Introduction to Sociology

DESOC111

Edited by
Dr. Supreet

LOVELY
PROFESSIONAL
UNIVERSITY

LOVELY PROFESSIONAL UNIVERSITY

Introduction to Sociology

Edited By
Dr. Supreet

CONTENT

Unit 01: Introduction to Sociology (I)

Objectives:

After study this unit the students will be able to:
- Understand origin and development of Sociology
- Understand contribution of various thinkers in development of Sociology;
- Understand structural changes that have been resulted by revolutions.
- Understand the sequential revolutionary era of Europe.
- Learn about the intellectual developments during revolutionary phase.

Introduction

The Sociological history as a separate discipline is not more than 150 years. This is the study of society scientifically comes under this subject. Earlier, there was a clear impact of social institutions like Schools, family, religion, marriage, and economic society and on political institutions. Before common Era, various aspects of life was analyzed from a philosophical perception in India, China, Egypt, Arab, Greece, Rome etc. and philosophers like Kautilya, Manu, Plato, Aristotle, Confucius etc. were popular. Although society and social world were explained from a philosophical and religious basis but evaluation and experimentation were not worked upon.

Later on, various facets of society understood through history and knowledge about the previous life was attained. In the end of 18th century and initial years of 19th century, individual sees an amalgamation of philosophy and history. The contribution of German philosopher Hegel was very important. At such time, a subject called political economy was stressed upon to analyse social, economic and political sides of the society.

1.1 Background To The Emergence Of Sociology

To understand the genesis of sociology in Europe we need to discuss the relationship between ideas and society. There is always a link between the social conditions of the phase and the ideas, which emerge and are dominant in that given period. For example, National Movement in India. When India was under the British Rule, she had to face all the adverse impacts of colonialism. Indians were financially and economically exploited, bonded politically, humiliated socially, culturally inherited. At the same time, the middleclass of India emerged as a product of the colonial economic policies. They had also been exposed to the radical and liberal social thought of Europe. The colonial exploitation and started campaigning, writing and constructing a movement to free India disturbed them. Theatre, culture, songs, literature were spread by the spirit of freedom. Karma Bhumi, a novel by Prem Chand, which was shown on television in the 1980s, depicts the social reality and changes of that time. You can therefore observe that ideas are basically rooted in their social reality and context. It is in this context that we need to observe the origin and genesis of sociology as a discipline. Let us begin with a discussion of the Enlightenment period.

The Enlightenment Period

The roots of the thoughts developed by the classical sociologists are grounded in the social situations that dominated in Europe. The origin of sociology as a scientific discipline can be identified to that period of European history, which felt such tremendous political, social and economic changes as embraced in the French and the Industrial Revolution. This phase of change in European society is known as the Enlightenment Period as it encompasses the spirit of new consciousness in the French intellectuals of the eighteenth century. The Enlightenment Period reflected a noticeable radical change from the conventional thinking of feudal Europe. It initiated the new way of perceiving and thinking at reality. Individuals started analyzing each and every facet of life and nothing was considered sacrosanct - from the church to the state to the authority of the monarch and so on. The roots of the thoughts, such as the belief that both nature and society can be studied scientifically. The creation of science and commerce in Europe can be traced back to the belief that humans are fundamentally rational and that a society based on rational values would allow humans to realize their infinite potentials. Sociology as a discipline arose from the modern outlook that emerged as a result of the Commercial and Scientific Revolutions and crystallized during the French and Industrial Revolutions. To comprehend the social changes that occurred in European society, we must first examine the type of society that existed in traditional Europe, that is, prior to the Enlightenment.

Traditional was the standard in old Europe. Its economic structure revolved around land. Landowners, feudal lords, and peasants who worked on the lands all existed. The classes were clearly defined and separated. The cornerstone of civilization was religion. What was moral and was not determined by religious leaders. Family and kinship were extremely important in the people's lives. Monarchy had a strong hold over society. The king was thought to have been chosen by God to rule over his people. The two Revolutions, the French and the Industrial, ushered in a New Europe that questioned every core aspect of old Europe. The old classes were deposed. There were new classes established. Religion was called into doubt. Religion has lost its importance. Ideological commitments supplanted family relations. Women's status has changed. Finally, the monarchy was deposed. The arrival of democracy was heralded. Religion, culture, influence, money, and other core concepts of society were all taking on new meanings and implications. The difference between the present and the past seemed to be stark. The present was frightening for the aristocrats who were facing the loss of life and property. The present was enticing to the peasant because it provided new possibilities and forces. As a result, it's clear that everyone was affected. Since the importance of the changes that occurred in Europe cannot be overstated, it is preferable that you research them in greater depth in the following section.

1.2 The Social Conditions for Emergence of Sociology

In nineteenth-century Europe, sociology originated as a distinct discipline. Europe was undergoing massive transformations at the time, which began with the French and Industrial Revolutions. Indeed, sociology is primarily a science of the modern industrial society. But, before we get into the specifics of the French Revolution and the Industrial Revolution, we'll go over the Commercial Revolution and the Scientific Revolution, all of which occurred in Europe between the fourteenth and eighteenth centuries. It was during these two Revolutions in Europe, which are collectively known as the "Renaissance" phase, that a revival in art, literature, music, sculpture, science, and other disciplines took place.

The Commercial Revolution

The term "Commercial Revolution" refers to a sequence of events that happened between 1450 and 1800. These events heralded a transition from mediaeval Europe's predominantly subsistence and static economy to a more complex and global system. In this context, the Commercial Revolution referred to the expansion of trade and commerce that began in the fifteenth century. We call it a Revolution because it took place on such a large scale and in such a well-organized manner. This expansion was the result of some European countries taking the initiative to establish and consolidate their economic and political influence. Portugal, Spain, Holland, and England were the countries in question. Let us now look at some main aspects of the Commercial Revolution, such as overseas discoveries and conquests. Land routes were used to conduct trade with the Oriental or Eastern countries such as India and China. Venice and Genoa, both in northern Italy, were major trading centers. As a result of the Italian monopoly, commodities such as spices and silks imported from the East were extremely expensive. .As a result, the transition from land to sea routes began. The Portuguese were pioneers of daring navigation and exploration; you are probably familiar with Vasco da Gama's historic voyage, in which he landed on the Indian coast in 1498 after sailing around the southern tip of Africa. Christopher Columbus, an Italian, set sail for India under the patronage of the Spanish King and Queen. He did, however, land on the coasts of North America. Spain will profit greatly from this unintentional discovery of America. It laid the groundwork for what would eventually become a Spanish empire in the Americas. Spain and Portugal were soon followed by the United Kingdom, France, and Holland. Spain, Portugal, England, France, and Holland ruled over parts of India and Africa, as well as Malacca, the Spice Islands, the West Indies, and South America. Commerce grew into a global business. The Italian cities' hegemony was shattered. Spices and textiles from the East, tobacco from North America, cocoa, chocolate, and quinine from South America, ivory, and, most importantly, human slaves from Africa flooded European markets. The scope of trade expanded with the discovery of the Americas. Spices and fabric were once sought after, but gold and silver were later added to the list. Portugal and Spain's status deteriorated as the Commercial Revolution progressed. Europe was dominated by England, Holland, and France.

Expansion of Banking

One of the important features of the Commercial Revolution was the growth of banking. Credit facilities were expanded, making it easy for merchants. Early Sociology all over Europe to do business. The "cheque" was invented in the eighteenth century. Paper money came to replace gold and silver coins. Growth of companies: As trade and commerce expanded, new kinds of business organizations had to be devised to cope with this growth. The term "regulated corporations" first appeared in the 16th century. These were merchant organizations that banded together to work on a shared project. Companies known as "joint-stock" companies first appeared in the 17th century. Shares of capital are allocated to a large number of investors in this setup. Some of these were also "chartered companies," meaning that their governments granted them a charter or a contract guaranteeing them a monopoly of trade in a specific area. The British East India Company and the Dutch East India Company are two examples of these companies.

Rise of a New Class

One of the most distinctive features of this era, as mentioned earlier in this section, was the rise of the middle class to economic power. The middle class had grown in power in nearly every western European nation by the end of the 17th century. Merchants, bankers, ship owners, and investors were among those present. At this point, their power was primarily economic. However, later in the unit, we'll look at how they rose to political power in the nineteenth century. The planet is being "Europeanized." This term refers to the importation of European customs and culture into other cultures. The Europeanisation of the Americas was facilitated by the actions of merchants, missionaries, and conquerors. Later, as colonialism strengthened, this process spread to Asia and Africa as well. During this time, the monarchy grew stronger, the Church declined, and the middle class grew stronger. It was the start of the process of "Europeanisation," which would culminate in colonialism. As a result, Europe charted new economic frontiers; the planet had become Europe's oyster. Let us now look at the scientific revolution.

The Scientific Revolution and the Renaissance Period

In this part, we'll look at the improvements and innovations that occurred in one of the most important areas of human activity: research. During the Renaissance, from the fourteenth to the sixteenth centuries A.D., Europe experienced a "scientific revolution." The scientific revolution had a major influence not only on material life, but also on people's perceptions of Nature and Society. To begin, let us define what we mean by "science history," which is what we'll be discussing in this

segment. The history of science does not imply a memorized list of dates and events. The interconnection between science and society, polity, economy, and culture is the subject of this storey about the birth of sociology in Europe.

Social Functions of Sciences

Science does not develop independently of society; rather, it evolves in response to human needs, such as the development of multiple vaccines in response to the need to cure diseases. Science is inextricably linked to theories, in addition to shaping society's physical or material existence. The general academic climate in society has an effect on the advancement of science. Similarly, new scientific discoveries can alter people's perceptions and beliefs in other ways. It is critical to remember this reality. We'll see how new scientific theories inspired scholars to learn about society in new ways on a regular basis. Science's theories and findings played a significant role in the development of sociology in Europe.

Science in the Medieval Period

The feudal system characterized mediaeval society, as we discussed in the previous section. The Church was the epicenter of authority, learning, and influence. The majority of the education was religious in nature. Nothing might possibly question the Church's "dogmas" or rigid convictions. In such a setting, new and bold ideas will not be able to bloom. As a result, scientific progress was mostly limited to advances in manufacturing techniques.

The Renaissance period

The 'Scientific Revolution' began during the 'Renaissance' era. In the field of science, it marked a definition and criticism area. It was a direct break with the past, a defiance of existing authority. Let us take a quick look at some of the big developments in art and science during this period. Visual art is a means of communication. Art, literature, and science all flourished during this period. Nature and the human body were approached with a scientific mindset. This is evident in the paintings of the time, which focused on the tiniest aspects of nature and the human body.

Medicine

The practice of dissecting the human body has become permissible. Doctors and physiologists were able to see firsthand how the human body was designed. Anatomy, physiology, and pathology all benefited greatly as a result.

Chemistry

A chemistry general theory was established. Oxidation, reduction, distillation, amalgamation, and other chemical processes were investigated. Astronomy and navigation in 1498, Vasco da Gama arrived on Indian soil. In 1492, Christopher Columbus discovered America. Remember, this was the beginning of colonization and the globalization of trade. A strong interest in astronomy, which is crucial for safe navigation, developed as well.

1.3 <u>The French Revolution</u>

The French Revolution, which erupted in 1789 marked a turning point in the history of human struggle for freedom and equality. It put an end to the age of feudalism and ushered in a new order of society. An outline of this revolution will explain to you the kind of turmoil that occurred in Europe. This revolution brought about far reaching changes in not only French society but in societies throughout Europe. Even countries in other continents such as, India, were influenced by the ideas generated during this revolution. Ideas like liberty, fraternity and equality, which now form a part of the preamble to the Constitution of India, owe their origin to the French Revolution. The Basic Picture of the French society: Division into Feudal Estates The French society was divided into feudal 'estates'. The structure of the feudal French society comprised the 'Three Estates'. Estates are defined as a system of stratification found in feudal European societies whereby one section or estate is distinguished from the other in terms of status, privileges and restrictions accorded to that estate.

The First Estate

It consisted of the clergy, which was stratified into higher clergy, such as the cardinal, the archbishops, the bishops and the abbots. They lived a life of luxury and gave very little attention to religion. In fact, some of them preferred the life of politics to religion. They spent much of their time in wasteful activities like drinking, gambling, etc. In comparison to the higher clergy, the lower parish priests were over worked and poverty-stricken.

The Second Estate

It consisted of the nobility. There were two kinds of nobles, the nobles of the sword and the nobles of the robe. The nobles of the sword were big landlords. They were the protectors of the people in principle but in reality they led a life of a parasite, living off the hard work of the peasants. They led the life of pomp and show and were nothing more than 'high born wastrels'; that is, they spent extravagantly and did not work themselves. They can be compared to the erstwhile zamindars in India. The nobles of the robe were nobles not by birth by title. They were the magistrates and judges. Among these nobles, some were very 23 Emergence of Sociology in Europe progressive and liberal as they had moved in their positions from common citizens who belonged to the third estate.

The Third Estate

It comprised the rest of the society and included the peasants, the merchants, the artisans, and others. There was a vast difference between the condition of the peasants and that of the clergy and the nobility. The peasants worked day and night but were overloaded with so many taxes that they lived a hand to mouth existence. They produced the food on which the whole society depended. Yet they could barely survive due to failure of any kind of protection from the government. The King, in order to maintain the good will of the other two estates, the clergy and the nobility, continued to exploit the poor. The poor peasants had no power against him. While the clergy and the nobility kept on pampering and flattering the King.

As compared to the peasants, the condition of the middle classes, also known as the bourgeoisie comprising the merchants, bankers, lawyers, manufacturers, etc. was much better. These classes too belonged to the third estate. But the poverty of the state, which led to a price rise during 1720-1789, instead of adversely affecting them, helped them. They derived profit from this rise and the fact that French trade had improved enormously also helped the commercial classes to a great extent. Thus, this class was rich and secure. But it had no social prestige as compared with the high prestige of the members of the first and the second estates. In spite of controlling trade, industries, banking etc. the bourgeoisie had no power to influence the court or administration. The other two estates looked them down upon and the King paid very little attention to them. Thus, gaining political power became a necessity for them. The clergy and the nobility both constituted only two per cent of the population but they owned about 35 per cent of the land. The peasants who formed 80 per cent of the population owned only 30 per cent of the land. The first two estates paid almost no taxes to the government. The peasantry, on the other hand, was burdened with taxes of various kinds. It paid taxes to the Church, the feudal lord, taxed in the form of income tax, poll tax, and land tax to the state. Thus, you can see how much burdened and poverty stricken the peasants had become at this time. They were virtually carrying the burden of the first two estates on their shoulders. On top of it all the prices had generally risen by about 65 per cent during the period, 1720-1789. 1.4.2 The Political Aspects of the French society.

1.4 The Industrial Revolution

The Industrial Revolution began around 1760 A.D. in England. It brought about great changes in the social and economic life of the people first in England, then in the other countries of Europe and later in other continents. In Europe, especially England, the discovery of new territories, explorations, growth of trade and commerce and the consequent growth of towns brought about an increase in demand for goods. Earlier goods (i.e. consumer items like cloth, etc.) were produced at domestic levels. This means that there existed a domestic system of production. With increased demand, goods were to be produced on a large-scale. 1.5.1

New Invention

During Industrial Revolution, new tools and techniques were invented, which could produce goods on a large-scale. During 1760-1830 A.D., a series of inventions in tools and techniques and organization of production took place and it gave rise to the factory system of production. Thus, a change in economy from feudal to capitalist system of production developed. Subsequently, there emerged a class of capitalists, which controlled the new system of production. Due to this revolution society moved from the old age of hand-made goods to the new age of machine made goods. This shift heralded the emergence of Industrial Revolution. One of the significant mechanical inventions, which led to a quicker and better method of production in various industries, was the Spinning Jenny, invented in 1767 by James Hargreaves, an English weaver. It was a simple machine rectangular in shape. It had a series of spindles, which cold be turned by a single wheel. In 1769, Arkwright, an English barber, invented another tool, which was named after the name of its inventor and called Arkwright's Water Fame. This Water Frame was so large that it could not be kept in one's home and a special building was required to set it up. Thus on account of this it is said that he was responsible for introducing the factory system. Another invention called

"the Mule" was by Samuel Crompton in 1779 in England. There were several other inventions, which all contributed to the industrial growth of European society.

Impact of the Industrial Revolution on Society

With the change in the economy of society several social changes followed. As capitalism became more and more complex, the developments of banks, insurance companies, and finance corporations took place. New class of industrial workers, managers, capitalists emerged. The peasants in the new industrial society found themselves with thousands of other people like themselves, winding cotton in a textile mill. Instead of the famous countryside they found themselves in unhygienic living conditions. With the increase in production, population started increasing. Rise of population led to the increased rate of urbanization. The industrial cities grew rapidly. In the industrial cities socio-economic disparities were very wide. The factory workers were involved in repetitive and boring work, the result of which they could not enjoy. In Marxist terms the worker became alienated from the product of his/ her labour. City life in the industrial society became an altogether a different way of life. 28 Early Sociology These changes moved both conservative and radical thinkers. The conservatives feared that such conditions would lead to chaos and disorder. The radicals like Engels felt that the factory workers would initiate social transformation. Though the judgement of values differed, social thinkers of the time were agreed upon the epoch-making impact of the Industrial Revolution. They also agreed upon the importance of the new working class. The history of the period from 1811 to 1850 further indicates that this class increasingly agitated for their rights.

The social, economic, political and moral situations of 18th century Europe contributed immensely to the origin of Sociology. Now the faith in the divine origins of state and society lessened and human efforts were stressed upon. The rights of the king were reduced and those of the Parliament increased in England. Revolution happened in France, new economy based on factories came up, cities developed, and the repressive powers of the state decreased. As a result, several social, political and economic changes took place. This led to changes in the society and new structures, whose specialties were as follows:

Democratic political system developed in place of monarchy. Industrial system developed in place of land and agriculture based economy. People from rural areas started migrating to other countries or to cities in their own countries. Humanist theories developed in place of traditional group relations and pressure groups.

The French Revolution (1789) increased the process of social changes and brought about the ideas of liberty, equality and fraternity. Democratic systems started in Frame in place of aristocracy. These social changes along with the resultant social anarchy impressed Saint Simon and Auguste Comte, both of whom stressed upon the organization, reorganization and social analysis of the society.

At nearly the same time, natural science developed which impacted social sciences too. Now, it was felt that in the way, the physical world was explained by physical sciences, the society could also be analyzed and explained by social sciences.

1.5 Intellectual Developments

In 1838, Comte named this new science as Sociology which is made up of the Latin word Socius and Greek word Logos, which means the science of society .Comte, Karl Marx and Herbert Spencer contributed immensely to the development of Sociology in the 19th century. Comte propounded the principle of Scientific Philosophy and Karl Marx propounded ⬚Scientific Socialism⬚. At this time, Sociology was impacted by physical and biological sciences. At this time, attempts were made to invent the principles and steps of social development, progress and development. All the three mentioned above threw light on social evaluation. Marx analyzed communism rights from its ancient stage up to the present times and propounded the concept of ⬚Physical Analysis of History⬚. Spencer said that society also evolved in the same way as the biological world.

In the closing years of the 19th century, sociologists such as Tonis, George Simmel and Emile Durkheim contributed to propounding new theories. Tonis presented the society as a sectoral division into classes and committees. According to Simmel, the main subject for Sociology is the study of social interactions. Max Weber too contributed immensely to the same. In the early 20th century, Sociology came to be studied in some American universities and some famous sociologists of the time were Thorston Veblen, Frank Ward and E.A. Ross. In Italy, Wilfred Pareto propounded the concept of circulation of Elites.

1.6 <u>Development of Sociology</u>

First Stage of Development of Sociology

It is generally believed that Sociology originated in Europe, some Indian thinkers believe that many important facts about social life are got from Vedas, Upanishads, Puranas, Smritis and Epics, and this is proven by the prevalence of the Varnashram System. But here, it is to be kept in mind that the social ideas of ancient Indian thinkers were hugely impacted by religion, politics and economy.

Social studies in western society started with Roman thinkers and Aristotle and Plato's works started it all. Plato in his book 'Republic' (427-347 BC) and Aristotle in 'Ethics and Politics' (384-322 BC) presented organized ideas about various problems and incidents about social life. In here, they discussed about family life, traditions, status of women and social mores. These thinkers lacked clarity and they could not differentiate between society, community and state on one hand and science and philosophy on the other. At that time, religion and magic profoundly impacted society so social incidents could not be scientifically analyzed. After them came Lucretius (96-55 BC), Cicero (106-43 BC), Marcus Aurelius (121-180 AD), Saint Augustine (354-430 AD) etc. In the history of Indian ideas, the contribution of Manu and Kautilya is worth mentioning. Manu in his Manusmriti and Kautilya in his Arthashastra have presented analyses of Indian Social System and Socio-Economic system respectively.

