


Chapter 108

Sociology of education

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ABSTRACT

Sociology integrates the group of sciences which study human beings and their complex social life. In , the whole development of sociological science demonstrates its connection with education and its importance in the educational context. Sociology of education has the function of performing the study about social conditions of education, considering the study of educational phenomena in its social aspect, based on concepts, topics and methods which have their origin in sociology in general. Sociology of Education highlights the transmission of culture

through education, as well as the mutual influence among education and social groups, social institutions, social stratification, social control, social deviation, social development, social change, etc. on... All these aspects of Sociology of Education highlight its importance in the educational context. The social nature of the educative process and its intimate and organic relations which there are between school and society bring the relevance of the great importance that Sociology of Education has in the formation of an educator. When one studies Sociology of Education, he makes a deeper contact with the pedagogical and social reality, make it possible to verify the influence social factors have on educative process. With that, it is possible to notice the relation there is among social facts and social facts. The perception of the interest which occurs between social factors and educative process widens general culture and provides a clearer and more penetrating vision of the educational phenomon. Brazil

Keywords: Education, sociology, socialization.

1 INTRODUCTION

Sociology is part of the group of sciences that study human beings and their complex social life. The human sciences were born as a result of the diversity of aspects that permeate human coexistence. All these have in common the material object, that is, the study of the human being as a social being and differentiate by the formal object, that is, the way in which the specific aspects of human social life are studied.

Because it is a science, sociological reality is observed from a scientific point of view, based on a methodical procedure and the various themes are seen from a systematic point of view. It is up to the sociologist to view his object of study as it is and, therefore, Sociology constitutes a speculative science that mirrors the reality as it is, although deformations originated from ideological positions of social scientists may arise, Pessoa (2001) argues.

Sociology occupies a prominent position in the social sciences, and is characterized by its great scope having as material object the human being as a social being and as a formal object the study carried out through the prisms of the way such human beings are grouped and interact with each other.

In this way, Sociology studies the whole process of social interaction and the groupings of human beings. In other words, the object of study of sociology involves human society, its basic structure, the

cohesion and disintegration of groups, the transformation of social life. However, it is not enough for a group of individuals to obtain social life. It is necessary for these individuals to interact, relate, live, have common interests, live according to common norms.

According to Pessoa (2001) in the content of sociology it is possible to verify how the individual, through his socialization, transforms from being biological to being social, internalizing culture, learning the social behavior standardized and shared by other members of his society.

Sociology also identifies *social status*, that is, the positions that individuals have in social groups, as well as behavior in each *status*, called social role. The position of *an individual's status* is always relative to the position occupied by others. The social role constitutes the set of functions that each individual performs as a result of the *status* he occupies.

Another aspect covered by sociology is the ways in which human beings are grouped in social groups, social groups, social categories, communities and societies. On the other hand, sociology focuses on the stratified social layers and social mobility within society. In addition, it also analyzes another very important aspect of social life: social change.

The whole organization of society and the interaction relationships that individuals establish with each other are, in a sense, linked to certain institutions or organizations also developed by individuals. One of these institutions and the educational institution, which constitutes a form of interaction between human beings and, above all, the formation of citizens who will be part of society. Therefore, the educational institution and the educational activity itself are objects of sociology study.

2 A LITTLE HISTORY OF SOCIOLOGY OF EDUCATION

The study of social facts is something very old, dating back to the emergence of the first human groups, since there has always been concern about the best way to organize to achieve the survival goals. However, as Piletti (1991) states, it was only in the 19th century that sociology became an autonomous and independent science.

For Mazza (2002) the history of sociology in Brazil can be traced based on its relationship with the educational field, considering the way sociology arrived in Brazil and the investment undertaken by several social scientists at different times of their careers.

The first attempts to introduce sociology in Brazil occurred through its insertion in the curricula of secondary courses. Before 1920, some initiatives had already been taken for the introduction of sociology, in the form of sociology of education in secondary courses, with strong positive orientation, that is, seeking an objective analysis for the understanding of reality.

