

“Contribution of Emile Durkhiem and Karl Marx to the sociology of education: A comparison”

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Abstract:

No doubt both sociologists are the great contributors in the field of sociology. They are also great theorists strived for the development of modern sociology. Durkhiem was also an educator himself he taught pedagogy per se for thirty years of his life in addition to teaching of sociology. Karl Marx argues that the education system plays a key role in promoting the ideology of the ruling class. He said very little about education system during the period. In this regard the author made an attempt to compare and analyse the contribution of Durkhiem and Karl Marx in the field of sociology of education. The objectives of the study are: i) to analyse and evaluate the contribution of Durkhiem and Marx in education ii) to compare the works of Durkhiem and Marx in Education. The present study also highlights the perspectives of Durkhiem and Karl Marx on Education, the relationship between teacher and pupil. Durkhiem believed school were primary agent of socialisation for the production of future adults. Whereas Marx states that the education system as part of the superstructure, therefore was a reflection of the economic base and served to reproduce it.

Key Words: perspectives,

Introduction:

Education prepares individuals for the world of work, and to accept their position in the capitalist society. Marxists correctly claim that the education system benefits the wealthy in society. University students are more likely to come from professional and middle class backgrounds than from the working class. This is particularly true of the old universities and those that are high in the league tables, and that have close associations with private schools.

Oxford University, for example, accepts a substantial number of students from the private sector, even after considering the 'A' level results.

Durkheim's work can be synthesized quantitatively with the following terms: - more than 80 articles and more than 300 reviews published in the specialty press, mainly in "L'année Sociologique"; - four books "considered canonical for sociology": 1. The division of Labour in Society (1893), a book which is based on his PhD thesis presented at Sorbonne; 2. The Rules of Sociological Method (1893); 3. Suicide (1897); 4. The Elementary Forms of the Religious Life (1912). There should also be mentioned his posthumous works; all these books can be interpreted also from their major formative resources perspective, which are important for understanding the relationship between sociology and education.

Marx never fully developed or integrated education into his theory of capitalism and social class. But he and Fredrick Engels did refer to education frequently in their writings about the class struggle. They advocated education for all, but they were primarily concerned with the type of education that was given to the children of the working classes and how this education served the interests of the ruling class, the bourgeoisie, in maintaining their social dominance. Although Marx did not focus directly on education in his theory of society, his ideas have formed the base of what later would become known as neo-Marxist sociology of education. This perspective is very much related to forms of reproduction theory, in which education is thought to serve as a mechanism for reproducing the class structure of society, thereby reproducing the privileges of the dominant class.

It is a timeworn observation amongst academic educationalists that Marx wrote very little, directly, on education. For example, in his review of educational sociology over thirty years ago, Jack Demaine reported what Marx did write on the subject was "scattered" through his work without offering any "systematic elaboration of a theory of education" (1981: 65).

Need and significance of the study:

The outcome of the process of instruction in formal education depends heavily on the teacher's attitudes in relation to their pupils. Pedagogical models must take onboard an understanding of psychology which helps us grasp that the child is innately neither selfish nor altruistic but naturally enters into communication with others'. This quality the teacher must

know how to use. In this regard the education system and should be reviewed in the point of view of eminent sociologists of the centuries. Thus, the author has taken up the study to compare the views on education.

Objectives:

1. To analyse and evaluate the contribution of Durkhiem and Marx in education.
2. To compare the works of Durkhiem and Marx in Education.

A perspective of Durkhiem and Marx's on Education:

The Marxian perspective on education is the non-explicit attention given by Marx to education and also their recognition of education in fostering class consciousness among the workers. His study has two components in reference to the education: 1) a description of direct reference to education by Marx and Engels in some words and 2) An examination of the Marxist and Neo-Marxist positions on education.

Several new dimensions have been added to the Marxian theory of education in the later part of 20th century. Saha (2011) in his reference handbook on the sociology of education, while commenting on the conflict-oriented perspectives on education, mentions two Marxist inspired perspectives: Neo-Marxist approaches and the Critical theory of the Frankfurt school. "Many writers within this perspective have proposed their own versions of how education is controlled by the elite and how it helps to maintain elite status. Some examples of these writers and their works are Carnoy's Education as Cultural Imperialism (1974), Apple's Ideology and Curriculum (1979), Giroux's Ideology, Culture and the Process of Schooling (1981), and Bourdieu and Passeron's Reproduction in Education, Society, and Culture (1977)."

Emile Durkheim's contribution to the sociology of education is cardinal and imperative in the field of education as an institution of society. His contribution is vital to the study of sociology of education as they make the principle foundation of sociology of education. Zewas interested in moral and social solidarity. However, in his study of sociology of education, Durkheim had four major areas of interest.

He saw education as a cross culture and comparative study of different types of educational systems. Durkheim's view of education was that every society has its own

education system which is shaped by the society's cultural need and that every society, education was influence of older generation on those younger generations. He viewed sociology of education as analysis of the relation between education and the social institution and social change. In this context, he looked at how education influenced other social institution and vice visa. According to Farrente (2011) society use educational-based programme to address a variety of social problem. In this vein let's take a look at education and economy. However, the economy need educated people as well as education needs investment which come from the economy

The teacher/pupil relationship:

The teacher needs to possess a deep sense of their mission, so as to conjure a specific form of respect from the pupils. It is through words and gestures that the great moral ideas of their time and of their country- of which they are the exponent can be transmitted from their own consciousness to that of the child; those words and those gestures must therefore be conceived by the teacher having regard to that very purpose. Durkhiem relates the teacher/pupil relationship as not dissimilar to the relationship between a hypnotist and the person hypnotized. In this he emphasizes the double edged nature of the relationship and the potential dangers.

Conclusion:

The main concern was to analyse the perspectives of both the eminent sociologists on education in the modern period. It is to conclude that the contribution of Durkhiem is tremendous comparatively Marxian perspectives in education.

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