Second Stage of Development of Sociology

The period from the 6th to the 14th century is believed to be the period of the second stage of development of Sociology. In this time too, for a long time, religion and philosophy was used to understand social problems but in the 13th century, reason came to be increasingly used for understanding society. Thomas Aquinas (1227-1274) and Dante (1265-1321) treated humans as social animals and stressed upon the need for a government to conduct the society in a systematic way. Aquinas studied social cooperation, law, God, faith and unity. In this time only, society was treated as constantly changing and behind this change were certain fixed laws, social activities and forces, now it was stressed to use the concepts for understanding natural actions, to understand social facts. Consequently, the effect of sanctification was seen in ideologists thought. The emphasis was given on relation in the study of society.

Third Stage of Development of Sociology

This period starts from early 15th century whence scientific methods came to be used to study social incidents and every facet of society came to be independently studied, resulting in the development of new social sciences such as economics, psychology, political science and history. All this led to the development of background for Sociology. Hobbes, Locke and Roussean propounded the theory of Social Compromise and Sir Thomas More, in his book Utopia, tried understand the day-to-day social problems. In this book, he explained the social system of present day of England and its social problems. Montesquien, in his book The Spirit of Lodge tried to explain the effects of geographical ecology on human society. A scientist called Vicco, in The New Science, purposefully explained the social forces. Malthus explained the concept of population and Adam Smith threw light on economic people. Condo Resent gave the principle of social changes. James Harrigton presented the concept of economic system related to history. Though all these thinkers contributed significantly to Sociology but their studies lacked specialization uniformity and as many of them could not separate social incident from the economic ones.

Fourth Stage of Development of Sociology

The fourth stage of the development of Sociology started with Auguste Comte (1798-1857). This was the actual scientific development of Sociology. Saint Simon wanted to make a social science akin to physical sciences, in which a systematic and serial analysis of social events could be made. Comte tried to concretize these ideas and he called this new science as social physics. He later changed the name to Sociology in 1838. He is called the father of Sociology.

It is the thought of August which is the base of a huge building line Sociology. Comte was the first one to differentiate between social philosophy and Sociology and developed the sociological process. He further said that social events could be studied in the same way as physical science. In 1849, John Stuart Mill introduced England to Sociology. Later on, Herbert Spencer contributed to the development of Sociology. He tried to concretize the views of Comte in Principles of Sociology a part of his book Synthetic Philosophy. In his famous work Organic Analogy, he compared society to human organism. The teaching and study of Sociology, first of all, started in Yale University in USA.

Summary

This study material deals with the development and origin of Sociology. So this has taken into consideration the revolutions that had taken place during 14th to 18th centuries. The sequential arrangement of these revolutions was from commercial, scientific, French and industrial. All has brought socio-cultural, economic, political changes in the European society. Therefore, need for the development of Sociology has felt to study consequential effects of these revolutions on society. On the other hand, intellectual developments have also contributed to find out the effects of these changes.

Key Words

Renaissance, Enlightenment, Estate, Structural change, Capitalist, Emergence, Feudal, Liberal, Democracy

Self-Assessment Questions

1) Which of the following was not the estate?

A. Clergy

B. Nobles

C. Commoners

D. Brahmins

2) Who is the father of Sociology?

A. Karl Marx

B. Emile Durkheim

C. Auguste Comte

D. Max Weber

3) Emerging new class is the consequence of

A. Industrial

B. Commercial

C. French

D. Scientific

4) Historical Materialism is given by

A. Karl Marx

B. Emile Durkheim

C. Max Weber

D. August Comte

5) When did the term sociology coin?

A. 1839

B. 1835

C. 1732

D. 1650

6) Auguste Comte was a ………………sociologist

A. French

B. British

C. American

D. German

7) Organic Analogy is given by

A. Herbert Spencer

B. Auguste Comte

C.   Karl Marx

D. Emile Durkheim

8) Dialectical Materialism is given by

A. Karl Marx

B. Emile Durkheim

C. Talcott Parsons

D.Auguste Comte

9) 'Circulation of Elites' is propounded by

A. Max Weber

B. Karl Marx

C. Emile Durkheim

D. Vilfredo Pareto

10) Emergence of banks is associated with

A. Commercial Revolution

B. French Revolution

C. Industrial Revolution

D. Intellectual Developments

Answer for Self Assessment

1.	D	2.	C	3.	B	4.	B	5.	A
6.	A	7.	A	8.	A	9.	D	10.	A

Review Questions

- What was the impact of commercial revolution on the development of Sociology?
- Elaborate the intellectual development during the revolutionary era?
- Discuss the influence of French revolution in bringing the socio-cultural changes in Europe.
- Give detailed analysis of revolutionary era accountable for the development of Sociology.

📖 Further Readings

Berger, P. 1963, Invitation to Sociology A Humanistic Perspective, Anchor Books Double Day & Company, Inc.: New York

Bottomore, T.B. 1962, Sociology A Guide to Problems and Literature, George Allen & Unwin Ltd.: London

Inkeles, A. 1975, What is Sociology? Prentice-Hall: New Delhi.

Unit 02: Introduction to Sociology (II)

CONTENTS
Objectives:-
Introduction:
2.1　　Nature of Sociology:
2.2　　SCOPE OF THE SOCIOLOGY
Conclusion
Summary:
Keywords:
Self -Assessment Questions
Review Questions
Answer for Self Assessment
Further Readings

Objectives:-

After study this unit the students were able to:

·Give a basic understanding of sociology.

·Know the meaning and subject matter of sociology

·Understand the nature of scientific study

·Know the nature and scope of sociology

·Study the contribution of early thinkers towards the development of sociology

Introduction:

 In the family of social sciences, Sociology is comparatively a new entrant. But because of its dealing with social problems, social relationships and social interactions the importance of the study of this subject has considerably increased. It has considerably developed in methodology, scope and approach. Attempts are now being made to study every social problem scientifically and objectively, eliminating subjectivity to the extent possible a distinctive way of examining human interactions. Sociology is the systematic study of social behavior and human groups. It focuses primarily on the influence of social relationships upon people's attitudes and behavior and on how societies are established and change. As a field of study sociology has a very broad scope. It deals with families, gangs, business firms, computer networks, political parties, schools, religions, and labor unions. It is concerned with love, poverty, conformity, technology, discrimination, illness, alienation, overpopulation and community. The study of Sociology makes it possible to do a scientific study of society. Sociology studies the role of institutions in society, e.g., family, school and education, the church and religion, the state and government, industry and work, the community and association. It studies the role of institutions for the development of an individual. The study of Sociology is useful for the planning of society because it is possible to improve the society through adequate and proper knowledge of its structure. Sociology provides solutions for social problems as it studies the causes of social evils. Sociology has been instrumental in changing our attitude. For instance, Sociology has changed our outlook on aspects like crime and criminals. Sociology helps individuals understand different cultures. It guides people in planning welfare programmes.

2.1 Nature of Sociology:

What is real nature of sociology about this controversy is likely to continue. According to Robert Stead Sociology is a social science and not a natural science, because it deals with human beings and social phenomena. It is positive and not normative science because it studies social phenomena as it is and not as it ought to be. It is pure and not applied science because it studies underlying factors of a social phenomenon. Sociology is an abstract and not a concrete science because it studies society in general. It deals with society, which in itself is abstract and as such the subject cannot be concrete. It is a science of generalization and not that of particularization because it studies a social problem in general and not in particular way. It does not study a social phenomenon from a particular angle. It is an empirical or rational science because it tries to follow logical method of data collection.

Subject Matter of Sociology:

while discussing its subject matter of sociologist, Sorokin said that, "It seems to be a study, first of the relationship and correlation between various classes of social phenomena" (correlation between economic and religious, family and moral, judicial and economic, mobility and political phenomena and so on); second that between social and non-social (geographical, biological) phenomena; third the study of general characteristics common to all classes of phenomena. Thus, according to his view point sociology studies social events, relationships between social and non-social phenomena and generalized study of facts common to all aspects of social life. In his book 'Society, Culture and Personality' he has said that sociology is more or less concerned with the working of human beings. In this study he covers the study of human behavior, social organizations, social phenomena and social values. He is thus altogether opposed to formal school of thought.

Definition:

Sociology is being defined differently by our sociologists and other's each one of course, has its own news about the nature and scope of the subject, as he conceives it.

According to Ward "Sociology is science of society". George Simmel opines that it is a subject which studies human inter-relationship.

Giddins is of the view that "Sociology is scientific study of society".

Max Weber has viewed sociology as "Science which attempts imperative understanding of social actions".

Sorokin is of the opinion that sociology is a study first of all the relationship and correlations between various classes... second between the social and non-social aspects of life and third it studies general characteristics common to all classes of society.

Ogburn has said that, "Sociology is concerned with the study of social life and its relations to the factors of culture, natural environment, heredity and group."

Durkheim while defining sociology has said that, "It is the science of collective representation." We may thus conclude these definitions with the definition of E.S. Bogardus when he says that, "Sociology may be defined as the study of the ways in which social experiences function in developing, maturing and repressing human beings through inter-personal stimulations."

From all these definitions it becomes clear that sociology is concerned with social relationships and studies society, human interactions, inter-personal and intra-personal relations. It tries to study scientifically social institutions, organizations and systems. These definitions also make it amply clear that sociologists view the subject differently and that there is no unanimity in this regard. 1.3.

Is Sociology A Science?

There is a continuing controversy about the nature of sociology. According to some sociologists it is a science, while others strongly refute this claim.

What is a scientific study?

For a scientific study it is essential that the whole study should be systematic and without any subjectivity. A scientist is supposed to have a clear vision and a pointed approach. He should have capacity to record unbiased decisions and properly classify data. He should also have vision to collect only such data as is useful for his study. He should conclude his findings after verification of data's and not on morality or certain pre-supposed philosophies, nations and ideas. The most important

element of a scientific study is that a scientist should deal with bear facts and not with ideal situations. Thus, this study should be both factual and systematic. Then another element is that its results should have universal application. Then in a scientific study there should be cause effect relationship and it should also be capable of making certain safe predictions.

Is Sociology A Science?

Now a question arises as to whether sociology is science or not. Those who support the cause of sociology as science plead that a present-day sociologist must be methodological. He must base his conclusions on impartially collected, analyzed and interpreted data. He should also be willing to get his data tested anywhere to established its validity. They also argue that like natural scientists, Sociologists are concerned with hard facts and not with ideal situations. They try to analyses facts of social life as these are. They also believe that there are many social facts and theories which the sociologists have developed after hard labor and these are universally applicable, under similar circumstances. They also point out that like natural scientists, the sociologists are very much concerned with cause effect relationship e.g. social stratification and social disorganizations are the outcome of certain causes, which have their effects as well. As with the natural scientists, so with the sociologists, it is equal true that like the former the latter can make some safe predictions. They thus argue that "sociology is a science which attempts the interpretative under-standing of social action in order to arrive at a casual explanation of its causes and effects."

There has been a great deal of controversy about the nature of Sociology. A question is often raised regarding whether or not Sociology is a science. Some sociologists deny Sociology the right to be regarded as a science, while there are others who assert that Sociology is a science.

Arguments in Favor of Considering Sociology as a Science

There are those who believe that Sociology makes use of scientific methods in the study of its subject matter and is, therefore entitled to be called a science. The main arguments in this regard are as follows:

1. **Sociology employs scientific methods**: Sociology employs scientific methods like sociometry, interview schedule and questionnaire, which involve quantitative measurements of social phenomena. In addition, sociological studies follow the same steps in scientific investigation as natural sciences, namely, formulation of problem of study, collection of data, classification and tabulation of data, testing of hypothesis and generalisation.

2. **Sociology uses the methods of observation and comparison**: The two basic methods used in Sociology at all times are observation and comparison. Sociology deals with social groups, classifying them and analysing the nature of social structure. It deals with peculiar features that are common to all groups and all societies. For the purpose of finding answers to various questions the sociologists adopt observational and comparative approaches.

3. **Sociology is factual**: Sociologists try to create knowledge that is factual, rather than based on opinion. In fact, for the famous French sociologist Emile Durkheim, Sociology is the study of social facts.

4. **Several physical sciences are also not capable of experimentation**: A subject can be scientific even if it does not make use of the method of laboratory experiments. There are various physical sciences which do not employ laboratory experimentation. For instance, Astronomy cannot experiment with its subject matter, namely, the heavenly bodies which cannot be induced to put in an appearance in the laboratory. Yet no one can dispute its status as a science. A similar argument can be used in favour of the subject matter of Sociology as well, namely, human beings. The point being made is that experimentation need not be a primary component of a scientific subject.

5. **Sociology is capable of framing universal laws**: Sociology are often limited in time and space because cultural factors vary from place to place, but like physical sciences, Sociology endeavours to discover general laws that are applicable everywhere and at all times regardless time period.

6. **Sociology has predictive capability laws,** although its predictions may not always claim to make precise other sciences also had to be modified with the passage of time. Even in Physical Why

Arguments against considering Sociology as a Science

Many scholars are not ready to admit that Sociology is a science. They offer various arguments in support of their view point.

1. **Sociology lacks the scientific methods of experimentation and predictions**: The subject matter of Sociology is human relationships in groups which cannot be studied in a laboratory. In the case of physical sciences one can experiment on the subject matter in a laboratory. But in Sociology we do not use any laboratory for experiments. Similarly, scientists regularly use prediction as an essential element of the scientific method, when they generate a hypothesis and predict what will happen. However, no accurate prediction is possible in the human relationships in society.

2. **Lack of objectivity**: Humans have their own prejudices and biases so their behavior is dynamic and a person cannot maintain complete objectivity. In other words, social relations cannot be studied completely without bias. Hence, Sociology as a subject lacks the quality of objectivity.

3. **Lack of exactivity**: Sociology cannot be considered as a science because it lacks certainty, since its laws and results cannot be expressed in precise terms. The exactness of science depends on its subject matter and the subject matter of Sociology, namely, human relationships make it difficult for Sociology to become an exact science.

4. **Lack of precise and clear terminology**: Since Sociology is a young social science, an adequate set of scientific expressions has not been developed yet. In other words, it lacks clearly defined technical terms.

5. **Complexity of social relationship make generalizations** like natural sciences which are universally applicable. of this view are of the opinion that social relationships cannot be studied in sense. What we see in social relationships is only as outward expression of our inner life. Therefore, Sociology is not capable of providing generalized results, laws and principles.

6. **Difficulty in obtaining theories based on facts**. The data of physical sciences are relatively simple and can be explored and processed through field work, collection of documents or statistics accurate data to explain various etc. Hence, if we do not have wrong conclusions.

Early Thinkers: -

August Comte: In France, the 19th Century was an unsettling time for the nation's intellectuals. French monarchy had been deposed in the revolution of 1789 and Napoleon had suffered defeat in his effort to conquer Europe. Philosophers and intellectuals were finding the ways out to improve the society. August Comte is considered as the most influential philosopher of the early 1800s. He believed that in order to improve society the theoretical science of society should be developed and a systematic investigation of behavior should be carried. He Coined the term sociology to apply to the science of human behaviors. The term Sociology has been derived from Latin word 'socious' means 'society' and Greek word 'logus' means 'science'. Comte hoped that the systematic study of social behavior would eventually lead to more rational human interactions. In Comte's hierarchy of the Sciences, Sociology was at the top. He called it the "queen", and its practioners "scientist-priests."

Emile Durkheim: Durkheim is considered as one of the founding fathers of sociology. He made many pioneering contributions to Sociology including his most important theoretical work on Suicide. Durkheim (1858-1917) was son of a rabbi he was educated in both France and Germany. He has an impressive academic record and was appointed as one of the first professors of the Sociology in France. Durkheim asserted that behavior must be understood in the larger social context, rather an individual action. Though intensive study of Arunta tribe, he focused on the important functions of religion in reinforcing group Solidarity. According to Durkheim the growing division of labor in industrial society and increasing specialization leads to what he called as Anomie. In the state on anomie the confusion and the inability to cope with the circumstances also results in cases of suicide.

Max Weber: Max Weber was born in Germany (1864-1920). He studied legal and economic history, but gradually developed an interest in sociology. Later he became professor and taught at various German universities. He taught the "Verstehen", to his students. He said that in order to fully comprehend behavior, we must learn the subjective meanings people attach to their actions- how they 10 themselves view and explain their behavior. He is also credited for his key conceptual tool: the Ideal type. The concept of ideal type can be used to study the family, religion, authority, and economic systems, as well as the analyze bureaucracy.

Karl Marx: Karl Marx (1818-1883) was a critique of existing institutions that a conventional academic career was impossible. He was a revolutionary and spent most of his life in exile from his native Germany. He was very much influenced by the ideas of Friedich Engles (1820-1895) with whom he formed a lifelong friendship. Marx lived in extreme poverty in England. He pawned most of his possessions, and several of his children died of malnutrition and disease. In Marx's analysis, society was fundamentally divided between two classes i.e.Bourgoise and Plorotariate who have opposite interests. In his examination of industrial society, he saw the factory as the center of conflict

between the exploiters (the owners of the means of production and the exploited (the workers). Mar'x influence on contemporary thinking has been dramatic. His writings inspired those who led the communist revolutions in Russia, Vhina, Cuba, Victnam, and elsewhere.

Sociology- Not a Science:

there is other side of the picture as well. Many believe that society is not a perfect science. Like the results of natural sciences, the results obtained by social scientists cannot be generalized and these also cannot be same under all circumstances and at all places. The conditions always differ from 6 society to society and social changes are unavoidable. These are also very complex. Then it is said that each human being has his own limitations and he provides information keeping those limitations into consideration. He is not prepared to disclose secrets and thus the information provided is not factual. It is also said that the many situations are not within the control of sociologists and repeat experimentation is almost impossible. Each sociologist has subjective approach to the problem under investigation. There is no stage of investigation in which there is no subjectivity. Each one has some secrets which he is not prepared to disclose to the investigators. Unlike natural scientist, a sociologist has no laboratory facilities and also has no control over material to be experimented i.e., human beings. Not only this, but it is not possible to repeat experiments. It is more or less not possible to make the safe predictions because nature of social problems with which the sociologists are not the same all over the world.

2.2 <u>SCOPE OF THE SOCIOLOGY</u>

Sociologist and others differ what should be the scope of sociology. August Comte makes us believe that sociology should try to study social phenomena on scientific lines. He has thus laid stress on scientific approach.

Emile Durkheim has tried to separate sociology from other social science subjects and also tried to give an independent status to this subject. In his own way Pareto has tried to give it scientific orientation. According to him in sociology there should be no place for inferences. He is sure that there is basic unity among various social phenomena. He is of the view that sociology is much of science and social problems should and can be scientifically studied.

Max Weber has however said that sociology should merely be interpretative understanding of social actions and nothing beyond that. Former or Specialist School of Thought: There are two main schools of thought about the scope of sociology. Formal school of thought believes that scope of sociology should not be generalized but confined to the study of some specific aspects of society. The exponents of this school wish to keep the subject pure and independent.

The scope of sociological study is extremely wide. It can focus its analysis of interactions between individuals such as that of a shopkeeper with a customer, between teachers and students, between two friends or family members. It can likewise focus on national issues such as unemployment or caste conflict or the effect of state policies on forest rights of the tribal population or rural indebtedness. Or examine global social processes such as: the impact of new flexible labor regulations on the working class; or that of the electronic media on the young; or the entry of foreign universities on the education system of the country. What defines the discipline of sociology is therefore not just what it studies (i.e., family or trade unions or villages) but how it studies a chosen field. Sociology is one of a group of social sciences, which also includes anthropology, economics, political science and history.

The divisions among the various social sciences are not clear-cut, and all share a certain range of common interests, concepts and methods. It is therefore very important to understand that the distinctions of the disciplines are to some extent arbitrary and should not be seen in a straitjacket fashion. To differentiate the social sciences would be to exaggerate the differences and gloss over the similarities. Furthermore, feminist theories have also shown the greater need of interdisciplinary approach. For instance, how would a political scientist or economist study gender roles and their implications for politics or the economy without a sociology of the family or gender division of labor

According to them it should deal with social relationships, social activities and processes of socialization.

Max Weber, who is the chief exponent of this school of thought, has said that sociology should deal with interpretations of social behaviours only.

Vier Kandt, who is another exponent of this school of thought, is of the view that sociology should confine itself to the study of formal and not the actual behaviour of the people in the society. Simmel has given an abstract concept of sociology, in which stress has been laid on social relationship and social inter-actions. For him, every society is the mix of this two. Social relations are nothing but social

interactions between two individuals. He has said that society is not collections of individuals but it is essentially a psychic inter-action between the individuals. It is sum total of social relations between the individuals living in it. According to Simmel sociology should not be made a general science devoted to the study of social relations in general. It should be confined to the study of specific social relations because now these are being studied in the context of social production and social heritage.