The 1930s can be considered more promising for sociology, because already in the year of education reform maintained sociology in secondary education and in the curriculum of preparatory courses for higher education (pre-legal, pre-medical and pre-polytechnic). Between the years 1933 and new science enriches higher education, joining the curriculum of several higher education courses. 1931 a1935 a

Thus, it can be affirmed that sociology in Brazil has developed based on its application in the educational area. This is due to the fact that, according to Mazza (2002) it was believed that sociology together with other disciplines, could define renewal directions to national education, particularly by making use of teacher training with new knowledge and a new moral.

Certainly, the possibility of feeling in education, in general, and, particularly in pedagogy, a promising field for the construction of sociological theory and for the approximation of proposition and intervention movements in the reconstruction process of the Republic has influenced the history of sociology in Brazil, as it occurred in France.

The sociological understanding of education was configured in Brazil, at first, through the association between sociology and teaching with a view to the instrumentalization of the understanding of the Brazilian social reality. Thus, in 1935, Fernando de Azevedo published the book "Principles of sociology", whose objective was to put in the hands of teachers and students a basic work of sociology. This and other books of the author understood sociology as the science that studies social facts, that is, events that can be taken as a thing since they are independent of individual wills.

With this, education was understood as a social fact considering that it has an objective nature, exerts a coercive power and plays a particular social function. In this line of thought Candido, in 1949, he wrote the article entitled "Sociology: teaching and study" in which he states that the study and teaching of sociology stem from providing the student with the instruments of objective analysis of social reality.

However, it should also provide the student with points of view through which he can understand his time, and norms with which he/she can build his activity in social life. Thus, the teaching and study of sociology, considered as a human discipline, should contemplate the formation of researchers, theorists and human beings capable of reflecting on social problems, contributing to a critical and scientific view of society.

Already in a second moment of the development of sociology of education, education was taken as a field of sociological analysis, literally configuring the sociology of education. In another article, entitled "Trends in the development of sociology of education", written in 1955, Candido analyzed the evolution of sociological studies on education, organizing them in three lines of thought (MAZAA, 2002).

The first of these lines is the philosophical-sociological, which would be characterized by a reflection on the social character of educational progress, its meaning as a system of social values, its relationship with the conceptions and theories of man. This type of study is presented as the basis of all research related to the sociocultural function of educational values and ideas, but it did not exhausted the specific theme of sociology of education, since it transformed it into a sociological philosophy of educational facts.

The second line would comprise the pedagogical-sociological through which the study of the social aspects of education was carried out in order to obtain the proper functioning of the school. The main

contribution of this line of thought was the analysis of the relations between school and immediate social environment.

The third line would be the most defined sociological orientation in which sociologists and educators would see in educational sociology a branch of sociology and not of the science of education. This line benefited from the contribution of the previous lines, and inherited from the philosophical tendency the concern with the social function of education and the pedagogical tendency to solve practical problems.

This line has advanced beyond the previous two seeking to define a coherent system of theories elaborated according to the requirements of the sociological spirit. Thus, educational sociology acquired a scientific character and the works began to be seen as applied sociology and not as educational theory.

The text authored by Florestan Fernandes, produced in 1963, critically analyzed "The sociology of education as a special sociology", discarding the existence of so-called "special sociologies", such as educational sociology. For him, as in any science, sociological methods could be applied to the investigation and explanation of any particular social phenomenon, without, therefore, admitting the existence of a special discipline, with its own object and problems (MAZZA, 2002).

The sociology of education preserves its figurative meaning, related to the object that this discipline prioritizes in the analysis of social phenomena, but the investigation of a particular phenomenon often involves the simultaneous resources to fundamental sociological approaches. From this perspective, the sociology of education is nothing more than education taken as a field of sociological analysis.

According to Mazza (2002), the referenced texts can be considered as paradigmatic of a period of Brazilian society and sociology history in which education represented an object of sociological research. The texts portray what education represented for sociology from the 1940s to the mid-1960s, focusing on the educational process from the angle of its corporate ties.

Education appeared in the concerns of that time linked to the intentions of democratization, constituting one of the Brazilian dilemmas. Education was conceived as an instrument for spreading a scientific awareness of society and an instrument of social change. In this context, sociology appeared as an instrument for diagnosing reality and as an instrument of social consciousness.

