy, as in the criticism that he made regarding the program approved by the Party in the city of Gotha (1875), in which he dealt with the question thus: "The paragraph on schools should at least demand technical schools (theory and practice), combined with primary schools" (Marx, 1985, p.27) ^[4].

- Social order is based on the ability of dominant groups imposing their will on subordinate groups through force, cooptation, and manipulation.
- The glue of society is economic, political, cultural, and military power.
- Ideologies legitimate inequality and unequal distribution of goods as inevitable outcome of biology or history
- Whereas functionalists emphasize cohesion, conflict theorists emphasize struggle in explaining social order
- The "achievement ideology" of schools disguise the real power struggles which correspond to the power struggles of the larger society
- Karl Marx the intellectual founder of conflict theories

Conclusion

Educational expansion best explained by status group struggle...educational credentials such as college diplomas primarily status symbols rather than indicators of actual achievement to secure more advantageous places in employment and social structure. "Cultural capital" passed on by families and schools...schools pass on social identities that either help or hinder life chances. The Marxist concept of education proposes unilateral shaping for humankind. This is therefore a radically humanistic educational proposal. Thus, Marxism operates on the principle that individuals' bodies and spirituality need to develop harmoniously and concomitantly, i.e., people do not consist only of a material body and, even less so, they cannot be reduced only to dependent subjectivity, for example to a teleological view of the surrounding world.

According to Marxism, omnilateralism can only be achieved within the scope of a self-regulated society, from the point of view of production, organization and distribution of the things that are needed to ensure people's material and spiritual basis. Thus, for many centuries, the harmonious

concept of humankind, i.e., individuals who were fully developed from the point of view of the body and subjectivity, came to an end. Thus, according to Marxism, capitalism originated the historical possibility of omnilateral education, in embryonic form, through the combination of general education, technological education and gymnastics. In other words, as stated by Mario Manacorda (1989, p.360) ^[1]: "it seems to me, however, that the way into the future will be one that was unknown in the past, but which has been shown to us as a negative, thereby revealing its contradictions".

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