Vone Wiese is another exponent of this school of thought. He believes that subject matter of sociology is different from other social sciences. He does not agree with the idea that sociology is combination of social sciences but it is a subject which combines different social science subjects. For him sociology as a special science has more importance than general sociology. It should separate its subject matter from other social sciences. Synthetic School of Thought: The school of thought believes that sociology should study society as a whole and not confine itself to the study of only limited social problems.

Auguste comte believes that the scope of sociology should be considerably widened. According to him the study of one aspect of society can lead to misleading results because all aspects of society, like parts of human body, are inter-linked. Hobb-House and Sorokin also contribute to this view point. They too believe that Sociology should study society as a whole. The supporters of this school of thought agree that in our modern times no social science subject can remain isolated altogether ignoring other subjects of study. The scope of sociology, they argue should be general and not narrow. Durkheim has gone to the extent of saying that "Sociology is science of collective representation." Sorokin is the main exponent of this school of thought. He is not satisfied with the traditional views about sociology and thus wants to give it a new approach. According to him sociology is a systematic science and it has manifold inter-actions. It is concerned with general facts of social life. He is keen to give systematic interpretation of society.

There are two schools of thought with different viewpoints regarding scope and subject matter of sociology- formal school and synthetic school. According to formal school sociology was conceived to be a social science with a specifically defined field. This school had George Simmel, Ferdinand Tonnies, Alfred Vierkandt and Leopord Von Wiese as its main advocates. On the other hand, the synthetic school with Durkheim, Hobhouse and Sorokin advocated a synthesis in form of coordination among all social sciences.

Formal School of Sociology

Formal school argued in favour of giving sociology a definite subject matter to make it a distinct discipline. It emphasized upon the study of forms of social relationships and regarded sociology as independent. According to Simmel sociology is a specific social science which describes, classifies, analyses and delineates the forms of social relationships or in other words social interactions should be classified into various forms or types and analysed. Simmel argued that social interactions have various forms. He carried out studies of such formal relationships as cooperation, competition, sub and super ordinate relationships and so forth. He said however diverse the interests are that give rise to these sociations; the forms in which the interests are realized may yet be identical. He emphasized on the process of abstraction of these forms from human relationship which are common to diverse situations. Vierkandt maintained that sociology should be concerned with ultimate forms of mental or psychic relationship which knit the people together in a society. According to Von Wiese there are two kinds of fundamental social processes in human society. Firstly, the associative process concerning contact, approach, adaptation etc and secondly disassociate processes like competition and conflict. Apart from these two processes a mixed form of the associative and disassociative also exists. Each of these processes has sub-classes which in totality give approximately 650 forms of human relationships. Sociology should confine itself to the discovery of the fundamental force of change and persistence and should abstain from a historical study of concrete societies. Tonnies divided societies into two categories namely Gemeinschaft (community) and Gesellschaft (association) on the basis of degree of intimacy among the members of the society. He has on the basis of forms of relationship tried to differentiate between community and society Weber also makes out a definite field for sociology. According to him the aim of sociology is to interpret or understand social behaviour. But social behaviour does not cover the whole field of human relations. Indeed, not all human interactions are social. Sociology is concerned with the analysis and classification of types of social relationships.

Criticism of formal School

Formal school has been criticized on the issue that it has emphasized on merely abstract forms and neglected the concrete contents of social life. Abstract forms separated from concrete relations cannot be studied. Ginsberg says that a study of social relationships would remain barren if it is conducted in the abstract without the full knowledge of the terms to which in concrete life they relate. Sociology

doesn't alone study the forms of social relationship. Political science, International law also studies forms of social relationship. The conception of pure sociology is not practical as no social science can be studied in isolation from other social sciences.

Synthetic School of Sociology

Synthetic school wanted sociology to be synthesis of the social sciences and thus wanted to widen the scope of sociology. According to Durkheim, sociology has three principal divisions' namely-Social morphology, social physiology and general sociology. Social morphology is concerned with geographical or territorial basis of life of people such as population, its size, density and distribution etc. This can be done at two levels -analysis of size and quality of population which affects the quality of social relationship and social groups. Secondly the study of social structure or description of the main forms of social groups and institutions with their classification. Social physiology deals with the genesis and nature of various social institutions namely religion, morals, law and economic institutions etc. In general sociology the main aim is to formulate general social laws. Attempt is made to find out if there are links among various institutions which would be treated independently in social physiology and in the course to discover general social laws. Hobhouse perceived sociology as a science which has the whole social life of man as its sphere. Its relations with the other social sciences are considered to be one of mutual exchange and mutual stimulation. Karl Mannheim's divides sociology into two main sections-systematic and general sociology and historical sociology. Systematic sociology describes one by one the main factors of living together as far as they may be found in every kind of society. The historical sociology deals with the historical variety and actuality of the general forms of society. It falls into two sections-comparative sociology and social dynamics. Comparative sociology deals mainly with the historical variations of the same phenomenon and tries to find by comparison general features as separated from industrial features. Social dynamics deals with the interrelations between the various social factors and institutions in a certain given society for example in a primitive society. Ginsberg has summed up the chief functions of sociology as it seeks to provide a classification of types and forms of social relationships especially of those which have come to be defined institutions and associations. It tries to determine the relation between different parts of factors of social life for example the economic and political, the moral and the legal, the intellectual and the social elements. It endeavours to disentangle the fundamental conditions of social change and persistence and to discover sociological principles governing social life.

Conclusion

Thus, on the basis of viewpoints of different sociologists we can get a general outline of the scope of sociology. Firstly, the analysis of various institutions, associations and social groups which are results of social relationships of individuals should be the concern of sociology. Secondly the links among different parts of society should be studied. This objective is dealt with justice by functionalist school of sociology and Marxist school also gives importance to this viewpoint. Thus, social structure should be given adequate importance in subject matter of sociology. Thirdly sociology addresses itself to the factors which contribute to social stability and social change. Fourthly sociology should also explain the trend of the changing pattern and the aftermath of the changes in the society.

Summary:

In the family of social sciences, sociology is a new entrant. Sociologists are not unanimous about definition of sociology. Wide variety of definition of the subject shows that there are differences of opinion about the scope of the subject. These definitions however make clear that sociology is concerned with human relations and social institutions. There is a continuing controversy about the nature of sociology. Some claim sociology to be a science where as some refute this claim. Views also differ about the scope of sociology. The formal school of thought believe that scope of sociology should not be generalized whereas synthetic school believes that sociology should study society as a whole. August Comte is considered as the most influential philosopher of 1800s. He is called as the father of sociology. He hoped that systematic study of social behavior will eventually lead to more rational interaction. Durkheim made pioneering contribution to sociology and is remembered as one of the founding fathers of sociology. Weber is known for "Verstehen". He said in order to fully comprehend behavior we must learn the subjective meaning people attach to their action. Marx's theory of class struggle is an incredible contribution to sociology in analyzing the conflict. His influence on contemporary thinking has been dramatic. Sociologists view society in different way. The four perspectives i.e. functionalist, conflict, interactionalist and critical are most widely used by sociologists to give an introductory look at the discipline. Functionalist perspective is based on the assumption that society is stable, orderly system. Society is composed of interrelated parts, each of which serves a function and contribute to the overall stability of the society. According to conflict perspective, groups in society are engage in a continuous power struggle for control of scare

resources. Many sociologists are more interested in understanding society through social interactions. The interactionist perspective 16 generalizes about fundamental or everyday forms of social interaction. Critical perspective says that we live in a society, based on exchange principles of value and profit

Keywords:

Scientific Method, Natural Science, Formal School. Synthetic School, Functionalists, Interactionists, Conflict

Self -Assessment Questions

1) Which of the following is not the feature of science?
A. Value Neutrality
B. Universality
C. Experimentation
D. Value Laden

2) Subjectivity is the crucial feature of science.(True/False)

3) Verstehen method is given by
A. Karl Marx
B. Emile Durkheim
C. Max Weber
D. Talcott Parsons

4) Interpretative understanding of social action is associated with
A. Social Facts
B. Historical Materialism
C. Verstehen
D. Social Dynamics

5) Nature of Sociology encompasses whether Sociology is ……. or not.

6) Due to Subjectivity, Sociology is considered as
A. Science
B. Not Science
C. Art
D. Mixed Science

7) Organic Analogy is given by
A. Emile Durkheim
B. Max Weber
C. Goffman
D. Herbert Spencer

8) Social Facts theory is propounded by……

9) Which of the following is not the feature of social facts?
A. External to individuals
B. Coercive
C. Value neutral
D. Value Laden

10) Which of the following is not associated with positivism?

A. Experimentation

B. Observation

C. Comparison

D. Universalism

11) Who among the following call society as 'web of relationships?

A. Linton

B. MacIver

C. Weber

D. Foucault

12) Which of the following is not associated with Sociology schools of thought?

A. Synthetic

B. Formal

C. Informal

D. None of the above

13) Who among the following is not related to formal school pf thought?

A. Max Weber

B. Van Weise

C. Ferdinand Tonnies

D. Simmel

14) Van Weise has mentioned …… kinds of social processes.

15) Term Gemeins chaft is related to

A. Society

B. Association

C. Organization

D. **Community**

Answer for Self Assessment

1.	D	2.	False	3.	C	4.	C	5.	Science
6.	B	7.	D	8.	Emile Durkheim	9.	D	10.	D
11.	B	12.	C	13.	D	14.	Two	15.	D

Review Questions

1. Elaborate in detail the nature of Sociology.
2. Whether Sociology is science or not, explain this statement with refence to social thinkers.
3. What is the perspective of Formal school of thought?
4. Describe the perceptions of social thinkers related to the synthetic School of thought.
5. Discuss in the scope of sociology with reference to various sociologists.

Further Readings

Abraham Francis M (2010). Contemporary Sociology : An Introduction to Concepts and Theories. New Delhi : Oxford University Press.

Giddens, Anthony. (2001). Sociology (4th Edition). Polity Press.

Haralambos M and Heals (2009). Sociology Themes and Perspectives. New Delhi : Oxford University Press.

Unit 03 – Relevance of Sociology

CONTENTS

Objectives

Introduction:

3.1   Relationship of Sociology with other Social Sciences

3.2   Different Perspectives of Sociology

Summary:

Keywords: *Supreet, Lovely Professional University*

Self-Assessment:

Answer for Self Assessment

Review Questions:

Further Readings:

Objectives

- After reading this Unit, students will be able to
- Understand Definition of Sociology and other social sciences.
- Understanding relationship of Sociology with other Social Sciences
- Analyze the concepts used in the field Social Science.
- Examine the various perspectives used in Sociology.
- Understand the various perception through which studies in Sociology have been conducted.

Introduction:

It endeavors to study the social life as a whole. But the social life is so complex that it is impossible to isolate social problems from the whole range of human experience. The life of man is many-sided. There is an economic aspect, legal aspect, an aesthetic aspect, a religious aspect, a political aspect, and so forth. Sociology, therefore, can understand social life as a whole by taking help from other social sciences which study exclusively one or the other aspects of human activity. Sociology, for example, in order to understand a particular society has to take stock of the economic, political, cultural, geographical environments, language, religion, morals, law and finally inter-action with the rest of the world. That clearly shows that Sociology cannot have an existence independent of other social sciences. But that does not mean that Sociology only borrows from other social sciences and gives them nothing. As a matter of fact, the various social sciences, as we shall study below, are very much dependent on Sociology for the simple reason that no aspect of human life can be detached from its social aspect. Furthermore, the various social sciences devote themselves to the study of one aspect of human life and, therefore, are not in a position to give us a complete survey of the social life. The roots of sociology as a subject lie in social philosophy of the West beginning from the early Greek philosophers and taking a definite shape as a discipline during the European Enlightenment period. This period is marked by the establishment of Positivism as a perspective and possibility of its application to human societies. Positivism is based largely upon the works of thinkers such as Descartes and Kant, who reflected upon the nature of human existence, especially about the human consciousness. Descartes' theory of the duality of mind and body laid the foundation for the emergence of modern scientific thinking based on 'Positivism' and a reliance on the efficacy of the senses. An object was something that could be located on the axes of time and space and was accessible to at least one of the senses, and if not known in the present, was knowable in the future with proper technology. Thus, science was something that relied on sensory perception, on the evidence of demonstrability and the philosophy of not being inevitable or eternal. In other words, with adequate 'evidence' a 'truth' could always be challenged. Thus, positivism believed that there did exists truths that could be established by the use of the scientific method, but that the truth was one only as long as it was not challenged. In other words, things

were not to be taken as givens but they needed to be established as truths. The mind/body duality or the separation of mind from matter, was the fundamental premise on which scientific objectivity, necessary for the establishment of factual knowledge was based. This perspective was in opposition to the dictates of the Church or the theological perspective that enjoined one to accept what was given unquestioningly, not to challenge 'given' truths and accept the unknowable, namely the existence of a sacred reality that was beyond knowledge. In other words, there was a fundamental disjoint between facts and faith. Sociology is a new discipline as compared to the ancient ones like astronomy, medicine, the physical sciences and mathematics, because for long society was viewed as a divine creation just like the humans. The possibility of objectifying society had not occurred although the nature of society and of humans was reflected upon by philosophers.

3.1 Relationship of Sociology with other Social Sciences

The life of an individual is many sided. It has an economic aspect, a legal aspect, a religious aspect, a political aspect and so on. Consequently, in order to comprehend Sociology needs the help of other social sciences, which to focus upon particular aspects of society. Sociology can understand social life better by taking help from other social sciences which focus on specific dimensions of human society. Hence, Sociology not only borrows from other social sciences but other social sciences are also dependent on Sociology. Sociology and many social sciences have a lot in common and there has been talk of adopting an interdisciplinary approach in order to understand society, which would benefit every social science. Given below are the attempts to explain the and distinction between Sociology and some social sciences. Political Science Anthropology Relationship of Sociology with other Social Sciences The life of an individual is many sided. It has an economic aspect, a legal aspect, a r to comprehend which are all to focus upon particular aspects of society. Sociology can understand social us on specific dimensions of human society. Hence, Sociology not only borrows from other social sciences but Sociology and many social sciences have a lot in common and there has been talk of adopting an interdisciplinary approach in order to understand society, which would benefit every social science. Given below are the attempts to explain the and distinction between Sociology and some social sciences. Relationship of Sociology with Sociology and Political Anthropology (study of humans)

Sociology and Political Science:

Sociology Science of society, human interaction and interrelations, conditions, causes and consequences. Sociology is closely related to Political Science. Sociology is a science of society. It studies human interaction and interrelations, their conditions, causes and consequences. Political Science, on the other hand, is a science of state and government. It deals with social groups organized under the sovereign power of the state. Specifically, it focuses on the issues of power, political processes, political systems, types of government and international relations.

Interrelationship between Sociology and Political Science

According to Morris Ginsberg, historically Sociology has its roots in politics and philosophy of history. For that reason, Sociology depends on Political Science. Each and every social problem has a political cause. Any change in the political system or nature of power structure brings changes in society. To understand different political events Sociology takes help from Political Science. Similarly, Political Science also depends on Sociology. The State frames its rules, regulations and laws on the basis of social customs, tradition and values. Thus, without sociological background the study of Political Science will be incomplete. Almost all political problems have a social origin and for the solution of these political problems Political Science takes the help of Sociology.

Besides, there are some common topics which are studied by both the subjects, such as, war, propaganda, authority, communal riots, law etc. Together both subjects have given rise to a new field of study called Political Sociology. Thus, both Political Science and Sociology contribute to each other. However, in spite of their interrelationship and interdependence, both the sciences differ from each other in the following ways:

Differences Sociology is a science of society and Political Science

Political science is a science of state and government. The scope of Sociology is very wide the scope, of Political Science is limited. Sociology is a general science; Political Science is a specialistic science. Sociology studies organized, unorganized societies, Political Science studies only politically and disorganized society. Sociology studies the social activities of human beings, Sociology is a new/young science, Sociology studies human being as social animals, Sociology studies both formal and informal relations Sociology analyses both conscious and unconscious activities of individuals. Sociology deals with all forms of association.

Like political sociology, sociology of politics is a subfield of sociology. Sociology of politics also throws light on sociological appraisals of political processes and institutional mechanisms. In contrast to this, political sociology focuses to explain and understand political phenomena and process while relating it to social determinants. As discussed earlier too, political sociology actually underlines the links between politics and society, between social structure and political structure, and also between political behavior and social behavior. Political sociology essentially deals with social reasons and contextual aspects of a phenomenon while explaining why people act the way they do. Political sociology unlike sociology of politics is a cross-disciplinary breakthrough which gave a contextualized treatment to any issue under consideration. Furthermore, if we take an example of party system, political sociology not only investigates functions of a political party, but also underlines its social conditioning and contextual location in order to unpack critical issues under consideration. Similarly, sociology of politics sees Indian politics in terms of caste ridden society, whereas political sociology looks into the ways politics has affected the Indian caste system, in what ways this has encouraged politicization of caste or caste system in the country. In nutshell, sociology of politics provides superficial treatment of the issues whereas political sociology is a perspectival analysis which essentially embedded its examination of the issue in social context.

Sociology and History

Historians almost as a rule study the past, sociologists are more interested in the contemporary or recent past. Historians earlier were content to delineate the actual events, to establish how things actually happened, while in sociology the focus was to seek to establish causal relationships. History studies concrete details while the sociologist is more likely to abstract from concrete reality, categorize and generalize. Historians today are equally involved in doing sociological methods and concepts in their analysis. Conventional history has been about the history of kings and war. The history of less glamorous or exciting events as changes in land relations or gender relations within the family have traditionally been less studied by historians but formed the core area of the sociologist's interest. Today however history is far more sociological and social history is the stuff of history. It looks at social patterns, gender relations, mores, customs and important institutions other than the acts of rulers, wars and monarchy.

Interrelationship between Sociology and History

History helps and enriches Sociology. History is the storehouse of knowledge from which Sociology has gained a lot. It provides materials that sociologists use. History is a record of past social matters, social customs and information about different stages of life. Sociology uses this information. Similarly, Sociology also provides help to History and enriches it. Historians have greatly benefited from the research conducted by sociologists. Sociology provides the background for the study of history. For example, historians now study caste, class and family using sociological data.

Hence, History is now being studied from a sociological angle. Every historical event has a social cause or social background. To understand any historical event History needs help from Sociology. Sociology provides facts on which historians rely. Thus, History and Sociology are mutually dependent. Given below are some points depicting the relationship of Sociology with History. • Sociology takes help from History in order to conduct present day studies. • Study of the past existence of culture, tradition, social movements, social change and social institutions like family, marriage, religion etc, helps us understand their present condition. • In sociological research, historical method is quite relevant and vital. • History is not only concerned with historical events but also tries to take up present events too. Similarly, Sociology studies historical events. Despite the close relationship between Sociology and History, both social sciences have some differences too.

Differences between Sociology and History

Sociology is a science of society and is concerned with the present society. History deals with the past events and studies the past society. Sociology is a modern or new subject. History is an older social science. History is concrete in nature. The scope of Sociology is very wide. The scope of History is limited. Sociology is an analytical science. History is a descriptive science. Sociology studies a particular event as a History studies a particular event in its entirety. Sociology is a general science. History is a specialistic science.

History is the branch of knowledge dealing with past events. It is the study of dates, places, events and struggles. It primarily deals with the past events and how they affected society as a whole. For instance, during the Partition of India in 1947, how people interacted, how culture was affected and so on. That is why it is said that History is the microscope of the past, the horoscope of the present and telescope of the future. On the other hand, Sociology is a study of systems of social action and

their interrelations. It is a science of social groups and social institutions. It not only studies the past but also the relationships relating to the present and the future. Both the subjects are closely interrelated and dependent on each other. Both study the same human society.

Economics and Sociology

Sociology is scientific study of society and it also deals with economic aspects of society including economic problems such as poverty, unemployment etc. Economics studies the activities of the three basic process are production, consumption distribution. Sociology has a close relationship with Economics, too, because economic relationships include social activities and relationships and thus, economic activities are, to a great extent, social activities. Likewise, social relationships are also affected by economic relationships. Hence both are mutually related. Sociology is a science of society focusing on the association of human beings. Economics deals with the economic activities of humans. It is a science of wealth and rational choice concerning itself with the allocation and management of scarce resources.

According to Lionel Robbins, Economics is a social science which studies human behavior as a relationship between ends and scarce means. It is concerned with activities such as production, consumption, distribution and exchange. It also studies the structure and functions of different economic organizations like banks, markets etc. It is concerned with the material needs of humans, as well as, their material welfare.