Mazza (2002) also argues that sociology that addressed the educational problem sensed a kind of permanent educational process in social relations interested in the sociological study of education allowed, in addition to developing social techniques that would leverage social changes caused, the induction of processes of resocialization of agents, through school, as a form of affirmation in crisis.

In short, the whole development of the history of sociological science in Brazil highlights its connection with education and its importance in the educational context. The questions formulated by sociology in this period still guide research interested in diving into the knowledge of the country and the sociological dimension of thinking Brazilian education is unfinished, by continuing.

3 SOCIOLOGY AND ITS IMPORTANCE IN EDUCATION

The sociology of education has the function of conducting the study on the social conditions of education, that is, it deals with the study of educational phenomena in its social aspect, based on concepts, themes, and methods that are of sociology, however, in the studies of educational sociology are taken into account, not only the knowledge provided by sociology in general, but also the knowledge provided by the educational sciences in general. No

For Pessoa (2001) Sociology of Education is a special sociology, since it focuses on Education as a social phenomenon. It therefore deals with the social origin of education or its social manifestations, its social content, its social institutions, its social development, its social constraints, its social function, its social objectives and its social agents.

In this sense, Lenhard (1978) argues that Sociology of Education focuses on those aspects of society that enter the field of the sociologist's vision when he perceives it from the position in the educational system. We analyze the values proposed to education and its position in the global system of social values, groups specialized in education and those that practice it alongside other functions, its connections with other institutions, the repercussion of education in the system of social positions, in short, everything that penetrates the sociologist's horizon when observing education in the context of society.

In a more analytical way it can be affirmed, without losing sight of the chain between the various aspects of social life, that the sociology of Education highlights the transmission of culture through systematic, parasystemic and unsystematic education, as well as the mutual influence between education and social groups, social institutions, social stratification, social control, social deviation, social development, social change, etc.

In addition, sociology of education makes use of the methods of General Sociology, seeking to adapt the chosen method to the object of study. The method of sociology basically consists of directing questions to reality to fill gaps in knowledge; from the questions obtains and interprets the answers to locate them correctly in the context of existing knowledge or to correct what, in this, proves to be erroneous or imperfect.

Therefore, the sociological method is based on a theory, that is, an incomplete system of knowledge, formulates hypotheses related to unknown facts or to cause-and-effect relationships, not yet understood. It strives to be objective, trying to exclude, as far as possible, the misrepresenting caused by the desires and beliefs of the researcher.

As a corrective, the inevitable influences, in the interpretation of the data requires the confrontation of the conclusions obtained by researchers with divergent desires and beliefs and, whenever this is feasible, the quantification of the results. Nevertheless, the sociological method still faces, according to Lenhard (1978), the question of the scope of permissible generalization, given the peculiarities of the situations researched.

It is important to emphasize that sociology of education is not an isolated science. It remains in constant communication with other disciplines and sciences. On the one hand it communicates with the general sociology, extracting from it we have, concepts and social problems; on the other hand, it communicates with the educational sciences. From the history of education it draws the relationship between the different modes of education developed by man and the social order or way of life of human groups.

Sociology of Education is also linked to educational psychology. According to Saldanha (1980) the idea of "educational process" appears in both sciences although varying in meaning. Educational psychology deals with the personal living conditions of the student and these conditions have a social side.

Likewise, Sociology of Education is also related to administrative science, since a school is not managed without understanding social aspects of the conviviality between students and teachers. The same is the case in the field of guidance and supervision, which need to take into account problems of adjustment and adaptation of groups.

All these aspects of Sociology of Education highlight its importance in the educational context. The social nature of the educational process and the intimate and organic relationships that exist between school and society highlight the great importance that Sociology of Education has for the education of the educator.

When studying education from the perspective of sociology, one perceives how education constitutes itself as a social aspect. Education is not a simple fact, but a complex of facts. It does not take place within a person alone, but on the contrary, it takes place in the conviviality with others, gradually, through various influences.

When studying education it is necessary to consider the organization of social life, which is distributed in larger and smaller groups (nation, family, etc.); it is necessary to consider the influence of several factors on people's habits. This study is only possible from the Sociology of Education.

