This chapter examines three conservative styles in which undergraduates at Eastern Elite University are engaged: civilized discourse, highbrow provocation, and a fuller embrace of campaigning. Civilized discourse is the form of expression that Eastern Elite's conservative students use and philosophize about most frequently, regardless of which right-leaning club they belong to. Members of the university's chapter of the College Republicans were the most avid proponents of the civilized discourse style. The chapter first considers the students' explanations for why certain forms of political expression are preferred or disdained in their clubs and on their wider campus before discussing how organizational structures at Eastern Elite influence students' ideas and behavior.

The Theory behind the Findings
Amy J. Binder and Kate Wood

This chapter examines in more abstract terms how universities, in combination with the broader political culture, cultivate distinctive styles of conservatism among students. It reviews research in the fields of higher education studies, cultural sociology, political theory, and organization studies to capture some of the more general processes observed at Eastern Elite University and Western Flagship University. In particular, it considers how social and cultural capital gives rise to
the particular dominant conservative styles of civilized discourse at Eastern Elite, provocation in the Western Public university system, and the submerged styles seen at these different campuses. The chapter concludes by arguing that the model developed for studying student conservatism on both campuses is general enough to be useful to scholars studying other aspects of students’ lives other than politics.

Standards and accountability in teacher education
Aileen Kennedy

In this, the first of four chapters that look across all of the five countries, Aileen Kennedy notes that ‘standards’ in education generally and in teacher education in particular have become part of the wider emergence of an agenda around accountability. The chapter looks at this as a global phenomenon and then analyses the discourses of professionalism that exist in the five countries. A Critical Discourse Analysis approach is used to compare and contrast the teacher standards documents that have been published in each of the five countries. Although the rationale for standards is similar in all cases, the approaches taken vary enormously. The chapter also notes that there is a tendency for such documents to pathologise the individual teacher rather than to offer an accountability mechanism for the wider system.

Caste and Social Discrimination
Geetha B. Nambissan and S. Srinivasa Rao

This chapter examines the nature, forms, and consequences of caste and social discrimination in education in India. After discussing the theoretical background of discrimination in general, the author goes on to analyse discrimination in the Indian context, and how this impinges on education. This chapter describes the different forms of caste discrimination which include caste-intensified discrimination, caste-specific discrimination, caste-imposed discrimination, and self-imposed
caste discrimination. It goes on to discuss discrimination in education and academic discourse in general. In Indian society—based on a rigid social structure—education has been viewed both as means of development and the source of perpetuating inequality. After describing various forms of social discrimination, the author points out that the mentality of the ‘victimizers’ also needs probing. How far has Indian education contributed to the modern values of justice, equality, and secularism, through the democratic pattern of governance vis-à-vis caste system needs to be conceptually and theoretically understood and analysed. The author concludes by pointing out that analysis about caste as the base of social discrimination, and its impact on education, is missing from the discourse of social sciences, including SoE. This needs to be remedied.

Education policy and social, cultural and religious diversity: what role for schools?

Karin Fischer

in Schools and the Politics of Religion and Diversity in the Republic of Ireland: Separate But Equal?

Chapter 3 examines developments in Irish education policy generally over the past forty years and how they have related to social, cultural and religious diversity and inequalities. It looks at state views of the aim of school education and the shift from Gaelic-Catholic nationalism to market-oriented views (Denis O’Sullivan’s ‘mercantile paradigm’) within an international context. It analyses the tentative and limited opening towards more pluralist conceptions of Irish society in general policy documents of the 1990s and the persistence of more traditional Christian views and values. In the 2000s education policy discourses acknowledged some discrimination issues as part of official efforts towards the ‘inclusive society’, but still largely ignored existing issues of religious discrimination. By contrast, from the mid-1990s onwards, teacher organisations and other educational actors called for a national policy that would address both sociocultural and religious inequalities and discrimination. This led to the formulation of a new intercultural discourse in education at both educational and state levels.
Education for Nationalism

SHALINI ADVANI

in Schooling the National Imagination: Education, English, and the Indian Modern

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Item type: chapter

This chapter explores the project of nation building that has lain at the heart of India's educational policy since 1947. Between the conflicting claims of the English speaking intelligentsia and the proponents of Hindi, the secularists and the revisionist Hindu state governments, the urban middle class and the newly powerful rural elite, education has been the site of multiple definitions of the nation. Various claimants to power, each with their own vision, have attempted to lay their imprint upon education, mould it their own way, and inscribe it with their own agendas. Paradoxically, these multiple and overlapping visions, these conflicting claims to educational power, run counter to the imperatives of nationalist discourse.

The Great Master

R.V. Vaidyanatha Ayyar

in The Holy Grail: India's Quest for Universal Elementary Education

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This chapter offers vignettes of the personality, career, and educational philosophy and mission of two eminent Indian educationists J.P. Naik and Anil Bordia who made significant contribution to education policy and programmes, particularly elementary and adult education. It also describes the contentious debate over the role of non-formal education in universalizing elementary education, a debate which cast a long shadow on the nation’s quest for universalizing elementary education and the policies driving that quest.