Interrelationship between Sociology and Economics

Despite their different areas of concern, there exists a great deal of interrelationship between these two disciplines. Both are interdependent and interrelated. Actually, for some Economics is in fact, but one branch of Sociology. Their interrelationships can be described as follows: • For its own comprehension, Economics takes the help of Sociology and depends on it. • Economics is a part of Sociology and without the help from Sociology it cannot understand itself completely. • Economics is concerned with material welfare of human beings, which is one part of social welfare. • For the solution of different economic problems such as inflation, poverty, unemployment etc. economists takes the help of Sociology by taking into account the social events of that particular time. At the same time society controls the economic activities of individuals. Similarly Sociology also takes the help from Economics. • Economics enriches sociological knowledge. Economic factors greatly influence each and every aspects of social life. • Economics is a part of Sociology and without the help of Economics we may not understand our society properly.

Sociology provides clearer or more adequate understanding of a social situation than existed before. This can be either on the level of factual knowledge, or through gaining an improved grasp of why something is happening.Sociology and economics both study industry but do so differently. Economics would study economic factors of industry, productivity, labour, industrial policy, marketing, etc., whereas a sociologist would study the impact of industrialisation on society. Economist's study economic institutions such as factories, banks, trade and transportation but are not concerned with religion, family or politics. Sociology is interested in interaction between the economic institutions and other institutions in society, namely, political and religious.

Social life, in modern times, is very complex and no discipline by itself can study all of it in depth. While each social discipline focuses on a particular aspect of the society, there is need to keep in mind the inter-relations of institutions of society. Only some social sciences have been discussed so as to give a feel of relationships among social sciences. Similar analysis of the relation of sociology can be made to philosophy, history, public administration, etc. Thus, both Sociology and Economics are closely related. Economic changes result in social changes and vice versa. There are many issues which are studied by both sociologists and economists, globalization etc. However, in spite of the mutual dependence, both the social have certain differences.

Differences between Sociology and Economics

Sociology is a science of society and social relationships Sociology is a much younger science which has very recent origins. Sociology is an abstract science. Sociology is a general social science. The scope of Sociology is very wide. Sociology is concerned with the social activities of human beings. Society/group is taken as a unit of study in Sociology. sociologists and economists, such as capitalism, industrialization, labor relations, interaction etc. However, in spite of the mutual dependence, both the social have certain differences which are described below: Sociology Economics Sociology is a science of society and social Economics is a science of wealth and rational choice. Sociology is a much younger science very recent origin.

Economics is comparatively an older science. Sociology is an abstract science. Economics is concrete in nature. Sociology is a general social science. Economics is a specialistic social science.

The scope of Sociology is very wide. The scope of Economics is very limited. Sociology is concerned with the social activities of human beings. Economics focuses on the economic activities of humans. Society/group is taken as a unit of study in Individual is taken as a unit of Economics.

Psychology and Sociology

Psychology is often defined as the science of behaviour. it involves itself primarily with the individual. it is interested in his/her learning, motivation, memory, nervous system and reaction time, hopes and fear. Social psychology, which serves as a bridge between psychology and sociology maintains a primary interest in the individual but concerns itself with the way in which the individuals behave in a social group, collectively with other individuals. Sociology attempts to understand behaviour as it is organised in society, that is the way in which personality is shaped up by different aspects of society. Social psychology is the study of social and cultural influences on the individual. It focuses on the behaviour of a single person and hence, differs from sociology, which is more concerned with relations among groups. However, there are areas of common interest such as socialisation, norms and values. Moreover, the influences of the group on the individual and of the individual on the group are also of interest to both social psychology and sociology.

Interrelation between Sociology and Psychology

Sociology is the science of social phenomena and social relationships Psychology is the science of mind or mental processes (science of human behavior) Psychology is another subject with which Sociology has a close relationship. Both depend on each other for a better comprehension of their own subject matter. Relationship between the two is so close and intimate that psychologists like Karl Pearson refuse to accept both as separate sciences. Their relationship will be clear if we analyze their inter-relationship and mutual dependency. Sociology is a science of social phenomena and social relationships. It involves the study of social groups and social institutions. It is a science of collective behavior, i.e., it studies human behavior in groups. Psychology, on the other hand, is a science of the mind or mental processes. It is a science of human behavior. It analyses attitudes, emotions, perception, process of learning and values of individuals and process of personality formation in society. For better understanding of many aspects of society, Sociology takes help from Psychology. Psychologists like Sigmund Freud, William MacDougall and others have enriched Sociology in many respects. They opined that the whole social life could be reduced ultimately to psychological forces. Each and every social problems and social phenomenon must have a psychological basis for the solution for which Sociology requires the help from Psychology.

Similarly, Psychology depends on Sociology to comprehend various phenomena. It requires help from Sociology in many cases by borrowing its understanding of social relationships, behavior and activities. As human mind and personality are influenced by social environment, culture, customs and traditions, hence psychological study remains incomplete without taking the help from Sociology to understand these subjects. A new branch of knowledge that has developed with the combination of Sociology and Psychology is known as Social Psychology. Their mutual dependence is clear from the following points:

- To understand human nature and behavior properly Sociology depends on Psychology.

- Similarly, there may be many psychological problems which have social causes. Psychology requires the help from Sociology to understand these social problems.

- Contributions and theories of many sociologists are of great help to psychologists and the same holds true the other way round.

- Research in Sociology richly contributes to Psychology and vice versa.

Differences between Sociology and Psychology

Sociology and Psychology are mutually dependent. Besides, there are some common areas of study of which are being studied by both sociologists and psychologists. Nevertheless, like in the case of other social sciences, there are some differences between Sociology and Psychology, as w Differences Sociology is a science of society. Scope of Sociology is wide. Society is the unit of study in Sociology. Sociology studies social processes. Sociology studies and analyses human behavior from a sociological angle. Thus, Sociology and Psychology are mutually dependent. Besides, there are some studies for both such as social disorganization, public opinion etc. which are being studied by both sociologists and psychologists. Nevertheless, like in the case of other social sciences, there are some differences between Sociology and Psychology, as well. Sociology Psychology Sociology is a science of society. Psychology is a science of the mind. Scope of Sociology is wide. Scope of Psychology is limited. Society is the unit of study in Sociology. Individual is the

unit of study in Psychology. Sociology studies social processes. Psychology studies mental processes. Sociology studies and analyses human behavior from a sociological angle Psychology studies and analyses human behavior from a psychological angle.

Anthropology and Sociology

Anthropology Sociology is the study of humans in a society Anthropology is the study of humans Anthropology is the study of humans. A L. Kroeber considers Sociology and Anthropology as twin sisters. They often appear as two names for the same subject. Scholars like Robert Redfield recognized the closeness between these two social sciences and worked in both fields. As a science of society Sociology studies human behavior in groups. It is concerned with the association of human beings. The term Anthropology is derived from two Greek words 'Anthropos' meaning man and 'logos' meaning study or science. Accordingly, Anthropology means study of man. As a science of man, it deals with human beings, their works and behavior. Anthropology studies the biological and cultural development of humans. It has a wide field of study which can be broadly divided into three main divisions such as Physical logy, Archaeology (Cultural Anthropology) and Social Anthropology. Physical Anthropology studies bodily characteristics of early man and thereby tries to understand both primitive and modern cultures. Archaeology studies cultures of pre is study facilitates sociologists to make a comparative study of present social structure. It is concerned with the early periods of human existence. It reconstructs the origin, spread and evolution of culture by examining the remains of the past. Social Anthropology deals with the behavior of individuals in social institutions. Social Anthropology is the branch of Anthropology which is closest to E. E. Evans-Pritchard considers Social Anthropology as a branch of Physical Anthropology deals with and evolution their distribution changes characteristics Cultural Anthropology deals with & evolution and changes culture over and time anthropology that anthropologist.

Interrelationship between Sociology and Anthropology

Thus, there exists a very close and intimate relationship between Sociology and Anthropology.

• Sociology studies society whereas Anthropology studies man. But since man and society are mutually interrelated, it is very difficult to distinguish the two.

• Anthropology contributes to the growth of Sociology. Without the help of Anthropology, the study of Sociology cannot be complete. It is a part of Sociology.

• Anthropology provides knowledge about ancient societies. To have a comprehensive understanding of present society, Sociology takes the help of Anthropology.

• The origin of social institutions like family, marriage, religion etc. can be better understood through anthropological knowledge.

• Concepts like culture, cultural traits and cultural lag have been taken by Sociology from Anthropology.

• Anthropology accepts many concepts of Sociology. Contributions of many Sociologists like Emile Durkheim and Herbert Spencer are of great help to Anthropology.

• Anthropologists have greatly benefited by the Sociological research. Ideas and conclusions of sociological investigations contribute to the research in Anthropology.

Thus, there exists a great deal of affinity between Sociology and Anthropology.

Sociology is greatly benefited by anthropological studies while Anthropology profits a lot from sociological contribution. Both study human society and both are concerned with all kinds of social groups like families, friends, tribes etc. Many common ideas and concepts are used in both the disciplines. Hence, both are interrelated and interdependent.

Sociology is very close to social/cultural (Socio-Cultural) anthropology. The relationship between the two is so close that in the contemporary times the difference has become very bleak. There are many eminent anthropologists who have opined the close relationship between Sociology and anthropology, particularly socio-cultural anthropology. According to Frazer, sociology "should be viewed as the most general science of society. Social anthropology would be a part of sociology, restricted to the "origin, or rather the rudimentary phases, the infancy and childhood of human society" By limiting social anthropology to a study of savage life, Frazer echoed the ideas of Waitz and of Tylor in placing the anthropological emphasis on the early history and institutions of mankind". According to Radcliffe-Brown (1983) social anthropology is a 'comparative sociology'. By the term 'comparative sociology', he would mean "a science that applies the generalizing method of the natural sciences to the phenomena of the social life of man and to everything that we

include under the term culture or civilization". Thus, he is of a considered view that social anthropology should look for 'nomothetic' approach (search for general laws of society) rather than the idiographic approach (search for particular scientific facts and processes, as distinct from general laws). It is a method to demonstrate "a particular phenomenon or event" to establish a "general law" (ibid.). There are also many other anthropologists who concur to his view. For instance, Evans-Pritchard, another well-known anthropologist considers social anthropology as "a branch of sociological studies, that branch which chiefly devotes itself to primitive societies". He opines that "when people speak of sociology, they generally have in mind studies of particular problems in civilized societies. If we give this sense to the word, then the difference between social anthropology and sociology is a difference of field.

Differences between Sociology and Anthropology

However, there are some differences between the two social sciences, as well. Differences Sociology Anthropology Sociology is a science of society. Anthropology is a science of man. The scope of Sociology is very wide. The scope of Anthropology is very limited because it is a part of Sociology. Sociology studies society as a whole. Anthropology studies man as a part of society. Sociology studies civilizations which are vast and dynamic. Anthropology studies cultures which are small and static. Sociology studies modern, civilized and complex societies. Anthropology studies ancient and non-literate societies. Sociology is concerned with social planning. Anthropology has no concern with social planning.

A notable difference between sociology and anthropology can be traced through historical roots. Anthropology is generally considered to have "no roots in philosophy" while "the former has" (Sarana 1983:14). While the emergence of sociology can be mainly attributed to the attempt to bring about social order in the society (in the European social context) after the great social transformation brought about by industrial revolution and French revolution, its influence on the emergence of anthropology was not as direct as with sociology or other social sciences; rather it was an indirect influence through the opening up of intellectual and geographical spaces to enable the European scholars to go outside the European society and study the pre-literate societies.

3.2 Different Perspectives of Sociology

Sociologists view society in different ways. Some see the world basically as a stable and ongoing entity. They are impressed with the endurance of the family, organized religion, and other social institutions. Some sociologists see society as composed of11 many groups in conflict, competing for scarce resources. To other sociologists, the most fascinating aspects of the social world are the everyday, routine interactions among individuals that we sometimes take for granted. The four perspectives that are most widely used by sociologists will provide an introductory look at the discipline. These are the functionalist, conflict, interactionist and critical perspectives.

Evolutionary Perspective:

Some of the leading proponents of the evolutionary theory that dominated intellectual thinking of the late nineteenth century were Henry Maine, Herbert Spencer, Tonnies, Bachoven, Lewis Henry Morgan and Emile Durkheim. Unlike the three stages postulated by Comte, most of them gave a two-stage theory marking some major transition in human social organization and social philosophy. Henry Maine, an eminent jurist gave his theory of transition from status to contract, that according to him also marked the transition from kinship-based societies to state or territorial societies.

 In the kinship-based societies, one gains membership through a relationship or status while in a state it is based upon the concept of citizenship that is primarily territorial and legal or contractual in nature. The German scholar Tonnies noted that societies pass from being Gemeinschaft to Gesellschafts, by which he marked the transition from rural to urban and from simple face to face societies to more complex ones. The Gemeinschaft is characterized by personalized, emotional relationships and Gesellschafts by 10 Perspectives in Sociology-I impersonal, formal and calculative relationships. In the sense that Tonnies did not think that the impersonalized complex society was better than the emotionally coherent and secure face to face community life of simple societies; one may say that his concept of evolution was not towards becoming better. In this sense he also did not eulogize the emerging industrial urban societies of Europe. Bachoven, also an eminent European scholar of the nineteenth century, gave a schema of development from matriarchy to patriarchy, similar to that of McLennan. This categorization was Eurocentric and had a bias against the Eastern and indigenous societies where matriliny was located. Bachoven's illustration of matriarchy was not drawn from any actual societies (of which there are no known ethnographic examples) but from his own imagined societies. His characterization of the Mother-Right Complex indicated that it comprised of mostly negative and passive traits and that Father Right was

progressive and marked the advent of civilization. He also associated the latter with the western hemisphere and considered the conquest of the East by the West as the beginning of civilization.

Emile Durkheim's sociological construct was based on more structural than moral or civilizational considerations. He considered that simpler or lower stage societies were based on mechanical solidarity, while more complex societies were based on organic solidarity. Mechanical solidarity was based on bonding of likeness that occurred in societies where everyone was like everyone else. People related to each other like a moral community, like one based on descent from a common totemic ancestor, and these communities were bound by ties of cooperation and sharing. As society grew more complex, there occurred specializations of skills, crafts and resources. Instead of co-operation, such a society became organized around exchange, as people were having different resources that they needed to exchange with each other. The more complex became the division of labor, the more complex became the social organization and stratification occurred to accommodate differentiation of skills and control over resources. While the mechanical solidarity had a moral basis, the organic solidarity was rational and instrumental.

Among the classical sociological theories of evolution, the most elaborate and complete was given by Herbert Spencer. He gave a stage-by-stage evolution of political society, beginning from one with no state or no chief, then one that was a chiefdom, then a compounded society of chiefs (like ancient feudal societies), then the emergence of the state and then the modern state. The last two are complex entities that encompass multiple political forms and levels and are guided by many levels of power and managerial structures. Spencer has been mostly criticized for his theory that society should let the powerless and weak get eliminated. He was against any kind of social support mechanisms for the weak, saying that only those who had the ability to achieve had the right for survival. His idea of progress was thus based on a self-development and ability to endure in competitive situations, implying that ultimately only those who deserved to survive or were, "fit" should continue. Social welfare was a process that he did not approve of as he thought that it would make possible the survival of those that did not deserve to survive. Quite rightly his theory has been criticized by those who believe in human rights, social justice and humanity. But at the same time such theories did influence more conservative thinkers who held racially and class informed prejudices.

Functionalist Perspective: -

Also known as functionalism and structural functionalism, functionalist perspective is based on the assumption that society is stable, orderly system. This stable system is characterized by societal consensus, whereby the majority of members show a common set of values, belief and behavioral expectation. According to this perspective a society is composed of interrelated parts, each of which serves a function and contributes to the overall stability of the society. Societies develop social structure or institutions that persist because they play a part in helping society survive. These institutions include the family, education, govt., religion, and the economy. If anything, adverse happens to one of these institutions or part are affected and the system no longer functions properly.

Talcott Parsons (1902-1979). a Harvard university sociologist was a key figure in the development of functionalist theory. Parson had been greatly influenced by the works of Emile Durkheim, Max Weber and other European sociologists. Under the functionalist approach, if an aspect of social life does not contribute to a society stability or survival- if it does not serve some identifiably useful function or promote value consensus among member of a society it will not be passed on from one generation to the next. As an example of the functionalist perspective, let us examine prostitution. Why is it that a practice so widely condemned continues to display such persistence and vitality? Functionalists suggest that prostitution satisfies needs of patrons that may not be readily met through more socially acceptable forms such as courtship or marriage. The "buyer" receives sex without any responsibility for procreation or sentimental attachment; at the same time, the "seller" gains a livelihood through this exchange. Through such an examination, we can conclude that prostitution does perform certain functions that society that seems to need. However, this is not to suggest that prostitution is a desirable or legitimate form of social behavior.

Hebert Spencer (1820=1903) is a British Sociologist who is generally considered by some historians of sociology as a continuator of Auguste Comte's organist and evolutionary approach. But his general orientation differs significantly from that of Comte. He himself claims that "Comte tried to give a coherent account of the 'progress of human conceptions' whereas my aim is to give a coherent account of the progress of the external world …to describe the necessary and the actual, filiation of things … to interpret the genesis of phenomena which constituted of nature "(Coser 1996). Both organic and social aggregates are characterized by Spencer according to progressive increase in size. Social aggregates, like organic ones, grow from relatively undifferentiated states in

which parts resemble one another into differentiated states... once parts become unlike, they become mutually dependent on each other (ibid). Thus, with growing differentiation comes growing interdependence and hence integration. Largely sociologists have considered Herbert Spencer as an evolutionary sociologist but his basic consideration of parts with growing differentiation becoming interdependent and this working for or resulting into integration indicate the genesis of the elements of "structural-functional" theorizing of society as an organism, a living whole. On the basis of such writings, it is said that the notion of social function had been formulated in the nineteenth century most explicitly by Hebert Spencer. This analysis of social structure and social function has been provided by him in his famous book, Principles of Sociology. This contains the very first idea of theorizing social function in sociology (Bottomore 1975). Later it has been taken up systematically, rigorously and clearly by other sociologists and social anthropologists in late nineteenth century and early-mid twentieth century. The main ideas of Herbert Spencer on functionalism may be Society is a system (an organic whole or organism). It is a coherent whole of connected and interdependent This system can only be understood in terms of the operation of specific structures each of which has a function for maintaining the social whole. The systems have needs that must be satisfied if the systems have to survive (i.e., continuity of society). Therefore, the function of a structure must be determined by understanding the needs it satisfies.   Though Herbert Spencer is given the credit for formulating explicitly the tenets Functionalism of functionalism in sociology at first, he has remained controversial about his ideas regarding functional needs etc. of the social system to which he considered a social organism similar to a biological organism and also analyses its evolution. Thereby he is not considered a functionalist per se but an evolutionist.

Emile Durkheim (1858-1917) is a French Sociologist who is generally regarded as the founder of French sociology as well as Sociology as a distinct discipline. He developed a rigorous methodology combining empirical research with Sociological Theory. His work focused on how traditional and modern societies evolved and function. From his many writings four books are endorsed as most valuable among sociologists around the world, namely, The Division of Labor in Society, The Rules of Sociological Method, Le Suicide, and Elementary Forms of Religious Life. Emile Durkheim, clearly outlined the subject of Sociology and its methodology. He borrowed some ideas selectively from the contributions of Herbert Spencer. He clearly advanced the concept of (social) functions and established functionalism into a coherent, clear and justified doctrine. He established the clear-cut concept of functions in his famous work, "The Division of Labor in Society" wherein he studied the functions of division of labor in society (or for the society as a whole). Before we briefly describe these functions, let us first look at how he defines functions. In his book 'Division of Labor in Society', he takes up at first the clear-cut formulation of the concept of function. According to him 'function of social institution is the correspondence between it (the institution) and the need of the social organism' (this analogy of social organism is derived from Spencer). That means a social institution satisfies a need of society. He takes up this issue in this study. The crucial or vital need of society, according to him, is the maintenance of solidarity in society (in other words, integration of society). In studying division of labor, as a social institution, he asks the question, 'What is the function of division of labor in Society'? He addresses this issue in terms of the vital need of the society. For Durkheim, social solidarity is the vital need of society. The division of labor in Industrial Society (as was Western Europe, during the latter half of the nineteenth century) provides the basis of this social solidarity. These are rapidly differentiating societies in comparison to the simpler societies. Durkheim considers solidarity as the vital need as without maintaining solidarity in society the society may break up and might not remain a society per se.

In "The Elementary Forms of Religious Life", he undertakes the task of studying the causes and functions of religion. Durkheim argues that religion is one of the great sources for regulating the society, thus fulfilling the function of maintaining solidarity. Religion unites people into a common system of ideas (collective consciousness) which then regulates the affairs of the collective. He is of the view that if the vital need, of maintaining solidarity in society, is not met, then, pathological (abnormal) forms like 'anomie' are likely to occur. It is this perspective which distinguishes sociology from 24 Perspectives in Sociology-I other social sciences. He is considered the founding father of functional perspective or theory in sociology. But some social thinkers consider that his functionalism has been rooted in the evolutionary theory, and there is no doubt that it appears to be true to some extent. But establishing sociology as a distinct discipline with its subject matter and method, the credit would go to him. Likewise, establishing theorizing society by functional perspective remains also his accomplishment.