One can study the school institution in a strictly "pedagogical" sense, and then it appears as a way of educating, and not, but sociologically the school is one of the instances that forms the human being. It is an environment of social interaction.

Thus, it is perceived that learning depends on the influences, the environment and the social adequacy of the school. In the broad sense, Saldanha (1980) says, education is not only the education of the child: it involves all men, because, in a certain way, the human being passes through various environments in life; receives various influences; take advantage of that or that way the school.

The Sociology of Education comprises a sociological study of the educational process, and at the same time a study of the school institution. With this, she also has to deal with the phenomenon of culture. Culture in the sociological sense is the set of creations of man, Saldanha (1980) defines. In turn, these creations are the fruit of historical variations, and of geographical and ethnographic factors.

In every place, or in every age, the school, and the learning process reflect culture. Thus, for example, the school among primitive civilizations did not formally exist, and among them there was a

rudimentary learning referring to the things that boys learned until they became adults. Among modern peoples, the school came to exist as a specific place to learn from the complex world in which men live.

In this way, the more complex the structure of civilization, the more complicated the things that men need to learn to socialize, so that they can be properly integrated into the heritage of culture and in the social life of the community. Therefore, more care requires the organization of teaching, requiring the study of Educational Sociology.

Education is the process that ensures the continuity and development of society. Since it is a social reality, it varies in time and takes different forms in space, always reflecting the entire scale of values of the respective society, so that it would be possible to know its structure through the knowledge of education.

If each people has its own special characteristics and needs, if their social, political and economic organization is transformed, education – which takes place in a certain framework of institutions – will necessarily have to vary in its ideals, in its structure and in its processes, with the degrees of change reaches education.

Thus, it is verified that education has a sociological nature, from which emerges the importance of Sociology of Education. According to Neto (1977) the sociological nature of the educational phenomenon is related to some facts that allow recognizing in education a social phenomenon, which can be treated scientifically in its peculiar aspects.

The first of these facts concerns the coexistence in each individual of two beings who cannot be separated but by abstraction – the "personal" being and the "social" being. The personal being has hereditary origin, formed by all mental states that are connected to each being and to the events of personal life. The social being consists of a system of ideas, feelings and habits that are expressed in the human being, not in his individuality, but in the group of which he is part.

Another factor from which the sociological nature of education results takes into account personality. If this, in a physical sense, is an original data, in a social and moral sense, it is, however, something that needs to be elaborated, which represents a set of acquisitions related to the use that has to be made of them in the group to which the individual belongs.

The sociological nature of education is also related to the fact that cultural acquisitions, which constitute the social being, are carried out by a process of transmission (education), by which society, by the action of adult generations on young generations, guarantees the essential conditions of its continuous existence.

Thus, the phenomenon of education that consists, in its essence, in the transmission of social inheritance from one generation to another, is subordinated to the changes caused by the factors of change intrinsic to the dynamics of cultures. This scientific treatment of the educational phenomenon is situated in the sphere of Sociology of Education.

By studying the Sociology of Education, teachers come into deeper contact with the pedagogical and social reality, enabling them to verify the influence that social factors exert on the educational process. With this, they perceive the relationship between social facts and pedagogical facts.

In addition, the study of Sociology of Education also allows teachers to make sure of the pressure that political regimes commonly exert on popular education. In this way, they acquire a clearer and more penetrating view of educational phenomena; broaden their general culture and the radius of their knowledge; finally, they gain a more lucid awareness of their mission as teachers, as educators and personality trainers.

4 SOCIAL FUNCTION OF EDUCATION

Social functions are inherent to any social system, since every society is a united product resulting from its history and its relations with other societies. Although they are very diverse because of the peculiarity of their cultural contexts, societies also present common characteristics. Being social systems, they need the performance of certain universal functions, indispensable to the continuation of their course.

Education comprises one of the processes affected by the projections of any of these universal functions. And this is done with education in all societies. The school is one of the most important social institutions developed by man. As an institution, it has a social function, namely to educate the individual, form his personality and prepare him for social interaction or socialization. Thus, the social function of the school is also the object of study of the Sociology of Education.