Bronislaw Malinowski Bronislaw Malinowski (1884-1942) is a British Social Anthropologist who is well known for his theory of functionalism. He was said to have been greatly influenced

academically by Emile Durkheim, C.G. Seligman and E. Westermarck. He influenced many social anthropologists, and under his influence they devoted themselves to the detailed and meticulous description of actual behavior in particular societies. His functional approach emphasized on the field work involving exact observation and recording of social behavior. He studied the Trobriand Islanders following his approach by mainly using 'participant observation' method. His book, 'Argonauts of the Western Pacific' is the outcome of his field work on the Trobriand Islanders. The publication of this classical book earned him as a world known Anthropologist. It was from this detailed and meticulous description of culture of Trobrianders that he came out strongly against the Evolutionary Theory and the Comparative Method of the earlier sociologists and anthropologists and his unique functionalism. He made the conceptual formulation of functional approach in a later writing, 'A Scientific Theory of Culture'. He argued that 'every' cultural item contributes to the maintenance of the culture-whole; it thus satisfies some need of this whole. He further asserts that 'every cultural item fulfills some vital function'. Malinowski used the concept of function suggesting that society (for him culture) could be conceptualized as it is made up of interdependent parts (his term-cultural items) that operate together to meet different social needs. Malinowski's functionalism added two new ideas: (i) a notion of system levels, and (ii) concept of different and multiple systems needs at each level. According to him, there are three system levels: the biological, the social structural and the symbolic. Malinowski emphasizes on the study of culture as a whole (or the totality) with its functions and patterns. He examined, explained and analyzed as to why and how culture functions, how different elements of culture are related into an entire cultural pattern. For him, functionalism attempts to explain the parts institutions play within the integrated whole of culture. Institutions operate to satisfy the needs of the individuals and that of the society as a whole. Malinowski considers that every aspect (element) of culture has a function and they are all interdependent and interrelated. Therefore, a functional unity can be observed among them in maintaining the existence of human beings.

Malinowski's basic argument is based on the premise that every aspect of culture has a function, i.e., satisfaction of a need. He identifies three levels of needs: (i) Primary (ii) Institutional and (iii) Integrative. Primary needs are largely biological needs such as sex, food and shelter. Institutional needs are the institutions (economic, legal, etc.) which help in satisfying primary needs. Integrative needs refer to those needs that help the society maintain coherence such as religion. Some sociologists consider that Malinowski's functionalism was individualistic- functionalism as it focused on fundamental biological needs of the individuals. Functionalism Some others would also consider his functional approach as 'pure functionalism'. It is also said that his functional approach involved a strong assertion of the functional integration of every society.

Alfred Reginald Radcliffe-Brown (1881-1955) is a British Social Anthropologist whose theories of functionalism (structural-functionalism) somewhat differs from that of Malinowski. He is said to have been greatly influenced by the functionalism of Emile Durkheim. He clarifies how some of the problems of organic analogizing might be overcome in functionalism. He recognizes that "the concept of function is based on an analogy between social life and organic life". He considers that the serious problem with functionalism was the tendency for analysis to appear teleological. Taking into account Durkheim's definition of function 'the way in which a part (a social institution) fulfills a system's needs', Radcliffe-Brown emphasized that it would be necessary to substitute for the term 'needs', by 'necessary conditions of existence'. It was his effort to avoid teleological implications of functionalism. Thus, he replaces the term 'needs' given by Durkheim by 'necessary conditions of existence'. For him the question is which conditions are necessary for survival and that issue would be an empirical one. It would have to be discovered for each given social system. He considers that there is a diversity of conditions necessary for the survival of different systems. He avoids the assertion that every item of culture (as considered by Malinowski) must have a function and that items in different cultures must have the same function.

Radcliffe-Brown views that it is not a singular functional analysis but structural functional analysis which has several important assumptions —

(1) One necessary condition for survival of a society is that it has minimal integration of its parts,

(2) the term function refers to those processes that maintain this necessary integration or solidarity; (3) Thus, in each society structural features can be shown to contribute to the maintenance of the necessary solidarity.

In this approach, according to Radcliffe-Brown, the social structure and the conditions necessary for its survival are irreducible. In this whole analysis and understanding, like Durkheim, Radcliffe-Brown saw society as a reality in and of itself. For this reason, he used to visualize cultural items, such as kinship rules and religious rituals, as explicable in terms of social structure, particularly its need for solidarity and integration. Radcliffe-Brown assumes some minimal degree of solidarity

that must exist in the system. He studied lineage systems in terms of their consequences for maintaining this solidarity. In his study 'The Andaman Islanders', he analyses the function of weeping and dancing ceremonies. These ceremonies, which are repetitive, adjudicate conflicts, and thus re-establish the solidarity of the system (of the community, which fell apart for the time being due to tiny conflicts). Radcliffe-Brown considers that 'functional unity (integration or solidarity) of a social system is of course, a hypothesis. He finally considers that function is the contribution which a partial activity makes to the total activity (a whole) of which it is a part. All partial activities (parts) contribute to the maintenance of the whole and bring about a kind of unity which is said to be a social unity of the organism. He is known as functionalist but his functionalist view is strictly related 26 Perspectives in Sociology-I to structure. His specific writings on the concept of function are available in his well-known work 'Structure and Function in Primitive Society'.

Structuralism:

Structuralism sounds like social structure and there is a relationship between them, but as a theory structuralism differs greatly from structure and function theory because of the methodology and the philosophical assumptions underlying it as well as the differences in the basic premises that guide them. While the concept of social structure basically observes and analyses the relationships between social persons, the concept of structuralism analyses the relationships between concepts or the names that cultures give to concepts. Structuralism operates at a much higher level of abstraction than does the concept of social structure. In other words, while social structure as in the sociology of Durkheim and his follower A.R. Radcliffe-Brown refers to behavior and processes of social relationships, structuralism refers to the logical structures of the human mind. Since the mind is common to all humans, structural analysis is ideally context free. This is quite different from structural- functional analysis that is specifically contextualized to the society and culture of which the data is being analyzed. Levi-Strauss thus said that the structural analysis of any myth is completely free of the context of the culture in which it is found. Thus, while structural functionalism believes in holistic methods and the analysis of whole culture, Structuralism proceeds by the analysis of isolated bits of culture and are more generalized and comparative in their approach.

Claude Levi-Strauss the French philosopher and anthropologists is singularly credited with the concept and method of structuralism. He conceptualized society not as a network of relationship like most sociologists but as composed of a system of exchange between groups, of which marriage or the exchange of women is the primary component. Structuralism however refers to the theory of the structures of the human mind and its application to society is mainly concerned with how the members of a society use a binary system of symbols to make sense of their world. When Levi-Strauss is referring to structure, he is not referring to the overt structures that are visible on the surface, like the dyad of kinship relationships referred to by A.R. Radcliffe Brown, but the deeper and unconscious logical structures that lie under the overt structures. These structures are conceptual and highly abstract and very significantly not accessible to the actors of the society. They can only be accessed by the analyst. Thus, Structuralism is a purely positivist approach. It looks upon society as a system of logical structures. It draws upon both psychology and linguistics; but in terms of psychology, it is referring to the universal mind, not the cross- cultural psychology we are familiar with today, but the classical positivist psychology that refers to the unconscious. In terms of linguistics, he is not concerned with the subjective content of what is understood as speech but the formal properties of langue, or the grammatical structure of language.

Here Levi-Strauss was directly influenced by the Linguistic Structuralism of Ferdinand de Saussure, who actually coined the term Structuralism in his publications that date from the late 1920's to the early 1930s. According to Saussure, language is constructed out of invisible rules that the speakers know but are unable to articulate. Thus, all native speakers of a language can speak it perfectly and will also know the right way to speak it. They will also be able to point out if someone makes a mistake but they may still not know the basic rules of grammar and they certainly will not know the structures of the language that is known only to a specialist linguist. So, the speaking of the language is internalized at the level of the unconscious without explicit knowledge. Thus, with culture too, practitioners know the rules and the right ways, but they do not know the reasons, that are buried deep below the surface. Thus, the aim of the anthropologist would be to look deep underneath to understand what the basic rules on which the culture operates are. Levi-Strauss also drew inspiration from his predecessors in French sociology, Emile Durkheim.

In philosophy his strongest influence is Hegel from whom he borrowed his dialectical process of Structuralism understanding and explanation that we see so clearly in his analysis of myth and stories. Thus, to understand a cultural element like a myth it should be broken down into its constituent parts and then these need to be arranged into opposed binaries. In the next section of

this essay, we will learn more about the analysis of myth. The most important aspect to emphasize here is the assertion made by Levi-Strauss that the analysis of myths or any other aspect of a culture is possible without referring to the whole. In this aspect he is directly opposed to the empirical, holistic approach of the structural-functionalists. In his opinion the function of any element of culture is not to produce social solidarity or to contribute to the functioning of the whole; but to transmit a message. These meanings too are not culture specific but belong to the universal realm of the human mind. They are generated to aid the human mind to understand the world around them in the only way possible to any human that is by creating oppositions. Thus, structuralism also makes claim to be what may be called a generalized theory that has universal application. In this way structuralism has been used by its followers to analyze disparate bits of culture and also to use it in a comparative way. Thus, the scientific method of comparison and of assuming an objective outsider stand is one of the principle paradigms of the structuralism of Levi

Critical Perspective:

This perspective says that we live in a society dominated capitalist society, based on exchange principles of value and profit. Capitalist society is not a peaceful society but based on unequal exchanges of power and privileges. Critical theory is a social theory whose aim is critiquing and changing society and culture, unlike traditional theory whose aim is only understanding or explaining it. They also critique the role of media in society, as it diverts the attention of people and only makes them consumers. The foremost among the early macro-sociologist who gave a comprehensive theory of social transformation through the operation of conflict between different segments of society was Karl Marx, in the nineteenth century. His theory of historical materialism paved the way for the formation of a conflict theory of social transformation based upon the essential contradiction that exists between classed based upon unequal economic distribution in society. According to him property (or capital) ownership gives rise to the bourgeoisie and the proletariats are the workers whose labor is exploited to keep the bourgeoisie in power. In political terms this was translated into a conflict between the haves and the have-nots, as put forward in the Communist Manifesto. But as a theorist and historiographer, Marx recognized a far more complex and nuanced reality as he chronicled the various historical epochs. His theory of social evolution was also predictive as he had visualized that feudalism will give way to capitalism (a process that was already underway) and then it will be followed by socialism (an obliteration of the concept of private property) where society would reach stability as all class contradictions would disappear.

Conflict Perspective of dialectics, of contradictory forces clashing to produce a third stage of stability or of new oppositions as the driving force of history was accepted and is the basic premise of conflict theory in sociology. But the sociological theory of conflict is essentially non-political; it neither favors communism nor capitalism or any other political ideology. The aim is to identify the various social groups and social forces that produce change and to produce a general theory of social structures and their organization from a dynamic perspective. The next major classical theorists can be identified as Max Weber. His major improvement upon Marxian theory was to show that the economy was not alone responsible for stratification and in addition to economic classes there are the status groups and power groups based on non-economic sources that were also responsible for social stratification. Weber also focused on forms of social organizations as it is through its various organizations that major weapons of conflict and revolt are developed and it is through organizations that society asserts its weapons of domination and control. Thus, Weber had identified three ideal types of organizational structures, ideal-typical, bureaucratic and patrimonial which exist within any form of domination, a state a church or the economy.

By introducing the concept of legitimacy into power, Weber was able to show how certain forms of domination become acceptable and may continue even if they are exploitative and discriminatory. There are social mechanisms such as socialization that ensure that people at large accept institutions such as church and state, at least up to a point and alternate organizations, that challenge them must develop their own legitimacy and structure in order to be effective. Thus, resisting forces need to organize too and develop internal bureaucracy in order to be effective. Organizations such a new political party that originate in charismatic leadership also settle down to rational-legal and even traditional forms of leadership. Thus, they may follow an election process for next generation of leadership (bureaucratic) or follow dynastic rule (traditional). A particular religious reform such as the Protestant reform (called Protestant because it protested against the existing edicts of the Catholic Church) came into existence because of the charismatic leadership of an individual Martin Luther, but later it acquired an organization and now has an internal bureaucracy and status hierarchy like any other organization. The present leaders of the protestant church are often not charismatic but only rational-legal (passing exams and getting training) and may only occasionally combine charisma with the more formal requirements. Thus, although major transformations took place with this protest movement and initially there was and sometimes there

still is violent conflict (as in Ireland) over the division of the Christian church, yet the new forms have become routinized and form a status-based hierarchy. Weber had a lasting influence over the later development of sociology although all the scholars who came later did not build up on his contribution but followed their own path.

Interactionist or Interpretive: -

The functionalist and conflict perspectives both analyze behavior in terms of society wide patterns. However, many contemporary sociologists are more interested in understanding society as a whole through an examination of social interactions such as small groups conducting meetings, two friends talking casually with each other, a family celebrating a birthday and so forth. The interactionist perspective generalizes about fundamental or everyday forms of social interaction. Interactionism is a sociological framework for viewing human beings as living in a world of meaningful objects. These "objects" may include material things, actions, other people, relationships and even symbols. Focusing on everyday behavior permits interactions to better understand the larger society. George Herbert Mead (1863-1931) is widely regarded as the founder of the interactionist perspective. Mead was interested in observing the minutest forms of communication-smiles, frowns, nods of the head- and in understanding how such individual behavior was influenced by the larger context of a group or society. Interactionists see symbols as an especially important part of human communication. In fact, the interactionist perspective is sometime referred to as the symbolic interactionist perspective. Such researchers note that both a clenched fist and a salute have social meaning which are shared and understood by the members14 of a society. In the U.S, a salute symbolizes respect, while a clenched fist signifies defiance. However, in another culture diff gestures might be used to convey a feeling of respect or defiance.

Summary:

 The above discussion makes it evident that the various social science is interrelated and despite their differences, there exists a very close and intimate relationship between Sociology and other social sciences. The value of sociology lies in the fact that it keeps us up-to-date on modern situations, it contributes to making good citizens, it contributes to the solution of community problems, it adds to the knowledge" of society, it helps the individual find his relation to society, it identifies good Government with community, it helps one to understand causes of things and so on. Sociology has practical value for the individual as it assists him to understand himself, his resources and limitations, his potentialities and his role in society. Evolutionism was the first consequence of an objective of positivist view of society, yet in its formulation and application, it failed to conform to the objectivity and rationality expected out of the purely scientific methodology. Theoretical perspective of functionalism aims to understand society by the functioning of various parts (items, institutions, activities etc.) which contribute to the satisfaction of the vital needs of social system (society as a whole). The founding authors focused on the needs or necessary conditions of existence of society to which social institutions correspond. structuralism and the various debates that exists within structuralism or that it has initiated in the discussion of folklore, society and culture. Conflict theorists are not engaged only in the study of conflict but also in its resolution and in the study of social solidarity and the maintenance of social equilibrium.

Keywords:

Functionalism, Structuralism, Interactionism, Conflict, Value Neutrality, Evolution

Self-Assessment:

1) Anthropology is associated with
A. Study of society
B. Study of community
C. Study of Humans
D. Study of Urban areas

2) Which of the following is associated with study of primitive society?
A. Sociology
B. Economics
C. Political Science
D. Anthropology

3) Who has said that Sociology and Anthropology are the study of interrelationships?

A.   Garfinkal

B.   Hoebel

C.   Goffman

D.   Foucault

4)   Who has given the concept of Historical Materialism?

A.   Emile Durkheim

B.   Max Weber

C.   Karl Marx

D.   Herbert Spencer

5) Which of the following social science deal with the cause and effect of past events?

A.   Sociology

B.   Anthropology

C.   Economics

D.   History

6)   Theory of G.H.Cooley has found the relationship between

A.   Sociology and Economics

B.   Sociology and Anthropology

C.   Sociology and History

D.   Sociology and Psychology

7)   Who has given the theory of protestant ethics and spirit of capitalism?

A.   Emile Durkheim

B.   Karl Marx

C.   Max Weber

D.   Auguste Comte

8)   Which of the following theory is relevant to the relationship between sociology and political science?

A.   Historical Materialism

B.   Circulation of elites

C.   Looking glass self

D.   Dermatology

9)   A set of core assumptions and core concepts is called

A.   Social Facts

B.   Social Perspective

C.   Social Theory

D.   Social Formulation

10) Which of the following perspective is not associated with society as a whole?

A.   Conflict

B.   Structural-Functional

C.   Symbolic Interaction

D.   Structuralism

11) Karl Marx is related to the……. Perspective.

12) Who among the following is not related to structural-functional perspective?

A.   Emile Durkheim

B.   Herbert Spencer

C.   Talcott Parsons

D. Herbert Mead

13) Merton has propounded two types of functions: Latent and Manifest.(True/False)

14) Imperative Coordinated Associations are given by

A. Karl Marx

B. Redcliff Brown

C. Malinowski

D. Dahrendorf

15) Who has coined the term Symbolic Interaction?

A. Mead

B. Goffman

C. Cooley

D. Blumer

Answer for Self Assessment

1.	C	2.	D	3.	B	4.	C	5.	D
6.	D	7.	C	8.	B	9.	C	10.	C
11.	Conflict	12.	D	13.	True	14.	D	15.	D

Review Questions:

1. Define the Conflict perspective in Sociology.

2.Elaborate in detail the relationship of Sociology with Economics and Political Science.

3. How will you differentiate between Sociology and Anthropology?

4. Give detailed analysis of various perspectives of Sociology.

5. What kind of similarities are found among various social sciences? Explain with examples.

6. Illustrate structural functional perspective in Sociology with reference to various sociologists.

📖 Further Readings:

Aaron, Raymond. (1965). Main Currents in Sociological Thought. (Vols 1&2), Tr. By Richard Howard and Helen Weaver, Great Britain: Pelican Books.

Collins, Randal. (ed). (1994). Four Sociological Traditions. Oxford: Oxford University Press.

Collins, Randall. (2004). Interaction Ritual Chains. Princeton: Princeton University Press.

Coser, Lewis. (1956). The Functions of Social Conflict. Routledge.

Unit 04 : Basic Concepts (1)

CONTENTS

OBJECTIVES

Introduction

4.1   Society

4.2   Importance of Individual for Society

4.3   Community

4.4   Association

4.5   Social Structure

4.6   Social Institutions:

4.7   Normative Character of Social Institutions

Summary:

Keywords:

Self-Assessed Questions:

Answer for Self Assessment

Review Questions:

Further Readings

OBJECTIVES

After reading this unit, students will able to

- Understand the concept of and evolution of society.
- distinguish society from association and community.
- analyze the meaning of the concept of social structure keeping in view different perspectives.
- explain the Marxist understanding of social structure.
- establish the relationship between social structure and its elements.
- evaluate the term of social institution and its types.

Introduction

Sir Charles Darwin in his thesis 'origin of species' traced the biological evolution of living organisms from simple unicellular amoeba to the most complex multi cellular organism like human being. Some of the earliest and greatest sociologist too viewed societies evolving from simple, food gathering societies to the complex, modern societies. This social evolution they traced through a set of stages and is called 'unilinear evolution'. Society is a system of usages and procedures of authority and mutual aid, many groupings and division of controls of human behavior and of liberties. This ever changing, complex system we call society. It is the web of social relationship.

Anthony Giddens, a British Sociologist who is renowned for his theory of structuralism, holds that "Institutions by definition are the more enduring features of social life." He goes on to list as institutional orders, modes of discourse, political institutions, economic institutions and legal institutions.Generally speaking, anything whether an object or an idea has a structure. It is only through the enduring aspects of a structure that we comprehend its existence. Similarly, we can say that each society in the world has a structure, which can be called its social structure. We can 1 2 Social Structure understand a society through the permanent and enduring aspects of its structure. Put in this way, social structure appears to be a very broad and simple concept. But, while studying

a particular social structure, sociologists have differed widely in their interpretation and use of this concept. It is due to these disparities in perspectives, that discussion on social structure has become conceptually complex and confusing. This need not be so. We maintain that at a simple level, the idea of social structure is basically quite elementary. It helps us to describe the permanent and enduring aspects of social relationships. As such it is a very useful tool to understand social reality.Sociology is the study of social relationships and interactions. However, relationships and interaction do not exist in a vacuum but in certain units of a society. In this chapter we will focus on three such units, namely, society, community, association, social structure and social institution.

4.1 <u>Society</u>

Society In the words of the Greek philosopher Aristotle, man is a social animal. An individual cannot imagine life without society as we are born in a society, spend our life in and die in the society.

The term society is derived from the Latin word 'socius' which means companionship or friendship. Companionship means sociability, which indicates that humans always needa social structure, interactions and culture. As is clear from the above definition, society is a very broad term. It consists of the mutual interactions and interrelations of individuals and groups. It implies an organized system constituted of a number of institutions, which have to work in coordination with each other. When viewed as an organization, society has a shared set of goals and definite object its proper functioning, and values that are useful in molding the individual member's behavior patterns. Thus, for some, society social relationships that exist among the people or groups or aggregates. In other words, a society is not only a group of people and their culture, but the relationships between the people and the institutions Society have different meanings in different social sciences, but in Sociology it is used to refer to various kinds of social units. The main focus of Sociology is on human society and the network of relationships in it. In a society, s interpersonal relationships particular situation, what should be expected of others and what do others expect of her/him. 38 means companionship or friendship. Companionship means sociability, which indicates need to live in the company of other people.

The simplest way of defining society is to describe it as a group of people with a common defined territory, a social structure, interactions and culture. As is clear from the above definition, society is a very broad term. It consists of the mutual interactions and interrelations of individuals and groups. It implies an organized system constituted of a number of institutions, which have to work in coordination with each other. Society has different meanings in different social sciences, but in Sociology it is used to refer to various kinds of social units. The main focus of Sociology is on human society and the network of relationships in it. In a society, s interpersonal relationships particular situation, what should be expected of others and what do others expect of her/him.

Characteristics of Society

Society is Abstract

All of us are aware that society is external to us and has an impact on our behaviour, thinking and acting. But have you ever seen society? The answer is most probably 'no'. As explained earlier, society is a web of relationships. The social relationships are invisible and all of us are bound within the network of social relationships in on or the other. We cannot Moreover, society consists of customs, traditions, folkways, mores and culture which are also abstract. Hence, society is an abstract phenomenon.

Society exhibits Likeness

Society consists of members who have some degree of likeness in mind despite differences at other levels. They feel alike, act alike, and think alike to a great extent. Without a sense of likeness, there could be no mutual recognition of 'belonging together' and therefore, no society. For instance, we all share similar feeling towards India and on its Independence Day, despite cultural and religious differences, act in a similar fashion by hoisting and saluting our National flag. 'We', 'us' and 'our' are concepts that explain similarity of thought. In a society, similarity or likeness prevails over the difference though both are integral parts of society.

Society exhibits Difference

Society exhibits differences that are intrinsic to the members of society and persist generation after generation. Even twins show natural differences of aptitude, interest and capacity to do things. Society as web of social relationships inculcates the differences that exist among the interacting members of society. However, although differences are necessary for society but differences by themselves do not create society. Hence, difference is sub-ordinate to likeness.

Cooperation and Conflict

These are Integral parts of Society Cooperation and conflict are universal elements of human society. Irrespective of differences among members of society, they cooperate to run the institutions of society. An individual cannot fulfil one's needs alone. One has to cooperate with others to have a comfortable and peaceful life. For instance, the agricultural production process in a society makes people interact among themselves and leads to a structure of social relationships. Cooperation among farmers, farm labour, and credit and market institutions is must for the production of grains. Similarly, families living in a village support each other and work together to resolve their issues. At the same time, conflict among members of a society cannot be underestimated. Conflict is a process that implies disagreement and exists in all societies. Its relation with cooperation is inherent as it is the realization of conflict which makes the members opt for greater cooperation so as to ensure the growth and stability of the society. Conflict initiates the process of finding alternatives for the smooth and

Society includes a system of Stratification

Each society has a system by which it ranks categories of people in a hierarchy. All societies consist of various strata which are ranked unequally in terms of wealth, status and power. Social stratification refers to the existence of structured disparities between groups in society in terms of their access to material and symbolic rewards and power.

Society is Dynamic

The nature of society is dynamic and changeable. Society is not static, it is dynamic. Change is ever present in society. No society can ever remain constant for any length of time. Old customs, traditions, folkways, mores, values and institutions change and new customs and values replace them. Society changes from traditional to modern form. Change may take place slowly and gradually or suddenly. It may take the form of partial or a complete transformation. Great or insignificant in dimensions, changeability is an inherent quality of human society.

Society is Organized

Society is an organized system. It has certain sets of rules and behavior to which every individual has to conform. The rules and set patterns help in proper functioning of the various parts of society. This co-operation and organized functioning is essential so that work is not stopped at any level harmonious functioning of society. Otherwise, the society may stagnate. So, cooperation and conflict co-exist and are the essential characteristics of society.

Individual and Society

An individual is not merely a biological being but a social being too. As individuals, we are members of groups all the time because no one can live in isolation. One cannot live by oneself in seclusion for long and needs others, not only to fulfil the basic requirements of life, but also because one is a social animal, and is gregarious by nature. Each individual has an urge to live in a life interacting with others. One needs society and association with others for one's existence and survival. Society provides favorable ground for the development of self as a product of society.

A rich and varied social life provides one opportunity not only to develop one's personality but to integrate with the society. As an inseparable part of society, one's beliefs, attitudes and ideas relate one with the society and other members of society. Peter Berger states that society not only controls individual's movements but also shapes the identity, thoughts and emotions of a person. The language we use, the clothes we wear, the food we eat and the recreation activities we enjoy, all are derived from society only. Hence, emotional development, intellectual maturity and self-perfection are possible only in society. There are number of opinions regarding the relationship between individuals and society. Emile Durkheim holds that society is external to us; it is part of our entire life. Institutions of society mould our actions and even shape our expectations. The structure of society becomes the structure of our consciousness.

4.2 <u>Importance of Individual for Society</u>

One of the basic requirements for the formation of the society is the existence of members. Without members, there can be no society. Because of this condition, individuals are given primary importance in the formation and existence of a society. Importance of Society for the Individual Just as the individual holds great importance for the society, the society too has immense relevance for the individual.

Survival: Every individual need society for one's survival and satisfaction of one's needs.

Learning: Every member learns norms, values and ways of behavior by living in society. This learning process begins right from birth and continues at different stages of life.

Social Product: Humans are biological beings when they are born but by becoming part of society, they became social and the society plays an important role in the individual's life in teaching all the traditions and customs of the society.

Development of Self: While living in society the self emerges, as one becomes aware of one's own statuses and roles as also that of others. No individual can develop a personality and self by living alone. Society is that system which helps in fostering the personal growth and development of its individual citizens. The examples of Kasper Hauser and Anna who remained away from human society amply support the view that without society, development of mind and self is unthinkable. Individual is a part of the larger society and is inseparable from it. One's individuality and sociability develop together by being a part of the society.

Evolution of Societies

Our social world consists of thousands of human societies. It is said that there has been a general historical trend of socio-cultural evolution, a process which is more or less similar to biological evolution. A society like an organism has to adapt to its environment in order to exploit food resources. In this process of socio-cultural evolution some societies have evolved further and faster than others; some have become "stuck" at a particular level. In general, all have changed in ways that are unique to themselves. Thus, it is on the basis of the level of technology or reliance on the basic type of subsistence strategy, societies can be generally classified

Hunting and Food Gathering Societies:

As Gerhard Len Ski pointed out in his "Human Societies" (1970) the oldest and the simplest type of society is the hunting society. Such a society is characterized by a small and sparse population; a nomadic way of life and a very primitive technology. They have the most primitive tools such as stone axes, spears and knives. Hunting societies consist of very small, primary groups and their number not exceed generally 40-50 members. They are nomadic in nature they have to leave one area as soon as they have exhausted its food resources. Family and kinship are the only interconnected social institutions which these societies have political institution are not found as all people are considered to be equal as they virtually have no property. Division of labor is limited along the lines of age and sex. Men and women, young and old perform different role, but there are no specialized occupational roles. There is gender-based division of labor, but there is no gender inequality as such, production is communal and cooperative and the distribution system is based on sharing. Religion is not developed among these people in to a complex institution. They tend to see the world as populated by unseen spirits that must be taken into account but not necessarily worshipped. The economy of hunting and food gathering societies is subsistence based. They collect enough for the needs of their people and there is hardly any surplus in such a economy.

The primary means of production consist of their hunting and gathering skills and their own labor. All able-bodied bodies adults and children engage in hunting and food gathering activities. Sharing is one of the central economic characteristics of a hunting and food gathering society. The most common type of social relationship is60 co-operation. Co-operation is important because hunting and gathering activities need group efforts. The sharing of the produce is common. There is no competition and conflict too are minimal as there is no accumulated surplus to fight over. The concept of private property as it applies to personal possessions is absent. Hence, private property as we understand it did not exist in hunting and gathering societies. The rate of social change in nomadic hunting and gathering societies was very slow. A few such societies still exist, for e.g., the Bushmen of South Africa, some Eskimo tribes etc. Around 10 to 12 thousand years ago, some hunting and food gathering groups began to adopt a new subsistence strategy based on the domestication of herds of animals. Many people living in deserts of other regions which are not suited for cultivation, adopted strategy and started taming animals such as goats or sheep which could be used as a source of food. Pastoral societies still exist today in the modern world. These societies are larger in size and may have hundreds or even thousands of members, and these societies provided an assured food supply. Even in these societies, like the hunters and gatherers people are nomadic in nature because of their seasonal need to find sufficient grazing areas for their herds.

Horticultural Societies

Horticultural societies first came into existence in the Middle East about 4000 BC and subsequently spread to China and Europe; those that survive today are found mainly in sub–Saharan Africa. Horticultural society is associated with the elementary discovery that plants can be grown from seeds. While herding is common in areas with poor soil, horticultural is more common as means of subsistence in regions with fertile soil. Horticultural societies first appeared at about the same time as pastoral societies. Examples for horticultural societies are Guru rumba tribe in New Guinea and Masai people of Kenya. Horticultural societies are just subsistence societies like hunting gathering societies. They specialize in growing plants such as wheat, rice and the horticulturists are typically based on a 'slash and burn' technology. This is a type of strategy in which people clear areas of land, burn the trees and plants they have cut down, rise crops for 2 to 3 years until the soil is exhausted and then repeat the process elsewhere. Unlike the pastorists, horticulturists have larger population and stay in one place longer before they migrate in search of better conditions. As this society assures better food supply there is an existence of surplus which leads to specialization of roles which supported production and trading of variety of products such as boats, salt, pottery etc. This allowed some wealthy individuals to become more powerful than others and lead to emergence of political institutions in the form of chieftainships. Warfare became more common in these societies and horticultural societies are also the first known societies to support the institution of slavery. As these people had a permanent settlement, they could create more elaborate cultural artifacts like houses, thrones etc.

Agricultural or Feudal Societies

Agricultural societies first arose in ancient Egypt and were based on the introduction of the harnessing of animal power. The mode of production of the hunter gathering society which produces none of its food, and the horticultural society which produces food in small gardens rather than big fields. Invention of the plough had enabled people to make a great leap forward in food production and has enabled a person to achieve great productivity. It also made it possible to work on land which as been previously useless for food production. Size of the agricultural societies is much greater than the horticultural of pastoral communities. The full-time specialists who engage themselves in non-agricultural activities tend to concentrate in some compact places which lead to the birth of cities. In course of time, agricultural societies led to the establishment of more elaborate political institutions. Power was concentrated in the hand of a single individual and a hereditary monarchy emerged who became powerful. Court system providing justice also emerged and these developments made the state a separate powerful institution. For the first time, two distinct social classes those who own the land and those who work on the land of others made their appearance and this created major differences between the strata. Warfare became a regular feature and for the first time, full time permanent armies made their appearances. Proper roads, waterways were developed and such developments brought the previously isolated communities into contact with one another. Since more food was produced than is necessary for subsistence, agricultural societies were able to support people whose sole purpose is to provide creative ideas to the culture. Hence poets, writers, artists, scientists were encouraged and new cultural artifacts such as paintings, statues, building and stadiums came into existence. Hence the agricultural societies had a more complex social structure and culture compared to the earlier societies.

Feudal societies emerged in Europe at that stage when the state was unable any longer to exercise direct control over the population. Political power was decentralized in the sense that warriors were able to claim rights over a local territory and enforce their own brand of justice by means of military might. Unarmed peasants were unable to challenge the power of the warrior (or noble) who had personal supporters with horses and weapons. Military power was linked to wealth, which meant, in this case, agricultural land. The greater a noble's military power, the more land he could control; and the larger his estates, the more warriors he could support in order to secure his domain. Production activity was carried out by peasants, who lived on and cultivated the land which was controlled by the feudal lords. The lords compelled the peasants to hand over a considerable portion of the agricultural goods that they produced and also to perform customary personal services for the benefit of the lord. In the early periods of feudalism, the link between a noble and his peasants was maintained in the form of a personal agreement which ended upon the death of either party. But eventually the condition of the peasants and the privileged status of the nobles became hereditary, passing down from one generation to another. The nobility and the serfs thus emerged as two distinct strata in feudal society and the clergy formed a third stratum. The Catholic Church had enormous secular power, since it possessed the right to income from vast expanses of land. As men of learning, clergymen were taken for granted by most of the population, a world view which included the nation that the supremacy of the king, the privileges of the nobility and the lowly position of serfs were all ordained by God. Thus, the power of the Church was used to legitimate the system of social inequality. In Europe from the twelfth century onward, feudal society was affected by the gradual transformation of local markets into permanent towns,

with important implications for the emergence of a fourth stratum. Eventually the townsmen (or burgesses), using wealth acquired form trade strengthened the economic power of the burgesses as against that of the nobility. Thus, feudal society came to comprise four distinct social strata: the nobility and the clergy, who controlled most of the land and enjoyed the agricultural surplus; the serfs, who cultivated the land and were bound to it; and the burgesses. These classes were, by and large, closed; access to the nobility or the peasantry was determined by birth, though occasionally peasants could escape from feudal bondage to the towns, and rich merchants were63 sometimes able to purchase titles and estates. The clergy was, of course an exception to the rule of hereditary classes and they had no legal heirs. Hence the agricultural and feudal societies had a far more complex Social Structure compared to the earlier societies.

INDUSTRIAL SOCIETIES

The industrial mode of production began in England about 250 years ago. It became a very successful one and has since spread all over the world. Industrial societies have existed only in the very modern era, dating from the industrialization of Great Britain in the late 18th century. Industrial Revolution spanning the later 18th to the early 19th centuries is an event of great socio-economic and historical significance. Technology based on modern scientific knowledge led to higher rate of technology innovation. These innovations in turn brought about a flood of social changes. New technologies such as steam engine, electrical power, atomic energy brought about a lot of changes in the society. this stimulated population growth with increasing members living in cities and metropolitan areas where most jobs are located. New medical technologies and improved living standards served to extend life expectancy. Division of labor became highly complex and tens of thousands new specialized jobs were created. The family lost many of its function as it no longer remained as a producing unit but had to be content with as a unit of consumption. Various technological and scientific developments made religion lose its hold in controlling the behavior of the people. Education evolved into an independent and distinct institution and formal education became a compulsory rather than a luxury for a few.

State assumed the central power in the industrial society ad was more known for its welfare activities. Industrial societies gave rise to a number of secondary groups such as corporations, political parties, business houses and organizations of various kind. Primary groups tend to lose their importance and more social life takes place in the context of secondary groups. New life styles and values created a much more heterogeneous culture which spread its influence far and wide.64 Families and kinship as social institutions tend to lose their importance. The family lost many of his functions. It no longer remained as a producing unit but has to be content with as a unit of consumption. It lost the main responsibility of educating the young ones. Kinship ties are weakened. Kinship does not play an important role in unifying and controlling people. Religious institutions are no longer paying an important role in controlling the behavior of the people. People hold many different and competing values and beliefs. Similarly, education has evolved in to an independent and distinct institution. Any industrial society for that matter requires a literate population to understand and make use of the modern technological innovations. For the first time, formal education becomes a compulsory thing for majority of people rather than a luxury for the few. State which assumed the central power in the industrial society is more known for its welfare activities than for the regulative functions. State is increasingly involved in the economic, educational, medical, military and other activities. Industrialism is normally associated with the emergence of the two social classes the rich and the poor between whom sharp inequalities are found. They are referred to by Marx as the haves and the have nots. Industrial societies give rise to a number of secondary groups such as corporation, political parties, business houses, government bureaucracies, cultural and literary associations and special purpose organization of various kind. New life styles and values created a much heterogeneous culture which spread its influence far and wide.

POST INDUSTRIAL SOCIETY

The concept of Post-Industrial Society was first formulated in 1962 by Daniel Bell and subsequently in his seminal work. It described the economic and social changes in the late twentieth century. According to Bell in the economy this is reflected in the decline of goods production and manufacturing as the main form of economic activity, to be replaced65 by services. With regard to class structure, a new class of professional and technical occupations have come in to existence. In all spheres like economic, political and social decision making this new class influenced in making a new intellectual technology. The postindustrial society is predominated by a manufacturing-based economy and moved on to a structure of society based on the provision of information, innovation, finance and services. The economy underwent a transition from the production of goods to the provision of services and knowledge became a valued form of capital. Through the process of

globalization and automation, the value and importance to the economy of the blue collar, unionized work, including manual labor (e.g.-assembly- line work) declined and those of professional workers) grew in value and prevalence. Behavioral and information sciences and technologies are developed and implemented. Thus, through these different types of societies we have understood that the type of society in which man lived in the beginning is very different from the type of society in which he lives today. The story of human social life has undergone several forms and changes. Historically, societies have taken number of different forms and have changed in ways that are unique themselves.

4.3 <u>Community</u>

The word community is derived from the Latin word 'communitas', companionship or organize meaning things held in common or shared. Community is a social group of any size whose members inhabit a particular geographical area, share a government, and f legacy. It may also refer to a collection of people who perform or engage in similar kind of work or activities such as racial community, religious community, a caste community, or a linguist a social, religious or occupational perceived as or perceiving which it exists. Community can thus, refer to people spread over a vast area but sharing similarity in one or the other way. For instance, the terms 'international community' or 'NRI community' are used in literature referring to some coherent group based on supposedly some characteristics.

In sociological literature, community refers to population settlements like rural community or urban community. The population living in such settlements has a network of social relationships which is distinct, determining their typical way of life in a specific geographical area or location.

The concept of community, therefore, refers to a group of people living in a definite geographical area and sharing similarity in ways of life. However, since the arrival of the Internet age, the concept of community has less of geographical implication, as people can now form virtual communities that meet online and share common interests regardless of physical location. In any case, in the modern world, geographical isolation is of little importance except in the case of tribes which have been kept apart to preserve their distinct culture and identity like that of Andaman & Nicobar. The concept of community is many a time called as ecological or organic one. This is largely due to their proximity of living, close personal contacts and similarity of interests, traditions and customs which become the basis of belongingness. For this reason, community is sociologically identified with 'we/our' not 'I/mine'. For instance, we normally say 'our' village, 'our' religion, 'our' country and not 'my' village, religion or country. In this sense, community is not a mere geographical idea; it expresses the relations among the people residing within an area, having some degree of mutuality, organization and consensus arising out of their close interaction and communication. As a result, the members of a community have a degree of common consciousness and identity. MacIver defines community as any area of common life, which can be a village or town or country or an even wider area. It is a self-contained group in which people share, not this or that particular interest but the basic conditions of life. Therefore, a community is a group of people occupying a single geographical area and living a common life.

 Based on the above discussion, community can be understood in many ways:

• People living in a definite geographical area which implies commonality of purpose, and a distinct nature of social relationships and a way of life. Village and tribal community are examples of this. Here the emphasis is on the ecological or locality character of the community.

 • People having some degree of mutuality, organization, and consensus arising out of close interaction and communication. This implies common consciousness and identity. Jain community, Sikh community etc. are the examples of such communities. This way of understanding community lays emphasis on relationship.

• As geographical isolation is of little importance in the modern world, community has to be understood as a 'social system' which is not a self-contained group of individuals having similarity of interest but in which diversity, self-interest and change exist. People exhibit solidarity and conformity to meet ends as a part of a larger society. Ends and means vary but are attainable with the active support of others who may have interest different from that of the traditionalcommunity and the like. Thus, definition of community as a network of social relationships determining basic conditions of life, leading to emergence of common consciousness and shared identity with all its diversity is gaining ground rather than restricting the definition to its territorial character and we feeling.

Features of Community

Collection of People: themselves in a particular work or perform similar kind of work leading to sharing of common interests to meet their ends.

A Geographical Area or Locality: among the members of the community are derived from their condition of locality or conformity to meet ends as a part of a larger society. Ends and means vary but are attainable with the active support of others who may have interest different from that of the individual.

Community Consciousness: Without community sentiment a community cannot be formed. Community sentiment refers to a strong sense of 'we feeling' or a feeling of belonging together, among the members. It refers to a feeling of common living that exists among the members of a locality. Because of common living within an area for a long time, a sentiment of common living is created among the members of that area, with which the members emotionally identify themselves. This emotional identification of the members distinguishes them from the members of other community. Each community thus, shares a common way of life. They share common identity, have a degree of mutuality, consciousness and organization to a large extent. So, this likeness, which is the base of collective consciousness, is largely due to their close interaction and contacts within a locality or geographical area. 4.