For Neto (1977) one of the universal functions that education has is to transmit to culture, because all societies are maintained due to the manipulation of a culture that must be learned by the individual. As a consequence of cultural transmission, education has another universal function that corresponds to the formation of personalities. Through the transmission of culture through an adequate molding of the social personality, education contributes to the integration of society or socialization as a mechanism that facilitates the adaptation of people to their context, their survival and reproduction.

In this sense, Meksenas (1988) maintains that the school proposes the objective of preparing individuals for life in society while developing their personal skills. Education as an issue has never ceased to be analyzed by sociologists because it constitutes an integral part of society.

According to Neto (1977), the socialization process represents a sociological perspective to understand what pedagogues call functional education, that is, the one that is not controlled by formal expedients, the one that is received naturally by the simple fact of living a process of socialization corresponds to a process of learning roles, due to the mere participation in social structures. This special role teaching function complements the conservation and control function that characterizes social structures. em sociedade. Ao

The result of this teaching of roles is what is called the process of socialization. Faced with the manifest function of teaching and learning, from the outset appears a process of education. It is the process

of learning roles as a manifest function of an educator, who communicates certain cultural contents and an educating one according to a cultural objective.

Learning is fulfilled by the integration of the social person, whatever the content of this integration. When this manifest function is not present, there is only the process of socialization. The normal of the socialization process is the possibility of apprehending roles by mere participation in social structures. It is a latent function that emerges from mere participation in a group or structure, without having a manifest and specific function of teaching and learning roles.

An education process cannot be carried out without a process of socialization being carried out in a joint and simultaneous form. However, the opposite is possible, that is, a process of socialization can be presented without an education process, since in the process of socialization only mere participation in social structures is required; and the education process already requires the communication of certain cultural contents according to the defined goal, and with the participation of the specifically educational social structure.

Therefore, every process of education brings in itself implicit a process of socialization, that is, in addition to the manifest function of teaching and learning, the latent function of learning roles is performed by the sole fact of participating in the educational social structure. The communication of cultural content in the educational process is intended to form the personality of the student.

Personality, Pessoa (2001) exposes, comprises the set of traits that includes temperament, character, feelings and abilities. One of its most important characteristics is individuality, according to which personality forms a unique set, which makes each person distinct from the others. These components form a dynamic structure, because they change with new experiences.

Personality consists fundamentally of a configuration of answers that the individual develops as a result of the experience. Personality development occurs through the interaction of the following factors: physical environment (climatic, geographical, topographic aspects, etc.), biological factor (hereditary inheritance) and sociocultural factor (influence of the surrounding social environment).

For Lenhard (1978) the newborn human being, who presents himself as a future member of society and knowledgeable of his culture, begins, being only an organism, possessing a potential for psychic development, but not a "personality", itself. It is human in an ethical sense, as an object of social value and not as a subject of will, knowledge and capacity, and it is socialization through education that makes active humanity grow in it.

Education guides and organizes the development of personality in accordance with the objectives that society pursues. Education also enables, according to the existing pedagogical principles, a means or situation of special and individual development, which in the best possible way manifests the possibilities of a given personality. In addition, education gives rise to conditions for personality to form and guide its activities.

This whole educational process enables the socialization of the individual. Thus, it is observed that sociology maintains a direct connection with education, which makes the study of Sociology of Education extremely important.

5 FINAL CONSIDERATIONS

The socialization of the individual, although it can take time outside the educational context of the school, is fundamentally linked to the school structure. The potentialities of the human being develop in the context of a process of education and socialization that transforms the individual, at the same time, into a member of society and a unique personality.

The Sociology of Education is of great relevance, since it allows the understanding of the educational context, situating the school institution and the question of teaching and learning within a given culture. Thus, one can understand the social aspects or factors that influence the educational process entering into the current pedagogical reality.

Through the discipline of Sociology of Education, which is based on the general principles of sociology and applies them to the educational problem, it is possible to understand the relationship between social facts and pedagogical facts. The perception of the interaction that occurs between social factors and the educational process broadens the general culture and provides a clearer and more penetrating view of the educational phenomenon.

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