A Common Culture: The essence of a community is a sense of belongingness, common interests, shared moral values and sentiments. The members of a community share similar traditions, customs, values and norms and above all, a way of life. They share common experiences that shape the way they understand the world. As the community grows in size, the area of social network or relationships expands and so do the traditions, customs and the like.

Naturalness: Communities are naturally organized. They are neither a product of human will norbe created by an act of government. They grow spontaneously. A community establishes itself in a natural way and not in a planned manner or through any act. It is natural in its origin, encompassing the complete life of its members. It is relatively stable and permanent. The rules that govern life, too, get established over a period through the process of usages, folkways, norms, customs, and so on.

Difference between Society and Community

Society Community Society is a web of social relationship. Community consists of a group of peoples living in a particular geographical area with degree of 'we sentiment'. Society is abstract. Community is concrete. A definite geographical area is not necessary for society. Community is a territorial unit. Society may or may not have community sentiments. There can be no community without community sentiment. Society is an all compassing entity. There can be more than one community in a society. Community is smaller than society. It is a part of society. Society involves both likeness and differences. Likeness is more important than difference in community.

4.4 <u>Association</u>

When two or more people cooperate with each other or fulfil a specific goal or goals, the group is called an association. It is a sort of cooperative unit having its own organization and rules and regulations. People have diverse needs, desires and interests, which demand satisfaction.

There are three ways of fulfilling these needs.

Firstly, individuals may act independently, each in one's own way without caring for others. This is an unsocial method and has many limitations.

Secondly, people may seek their ends through conflicts with one another. This too is not a constructive approach. Finally, people may try to achieve their ends through cooperation and mutual assistance. This cooperation has a reference to association. Political associations, religious associations, student associations, labor associations, economic associations, and international associations are some examples of association. Thus, an association is a group of people organized for a specific objective or a number of objectives. For an association to be created, a) there must be a group of people, b) these people must be organized, i.e., there must be certain rules for their conduct in the groups, and c) they must have a common and a specific purpose to pursue. Family, church, trade union, music club all are the instances of association. One person can be a member of a cricket association, another is a member of women's association and a third can be a member of Facebook users' association. Why the word 'association' is being used in all above references? Such words often find a mention whenever one tries to know about the person and his/her activities. In the modern complex societies, association is in use more that the word community. Why is it so? Is

it that society is unable to meet the needs of the individuals or is it something else? One becomes member of a group because of its certain attributes or one's own interest. For instance, if a person has interest in cricket, or in women's causes, they join the cricket and women's associations, respectively. Or one may join the Facebook to gather important information or reconnect with old friends. So, associations tend to promote one's specific interests.

All associations come into existence to meet specific interests of the members of a society. In the present modern world, interests cannot be pursued independently and one has to seek the cooperation of others to achieve one's ends. In the process of doing this, sometimes conflict with others may help to attain the desired end but such a method questions the very existence of an orderly society. So, when individuals come together to fulfil their specific interests or attain their desired ends, they are said to have organized into a group called association. Hence, association is group of people united for a specific purpose or a limited number of purposes. The ends or objectives of the association may be complex like that of a trade union which not only further the interest of the workers but also provide security, vocational training etc.

Features of Association

Each association attempts to fulfil the interests of its members which one cannot achieve as an individual. The characteristics of the association can be summarized as follows:

Collection of Individuals: An association is a collection of people. Without people there can be no association. However, all groups are not associations, because an association is basically an organized group.

Voluntary Membership: Associations are often voluntary as the membership depends upon one's interest or the purpose for which one becomes the member of an association. A person becomes a member because s/he wants it and only because s/he likes it and if one develops a feeling of dislike for the association, s/he is absolutely free to disown or leave any such association.

Common Interest or Interests: Associations come into existence as conscious and deliberate efforts of the members with certain aims or purposes. Accordingly, those who have political interests may join a political association, and those who have religious interest may join religious associations, and so on. Usually with the attainment of the purpose of the association, it may cease to exist.

Rules and regulations: Association has a constitution that elaborates the set of procedure, rules and regulations for its functioning. The members adhere to these set of procedures for the attainment of goals or interests. Associations may be closely or loosely structured. Formal rules define the functioning of the association. It has formal rules, office, procedures to follow and goals to be achieved. The religious associations are loosely structured whereas the business ones have more rigid structures, because religious associations are bound by traditions and customs and the business associations by formal rules to large extent.

Difference between Community and Association

Individual becomes a member of a community by birth. Membership of an association is voluntary. A community has some general interests. An association has some specific interest or interests. A community is stable and permanent. An association may or may not be stable or long-lasting A community has no legal status. An association may have a legal status. Community may consist of many associations. An association is an organization within community.

Difference between Society and Association

Society Association Society is the result of natural evolution. Association is deliberately created or is artificial. The membership of society is compulsory. The membership of association is voluntary. The aim of society is the general well being of its members. Association is formed for the pursuit of some particular interest or interests. Society is marked by both co-operation and conflict. Association is based on co-operation. Society may be organised or unorganised. Association must be organised. Society is older than association, existing ever since the origin of humans. Associations are more recent as they arose when humans learnt to organise themselves for the pursuit of some particular purpose.

4.5 Social Structure

The word structure meant originally, the construction of a building. Gradually, structure began to imply inter-relations between the parts of any whole. It also began to be used in anatomical studies. The concept of social structure became popular amongst the sociologists and social anthropologists,

in the decade following World War II. During that period it became so fashionable to use this term, that it came to be applied to "almost any ordered arrangement of social phenomenon" (see Leach 1968 : 482). It is essential to look at the different ways, in which sociologists and social anthropologists, have applied this concept. In this process you will learn how it was understood by the structural-functionalists, the structuralists, and the Marxists – the three main schools of sociological thought. But before proceeding to these three views of social structure, let us also look at the difference between social structure and social organization. We also briefly mention how some scholars used the notion of social structure in terms of social groups and roles.

Social Structure and Social Organization

The term "social organization" has often been used interchangeably for "social structure". Some scholars, like Raymond Firth, have clearly distinguished between both these terms. In his book, Elements of Social Organization (1956), Firth has made this distinction very clear. He regards both these terms as only heuristic devices or tools rather than precise concepts. According to him, social organization is concerned with the choices and decisions involved in actual social relations; while 3 Concepts of Social Structure the concept of social structure deals with the more fundamental social relations, which give a society its basic form, and which provide limits to the range of action organizationally possible within it. Firth says that in the aspect of structure, the continuity principle of society is found, while in the aspect of organization is to be found the variation, or change principle. The latter aspect allows evaluation of situations with the scope for individual choice. He studied the social structure, and organization of small communities, such as the Tikopians of Solomon Islands. He described a human community as "a body of people sharing in common activities and bound by multiple relationships in such a way that the aims of any individual can be achieved only by participation in action with others". This definition of the term "community" subsumes the spatial aspect, which is that the people who form the community generally occupy a common territory. Therefore, they are in direct contact with each other, and their relationship is of more emotional and intimate nature, than those found in the complex societies. According to Firth (1956: 41) the structure and organization of the community life possess certain constituents which are essential for social existence within a community. These constituents are: social alignment, social controls, social media.

Social Structure and the Concept of Social Roles

The component or units of social structure, are around the interpersonal relations which 'become part of the social structure in the form of status positions' occupied by individuals. He was not the only one who has defined social structure in terms of social status and position occupied by individuals in society. One of the major theories of social structure has been outlined by Nadel in his book, The Theory of Social Structure (1969). He, too, has defined social structure in terms of the roles played by the individual actors in society and their consequent social status. Nadel (1969 : 5) says : "We arrive at the structure of a society through abstracting from the concrete population and its behavior the pattern or network (or "system") of relationships obtaining between actors in their capacity of playing roles relative to one another". His definition of roles is far more specific than the one given by most other sociologists.

Three Major Views of Social Structure

Now, we look at the three major views of social structure, as propounded by structural-functionalist school, structuralist school and Marxist school. 25.3.1 The Structural Functionalist Point of View Social structure is one of the core concepts, in the structural-functionalist approach, to the study of society. This approach is founded on the analogy between a society and an organism, which gained credence when it was presented in a scientific way, modelled on the natural science methods of biology. We will discuss here three sociologists from this school. i) Herbert Spencer (1820-1903) was one of the initiators of this approach, and was also one of the first sociologists to use the term. He was quite fascinated

Biological analogy: between society and organism, and between social evolution and biological evolution. But in spite of this fascination, he did not make the term "structure of society" very clear. For him, a society is made up of different parts, all of which have to work in order to remain healthy, meet the demands of the environment and to survive. Just like an organism, the society adjusts and adapts itself to the demands and pressures of social change is order to survive. Unlike the case of animals, the "parts" in society are not eyes, ears or a nose but certain social arrangements which are indispensable to the life of the society, since they ensure the discharge of vital functions in society. Spencer introduced the concept of social structure but did not develop it further. Many of his ideas regarding the study of society have become redundant, yet his ideas on concepts like "structure" and "function" are still popular

Although Durkheim has not directly talked about the term social structure, the understanding of some sort of a social structure is implicit in his writings. He applied the natural science methods, especially of biology, to the study of society. In his book, The Rules of Sociological Method, he has clearly stated that "social facts", are distinct from individual facts. They are, external to the individual and exercise constraint over his or her conduct. For example, laws of a society are "social facts" or the coinage of society is a "social fact". These are external to all the individual members of the society and at the same time exercise constraint on them. For Durkheim, social order is a moral order. Society as not just the sum total of all its members but it is a reality sui generis, i.e., an emergent reality. It includes the collective values shared by the members of the society in general. According to him all social relationships give rise to expectations of patterns of conduct. In the process of developing the social relationships human beings develop common ways of looking at reality, of evaluating, feeling, thinking and behaving in society. This common way of behaving, acting and perceiving reality leads to the development of a common pattern of values and norms. It gives rise to certain expectations from members of the society and puts constraint on them. The result of this common way of social behavior, of sharing the collective values, etc. leads to the emergence of the "collective consciousness" in society. We may say that for Durkheim to study the collective consciousness in a society was akin to discussing its social structure. But like Herbert Spencer, he too, did not clearly spell out this concept. iii) Radcliffe-Brown defined social structure far more precisely th

Radcliffe-Brown defined social structure far more precisely than Durkheim, who was the source of many of his major ideas. However, it was from Herbert Spencer that he borrowed the organic analogy which has shaped his ideas on social structure and his structure-functionalist approach to the study of society. Radcliffe-Brown (1952: 11) defined social structure as "an arrangement of parts of components related to one another in some sort of a larger unity". It is "an arrangement of persons in relationships institutionally defined and regulated". He has described the "institutionally defined and regulated" relationship as that between the King and his subject, between husband and wife, etc. Thus, relationships within society are ordered by various mores and norms. 6 Social Structure a)

Social Morphology and Social Physiology

He has related the concept of social structure to the concept of social function. Concept of function, according to him is the "contribution which a partial activity makes to the total activity of which it is a part" (Radcliffe-Brown 1952: 181). This concept involves the notion of a structure consisting of a set of relations amongst unit entities. The continuity of the structure is maintained by a life-process made up of the activities of the constituent units. He called the structural aspect of society Social Morphology, and the functional aspect of society Social Physiology. Thus, for Radcliffe-Brown social structure consists of a network, of person-to-person relations, and when we study social structure, we are concerned with the set of actually existing relations at a given point of time. b)

Dyadic Relations and Social Structure

Radcliffe-Brown's definition (1952: 191) deals with all social relations of person to person which he calls dyadic relations, such as, between a father and son, or a mother's brother and his sister's son. He says that in an Australian tribe the whole social structure, is based on a network of person-to-person type of relations, which are established through genealogical connections. He includes under social structure, the differentiation of individuals and classes by their social role, for example, the differential social positions of master and servant, of ruler and the ruled, etc. He distinguished between structure as an actually existing concrete reality empirically given and structural form. Just like the cells of an organism die out and are renewed, so also the individual members of society die and are replaced by new people born. Yet, the form of body remains same and so does the form of the social structure. Even during wars and revolutions, not all the framework of society is destroyed. For example, family institution is not only found universally but persists in all societies in spite of all changes.

Spatial Aspect of Social Structure

Society as an object of study is difficult to conceive of. According to Radcliffe-Brown (1952 : 193), we do not often find a society or community which is absolutely isolated and having no contact with the outside world. In the contemporary period, we find the network of social relations extending throughout the world, having no clear-cut boundary as such. Thus, for example in the case of India we do not know whether India as a whole is "a society" or whether the several religious groups, linguistic groups, tribal groups, etc. are distinct societies. Therefore, we have to define, first of all, the unit of study and compare it with other units of suitable size to study the

structural system as it appears in and around that region. This is the spatial aspect of social structure which can vary from a village or family to a whole nation or the world, depending upon the unit of study.

Social Structure and Social Laws

Law, economic institution, education, moral ideas, values, etc. are the complex mechanisms by which a social structure exits and persists. Concepts of Social Structure Most of the primitive institutions, values and belief appear in quite a new light if seen in relations to the social structure. For example, the 'Potlach' system of the Indians of the north-west America, appeared to the Canadian politicians as a wasteful foolishness. But for the social anthropologist it was a machinery for maintaining the social structure of lineages, clans and moieties, with which was combined an arrangement of rank defined by privileges. There are many other customs which appear ridiculous, but which perform tension removing functions in simple societies. Law is the mechanism by which the social structure is maintained, social relations between persons and social groups are defined, restored and maintained. The system of law of a society can only be fully understood if it is studied in relation to the social structure and vice versa.

Interests and Values in Society

The study of social structure leads immediately to the study of interests or values in terms of which social relations are defined. "A social relation", according to Radcliffe-Brown (1952 : 194) "exists between two or more individuals when there is some adjustment of their respective interests by convergence of interests, or by limitation of conflicts that might arise from divergence of interests". A social relation is not just similarity of interests, but is also based on mutual interests of persons in one another. The social solidarity results when two or more people have same goals and they cooperate with each other to achieve those goals. f) Social Structure and Social Institutions The study of social structure leads to the understanding of the network of social roles and, therefore, of social behavior. Society reacts through its sanctions, in a positive or a negative way, to social behavior. Sanctions maintain a given standard of social life. This includes social laws, besides the norms, values, customs etc. of the society. The norms of society function through the social institutions of the society. Radcliffe Brown (1952: 10) has defined social institution as a social group which observes certain norms of conduct. The institution of a society, therefore, provides social ordering to interactions of persons in social relationship. This has two aspects, one is in terms of the social structure where it provides the norms to relationships, as within a family. The other aspect is the group or class, in which persons interact briefly or casually. An example of the first case, is the behavior of a father in the family, of a doctor in the clinic, etc. The second case is that of the behavior of a neighbor, a friend, etc.

The Structuralist Point of View

Claude Levi-Strauss of France is one of the major structuralists, who has given a distinct meaning to the concept of social structure. According to him the term "social structure" has nothing to do with empirical reality but it should deal with models which are built after it. Thus, Levi-Strauss (1953 : 524) says that social structure "can by no means be reduced to the ensemble of social relations to be described in a given society." This model building on the basis of existing social relations will help one to clarify the difference between the two closely-related concepts of social structure and social relations. He says that it will be enough to state that social relations, consist of the raw materials out of which the models making up the social structure are built. Therefore, he believes that social structure cannot claim a field of its own among others, in the study of societies. It is rather a method to be applied to any kind of social studies. It is similar to the structural analysis which is current in other disciplines like linguistics, literature, political science, etc. (see Levi-Strauss 1953 : 525-553). Applying the structuralist method, Louis Dumont (1970) in the study of caste system in India, shows that it is based on the fundamental social principle of hierarchy. He says that the principle of hierarchy, is the core of the caste system, and is opposed to the principle of equality. In this system, man as the member of society is given more importance than the individual. Here the concepts of the individual, freedom, and equality of mankind are relatively less important. These ideals of individualism, freedom and equality are negated by the three basic features of caste system, such as heredity, hierarchy and endogamy. Like Levi-Strauss, Louis Dumont too has used the kinship system, to explain many of his views regarding the structuralist approach.

The Marxist Point of View

The Marxist theories regarding the concept of social structure are free from the bias of organic analogy of the structure functionalists Karl Marx (1877) has written about the relations of production as constituting "the economic structure, the real basis on which is erected a judicial and political super-structure and to which correspond the forms of the determined social conscience".

In this explanation Marx has used the term structure, not in the biological sense, but in the sense of a building or construction. 9 Concepts of Social Structure But his notion of structure cannot be clearly distinguished from the other related concepts. Edmund Leach (1968: 482-88) a British social anthropologist, says that "in Marx's work there are references made to political, juridical, religious, and philosophical system. But here the term "system" is almost indistinguishable from the above uses of "structure", "superstructure", and "form". In both Marxist and non-Marxist literature, lately, sociologists have added such variants as "infrastructure", "macrostructure", "microstructure" etc. Marx had viewed the historical development of societies in terms of stages such as the primitive, ancient, feudal, capitalist and, finally communist according to their distinctive modes of production. This historical development is governed by the law of "dialectical materialism" about which you will learn more in elective course 3. In each stage of social development, society is divided into social classes on the basis of ownership or non-ownership of property. The owners as a class, have a dominant position in society and they exploit the class of non-owners. The owners are in minority in all societies while the non-owners are in majority. Yet the owners as a class are able to exploit the masses by extracting surplus value of their labor. This exploitation goes on till the masses become united and the 'seeds of revolution' becomes ripe. When a revolution occurs, the mode of production changes. According to Marx, societies will develop till the stage of communism where there will not be any classes; where society will be based on equality in all respects. This view gives an ideal picture of society and is not yet found in reality. Even the Russian and Chinese societies, which are generally referred to as socialist societies, do not reach up to this ideal. Most of the Marxist sociologists, both in India and abroad, use the concept of class in studying the structure and process of a society

4.6 <u>Social Institutions:</u>

Theory of social institutions is not concern of sociologists alone but it has philosophical interest as well. One important reason stem from the normative concerns of philosophers. For instance, John Rawls (1921 – 2002) an American philosopher and a leading figure in moral and political philosophy has developed elaborate normative theories concerning the principles of justice that ought to govern social institutions.

There are five major institutions that are conventionally identified. 1. Economic institutions which serve to produce and distribute goods and services, 2. Political institutions that regulate the use of and access of, power, 3. Stratification institutions determine the distribution of positions and resources, 4. Kinship institutions deal with marriage, the family and the socialization of the young, 5. Cultural institutions are concerned with religious, scientific and artistic activities.

Accounts of Social Institutions

Any account of social institutions must begin by informally marking off social institutions from other social forms. Unfortunately, in ordinary language the terms "institutions" and "social institutions" are used to refer to a miscellany of social forms, including conventions, rituals, organization and systems. Moreover, there are a variety of theoretical accounts of institutions, including sociological as well as philosophical ones. Indeed, many of these accounts of what are referred to as institutions are not accounts of the same phenomena; they are at best accounts of overlapping fields of social phenomena. To start with, social institutions need to be distinguished from less complex social forms such as conventions, social norms, roles and rituals. The latter are among the constitutive elements of institutions. Social institutions also need to be distinguished from more complex and more complete social entities, such as societies or cultures, of which any given institution is typically a constitutive element.

A society, for example, is more complete than an institution since a society – at least as traditionally understood – is more or less self-sufficient in terms of human resources, whereas an institution is not. Thus, arguably, for an entity to be a society it must sexually reproduce its membership, it must have its own structure, territory, culture, language and 3 educational system, and it must provide for itself economically and – at least in principle – politically independence. Social institutions are often organizations. Moreover, many institutions are systems of organizations. For example, capitalism is a particular kind of economic institution, and in modern times capitalism consists in large part in specific organizational forms—including multi-national corporations – organized into a system. Further, some institutions are meta-institutions; they are institutions that organize other institutions. For example, governments are meta-institutions. The institutional end or function of a government consists in large part in organizing other institutions (both individually and collectively); thus, governments regulate and coordinate economic systems, educational institutions, police and military organizations and so on largely by way of legislation. Nevertheless, some institutions are not organizations, or systems of organizations, and do not require organizations.

An institution that is not an organization or system of organizations comprises a relatively specific type of agent-to-agent interactive activity, e.g. communication or economic exchange, that involves: (i) differentiated actions, e.g. communication involves speaking and hearing/understanding, economic exchange involves buying and selling, that are; (ii) performed repeatedly and by multiple agents; (iii) in compliance with a structured unitary system of conventions, e.g. linguistic conventions, monetary conventions, and social norms, e.g. truth-telling, property rights.

General Properties of Social Institutions

In our discussion on social institutions, there are four salient properties, namely, structure, function, culture and sanctions. Roughly speaking, an institution that is an organization or system of organizations consists of an embodied structure of differentiated roles. These roles are defined in terms of tasks, and rules regulating the performance of those tasks. Moreover, there is a degree of interdependence between these roles, such that the performance of the constitutive tasks of one role cannot be undertaken, or cannot be undertaken except with great difficulty, unless the tasks constitutive of some other role or roles in the structure have been undertaken or are being undertaken. Further, these roles are often related to one another hierarchically, and hence involve different levels of status and degrees of authority. Finally, on teleological and functional accounts, these roles are related to one another in part in virtue of their contribution to the end(s) or function(s) of the institution; and the realization of these ends or function normally involves interaction between the institutional actors in question and external non-institutional actors.

The constitutive roles of an institution and their relations to one another can be referred to as the structure of the institution. Note that on this conception of institutions as embodied structures of roles and associated rules, the nature of any institution at a given time will to some extent reflect the personal character of different role occupants, especially influential role occupants. Moreover, institutions in this sense are dynamic, evolving entities; as such, they have a history, the diachronic structure of a narrative and a partially open-ended future. Apart from the formal and usually explicitly stated, or defined, tasks and rules, there is an important implicit and informal dimension of an institution 4 roughly describable as institutional culture. This notion comprises the informal attitudes, values, norms, and the ethos or "spirit" which pervades an institution. Culture in this sense determines much of the activity of the members of that institution, or at least the manner in which that activity is undertaken. There can be competing cultures within a single organization; the culture comprised of attitudes and norms that are aligned to the formal and official complex of tasks and rules might compete with an informal and "unofficial" culture that is adhered to by a substantial sub-element of the organization's membership.

It is sometimes claimed that in addition to structure, function and culture, social institutions necessarily involve sanctions. It is uncontroversial that social institutions involve informal sanctions, such as moral disapproval following on non-conformity to institutional norms. However, some theorists argue that formal sanctions, such as punishment, are a necessary feature of institutions. Formal sanctions are certainly a feature of many institutions, notably legal systems; however, they do not seem to be a feature of all institutions. Consider, for example, an elaborate and longstanding system of informal economic exchange between members of different societies that have no common system of laws or enforced rules

THE MAIN THEORETICAL ACCOUNTS OF SOCIAL INSTITUTIONS

Theoretical accounts of institutions identify institutions with relatively simple social forms especially conventions, social norms or rules. At one level this is merely a verbal dispute such 5 simpler forms could simply be termed "institutions". However, at another level the dispute is not merely verbal, since what we are calling "institutions" would on such a view consist simply of sets of conventions, social norms or rules. These accounts are called atomistic theories of institutions. Here the "atom" itself typically consists of the actions of individual human persons. On this kind of view, social forms, including social institutions, have moral value only derivatively, i.e., only in so far as they contribute to the prior needs or other requirements of individual agents. The regularities in action or rules made use of in such atomistic accounts of institutions cannot simply be individual regularities in action or individual rules for action; rather there must be interdependence of action such that, for example, agent A only performs action x, if other agents, B and C do likewise. Moreover, some account of the interdependence of action in question is called for, e.g., that it is not the sort of interdependence of action involved in conflict situations.

By contrast with atomistic accounts of social institutions, holistic accounts stress the interrelationships of institutions (structure) and their contribution to larger and more complete social complexes, especially societies. Thus, according to Barry Barnes, "Functionalist theories in the social sciences seek to describe, to understand and in most cases to explain the orderliness and

stability of entire social systems. In so far as they treat individuals, the treatment comes after and emerges from analysis of the system as a whole. Functionalist theories move from an understanding of the whole to an understanding of the parts of that whole, whereas individualism proceeds in the opposite direction." A system of moral is always the affair of a group and can operate only if the group protects them by its authority. It is made up of rules which govern individuals, which compel them to act in such and such a way, and which impose limits to their inclinations and forbid them to go beyond. Now there is only one moral power - moral, and hence common to all - which stands above the individual and which can legitimately make laws for him, and that is collective power. To the extent the individual is left to his own devices and freed from all social constraint, he is unfettered by all moral constraint. It is not possible for professional ethics to escape this fundamental condition of any system of morals. Since, then, the society as a whole feels no concern in professional ethics, it is imperative that there be special groups in the society, within which these morals may be evolved, and whose business it is to see that they are observed.

Holistic accounts of social institutions often invoke the terminology of internal and external relations. An internal relation is one that is definitive of, or in some way essential to, the entity it is a relation of; by contrast, external relations are not in this way essential. Thus, being married to someone is an internal relation of spouses; if a man is a husband then necessarily he stands in the relation of being married to someone else. Likewise, if someone is a judge in a court of law then necessarily, he stands in an adjudicative relationship to defendants. Evidently, many institutional roles are possessed of, and therefore in part defined by, their internal relations to other institutional roles.

Thus, we have discussed atomistic and holistic accounts of social institutions. However, there is a third possibility, namely, molecularist accounts. Roughly speaking, a molecularist account of an institution would not seek to reduce the institution to simpler atomic forms, such as conventions; nor would it seek to define an institution in terms of its relationships with other institutions and its contribution to the larger societal whole. Rather, each institution would be analogous to a molecule; it would have constitutive elements ("atoms") but also have its own structure and unity. Moreover, on this conception each social institution would have a degree of independence vis-à-vis other institutions and the society at large; on the other hand, the set of institutions might itself under certain conditions form a unitary system of sorts, e.g., a contemporary liberal democratic nation-state comprised of a number of semi-autonomous public and private institutions functioning in the context of the meta-institution of government.

4.7 Normative Character of Social Institutions

Normative theory involves arriving at moral standards that regulate right and wrong conduct. In a sense, it is a search for an ideal litmus test of proper behavior. The Golden Rule is an example of a normative theory that establishes a single principle against which we judge all actions. Other normative theories focus on a set of foundational principles, or a set of good character traits. Normative theories seek to provide action-guides; procedures for answering the practical question (What ought I to do?"). The key assumption in normative theory is that there is only one ultimate criterion of moral conduct, whether it is a single rule or a set of principles.

Social institutions have a multi-faceted normative dimension. Moral categories that are deeply implicated in various social institutions include human rights and duties, contract-based rights and obligations and rights and duties derived from the production and consumption of collective goods. Take police institutions. Police are typically engaged in protecting someone from being deprived of their human right to life or liberty, or their institutional right to property. Moreover, a 9 distinctive feature of policing is the use, or threatened use, of coercive force. Here the institution of the police is different from other institutions that are either not principally concerned with protecting moral rights, or that do not necessarily rely on coercion in the service of moral rights. There is relationship between social institutions and human rights. However, there are a range of moral rights that might be termed "institutional moral rights". These are moral rights that depend in part on rights generating properties possessed by human beings qua human beings, but also in part on membership of a community or of a morally legitimate institution, or occupancy of a morally legitimate institutional role. Such institutional moral rights include the right to vote and to stand for political office, the right of legislators to enact legislation, of judges to make binding judgments, of police to arrest offenders, and of patients to sue doctors for negligence.

Here we need to distinguish between:

Institutional rights that embody human rights in institutional settings, and therefore depend in part on rights generating properties that human beings possess as human beings (these are institutional moral rights), and; (b) institutional rights that do not embody human rights in institutional settings.

The right to vote and the right to stand for office embody the human right to autonomy in the institutional setting of the state; hence to make a law to exclude certain people from having a vote or standing for office is to violate a moral right. But the right to make the next move in a game of chess, but not three spaces side wards, is entirely dependent on the rules of chess; if the rules had been different, e.g., each player must make two consecutive moves or pawns can move side wards, then the rights that players have would be entirely different. In other words, these rights that chess players have are mere institutional rights; they depend entirely on the rules of the "institution" of the game of chess. Likewise, parking rights, such as reserved spaces and one hour parking spaces in universities are mere institutional rights, as opposed to institutional moral rights. Let us now focus on institutional moral rights. There are at least two species of institutional (moral) rights. There are individual institutional (moral) rights and there are joint moral rights. Joint moral rights are moral rights that attach to individual persons, but do so jointly. For example, in the context of some institution of property rights the joint owners of a piece of land might have a joint right to exclude would-be trespassers. Having explored in general terms the normative character of social institutions let us now turn in the final section of this entry to a more specific normative aspect of institutions, namely their conformity or lack of it with principles of distributive justice.

Summary:

Society, community and associations are the basic units which provide us with the basis for grasping the relationship between the individual and social processes. Each unit is linked with the other, yet they differ in many ways as well. Any understanding of the subject of Sociology must include the study of these concepts. Every individual is unique. Individuality is bequeathed by nature. However, sociability is gift of society. The relation between individual and society is not merely a physical unity, or functional unity but it is in totality. No individual can survive without society and neither can the individual develop one's personality. Society gives us choices and chances, as well as, the scope for learning which helps us to understand society. Explain the characteristics of Agricultural or Feudal societies.Thus, society, community and associations are the basic units which provide us with the basis for grasping the relationship between the individual and social processes. Elements of social structure are normative and relational aspects. Each unit is linked with the other, yet they differ in many ways as well. Any understanding of the subject of Sociology must include the study of these concepts.

Keywords:

Aggregate, Dynamics, Cooperation, Law, Social Responsibility, We-Feeling, Analogy, Constraint

Self-Assessed Questions:

1) Which of the following is not the feature of a community?
A. Homogeneity
B. Self-sufficiency
C. We-feeling
D. Heterogeneity

2) Bogardus has mentioned the element of we feeling in defining community.

A. True

B. False

3) Who said that community is a total organization?
A. MacIver and Page
B. Ogburn and Nimkoff
C. Linton
D. Nadel

4) Robert Redfield has been given the concept of …... and great community.
Little

5) Which one of the following is not the building block of society?
A. Individuals
B. Social Interaction
C. Social Relationships

D. Developed Infrastructure

6) Who among the following has discussed about the social system?
A. Emile Durkheim
B. Talcott Parsons
C. Auguste Comte
D. None of the Above

7) Mutual Awareness is an integrated feature of society.

A. True

B. False

8) Who has said that society rests on consciousness of kind?
A. Giddens
B. Giddings
C. Garfinkal
D. Goffman

9) Which of the following concept is associated with social structure theory?
A. Law of three stages
B. Historical Materialism
C. Organic Analogy
D. Division of Labor

10) Who has said that roles are the basic element of social structure?
A. Max Weber
B. S.F.Nadel
C. Redcliff Brown
D. Linton

11) The logic behind reality is called …….
Structuralism

12) Which of the following is not related to social structure?
A. Normative Structure
B. Sanction System
C. Position System
D. Stratification System

13) Which of the following is not the type of social institution?
A. Marriage
B. Family
C. State
D. Punishment

14) Which of the following is not the feature of a social institution?
A. Concreteness
B. Abstractness
C. Procedures
D. Rules and regulations

15) Folkways and mores are not an integrated part of social structure.

A. True

B. False

16) Group of people with specific goals is called……
Association

Answer for Self Assessment

1. D	2. A	3. B	4. Little	5. D
6. B	7. A	8. B	9. C	10. B
11. Structuralism	12. D	13. D	14. A	15. B
16. Association				

Review Questions:

1. How can we differentiate between Society and Community?

2. Describe the types and characteristics of society.

3. What is community? Discuss with the support of Social thinkers.

4. How is society different from the community? Mention two points.

5. Define association and discuss its characteristics.

6. State two differences between community and association.

7. Elaborate various perspectives related to Social Structure.

Further Readings

Firth, Raymond, 1956, Elements of social Organization. Watts and Company: London.

Leach, Edmund, 1968. Social Structure. In David I. Sills (ed.) International Encyclopedia of Social Sciences. Macmillan Company and The Free Press: New York.

Levi-Strauss, C., 1953. Social Structure. In A.L. Kroeber. (ed.) Anthropology Today: An Encyclopedic Inventory, pp. 524-553. The University of Chicago Press: Chicago and London.

NCERT, 2006. Introducing Sociology – A Textbook for Class XI. New Delhi: National Council of Educational Research and Training.

NCERT, 2006. Sociology – An Introduction: A Textbook for Class XI. New Delhi: National Council of Educational Research and Training.

NCERT, 2006. Understanding Society – A Textbook for Class XI. New Delhi: National Council of Educational Research and Training.

Unit 05- Basic Concepts (II)

CONTENTS

Objectives

Introduction

5.1   Status and Role:

5.2   Normative and Values

5.3   Conformity and Deviance:

Summary:

Keywords:

Self-Assessed Questions

Answer for Self Assessment

Review Questions

Further Readings:

Objectives

After reading this unit, students will able to

- understand the constituent elements of social structure
- examine the concept of Status and Role
- learn about the various terms associated with Status and Role.
- understand the normative and relational aspects of social structure.
- analyze the conceptual understanding of deviance and conformity.
- execute the importance of term social value in human life.

Introduction

Social structure is a basic concept in Sociology. Herbert Spencer was one of the first scholars to focus on social structure and its analysis. Later, it became very popular in sociological studies and many sociologists and other social scientists wrote aboutthe literal meaning of structure is the form of sequence of various units. Just as a bicycle is a whole that comes into existence when its various parts are put together in a systematic way, in the same manner broadly speaking, social structure mean organization of a society constituting an integrated whole or arrangement of various units in society. In the sociological sense recurring patterns of behavior and interaction which are restraining, omnipresent long-lasting. They may themselves be invisible, but they make organized and familiar. societies decide what is considered appropriate role behavior for different statuses. For example, every society has the "mother" status. However, some societies consider it inappropriate for a mother to assume the role of authority in the family. Other societies ascribe lots of power to the status of mother. In some societies, students are expected to be completely obedient to teachers. In American society, the student role involves asking the teacher questions and even challenging the teacher's statements.

5.1 Status and Role:

Meaning of Social Structure

The word 'structure' is derived from the Latin word The English meaning of the word structure means orderly arrangements or the Structure. It refers to some kind of orderly arrangements of different parts, which implies an outer arrangement of constituent elements. Similarly, society too has its own structure, which is created by individuals through interactional network of social relationships The above figures depict of a building, which has three features: (i) It has the building material such as bricks, mortars, beams, and pillars, etc. (ii) All these are arranged in a definite order and (iii) All these come together to obtain the shape of the structure of a society consists of (i)

Males and females, adults and children, various occupational and religious groups, and so on, (ii) The interrelationship between various parts (such as relationship between husband and wife, between parents and children, and between various groups), and (iii) All the parts of the society come together to work as a unit. Thus, the term social structure describes how the various society are organized and follow stable patterns of collective rules, roles, and activities. However, the structure itself remains invisible, i.e., it silently shapes actions of its members. The concept of social structure began to be used in Sociology as r of Biology.

The concept of social structure began to be used in Sociology as r of Biology. Herbert Spencer was the first sociologist who used the term social structure and compared it with the structure of the human body or the biological organism. According to him, society is a super organism. Human body has various parts and in the same way social structure also has various aspects. The body structure, depicted scientifically, has various parts such as hands, feet, eyes, ears, cells, respiratory system, and so on. However, these different parts are not the body in themselves. Their collected sum is the body or a whole structure. That is, various organs of the body are incapable of independent existence. It is only when they come together that structure comes into existence. The parts of the whole are mutually related and have definite functions to perform. In the same way, the components or units of a social structure are individuals or human beings in a society, occupying a position in social structure. The arrangement in the social structure remains stable even though the persons are subject to change (due to death, mobility, and so on). Thus, a nation, and a church and similar social unit can continue to exist as structural arrangements though the personnel of each may change from time to time.

Maintenance of Social Structure

In social structure, human being's organism confirmed pursuit of some standard goals. This aim can be fulfilled only if the social structure is based upon operational systems that help in its maintenance. Some of these systems are as follows

Normative System

The normative system presents some ideals and values before the members of a society. The members attach emotional importance to these norms. The various groups, institutions and associations are inter-related in accordance to norms and values. The individuals perform their roles in conformity with the accepted norms of society.

Position System

Position system refers to the statuses and roles of the individuals. The desires, aspirations and expectations of the individuals are varied, multiple and unlimited. In the society each individual has more than one status. For example, in a family, a man is a father, brother, son, husband etc. When he interacts with the wife, he has the status of husband and he cannot play the role of brother and son with his wife. In other words, the proper functioning of social structure depends upon proper allocation of roles and statuses.

Sanction System

Society provides a sanction system for the proper enforcement of norms. The integration and coordination of the different parts depends upon conformity of norms. Sanctions can be positive or negative. Those who conform to social norms are rewarded. Those who do not abide by the norms are punished by the society. The stability of a social structure depends upon the effectiveness of its sanction system.

System of Anticipated Responses

The anticipated response system calls upon individuals to participate in the social system. It is the participation of members of a society that sets the social structure in motion. The successful working of social structure depends upon the realization of duties by the individuals. Members of a society internalize the expected behavior through socialization process, which prepares them to anticipate or predict the behavior of others in each situation and act accordingly in an expected manner. This system of anticipated reaction is the cause of stability of a social structure.

Action System:

Talcott Parsons has given special emphasis on the concept of social action. According to him the web of social relationships is born out of the actions and interactions of the 160 members. The action system thus, becomes a vital component that makes the web of social relationships active and sets the social structure in motion.

Elements of Social Structure

According to H. M. Johnson, the basic elements of social structure which guide our actions are status, roles, norms, values, power and prestige. In this chapter we will focus on status and role.

Status and Role

Status and role are the twin concepts. They go side by side. Each status has a corresponding role. A status is a position that a person holds in the society or within various groups of which one is a member. At any given time, the individual can occupy the statuses of a student, athlete, friend, lover, or a number of others, depending on the setting. With each change of status, the individual plays a different role or roles. Thus, in every society and every group, each member holds a position or status and performs one's role accordingly. This helps in the proper functioning of the society.

Status

Status is generally defined as the rank or position of an individual in a group or in a social system. Status refers to the position of the individual within a particular group, such as, one's family, neighborhood, club, etc. Each such position carries certain rights and duties. Each person holds a number of statuses, which are constantly changing as one drops some old ones and gains new ones. According to Ralph Linton, status is primarily a position in a social structure involving rights, duties and reciprocal expectations of behavior, none of which depend on the personal characteristics of the status occupants. According to him, an individual may hold several statuses simultaneously, for example, a man can be a husband, an advocate and a member of religious sect or caste. There are two ways in which an individual in society can acquire status – through ascription and through achievement or merit. That is, one's status can either be ascribed or achieved.

Ascribed Status is an assigned status. It is given by the society or the social group without regard for any particular or unique qualities, nationality, parentage, etc. and is involuntary and fixed at birth. One's gender or caste, religion, age etc. are ascribed statuses. However, biologically based ascribed statuses like age, gender and unchangeable while some of the above-mentioned statues can be changed for example, our nationality or religion.

Achieved Status is any social position attained by an individual as a result of one's personal efforts in open, formal market competition like education, occupation, power etc. In other words, it is not hereditary, i.e., not fixed at birth. The marital status of a person, for instance, is an achieved status.

Characteristics of Status

1. External symbols to identify the status According to Kingsley Davis, a person's identity in a social situation reveals one's status. Though not always certain, external symbols help the identification of one's statuses in the society. The style of dress is one such indicator. Soldiers and army officers, nurses, doctors, advocates, policemen, religious missionaries and priests wear different dresses. Their statuses can be

2. Every status has its own rights, duties and obligations Ascribed Status Age Race Religion 161 statuses. However, biologically based ascribed statuses like age, gender and unchangeable while some of the above-mentioned statues can be changed for example, our nationality or religion. is any social position attained by an individual as a result of one's personal efforts in open, formal market competition with others and it includes aspects like education, occupation, power etc. In other words, it is not hereditary, i.e., not fixed at birth. The marital status of a person, for instance, is an achieved status. So is one's educational qualification and professional position is an example of this.

3. Norms governing status are contextual Status related norms vary from person to person, for different statuses and in different situations, even though they are believed to be common to all. For example, the norms like 'be honest', 'be truthful' etc., are believed to be common to all. But in practice we know that a doctor cannot always tell the truth to the patient regarding the state of the person's disease. Thus, norms are always relative to situation.

4. One individual may have several statuses Each society has numerous groups, each of which has many statuses. Since each member of society is member of many groups, every individual occupies a number of statuses which may vary from situation to situation. One's status may differ with the type of group. For example, college student may be student to one's teachers, a customer to the shop owner, a brother to one's sister, a son to one's father, and so on.

5. Statuses add to social order and social stability All of us are born into a society in which statuses already exist. They are embedded in the structure of our society. We cannot create them afresh. The statuses of farmers, soldiers, teachers, clerks etc., are not our creations. Hence, these statuses create order and maintain stability in society.

Role

Whereas a status is a position within the social structure, a role is the set of social expectations attached to any given status. A role determines how we are expected to behave and interact based on the status we occupy in a given social situation. Hence, we occupy a status but we play a role. Vilfredo Pareto introduced the concept of role in 1916 and was the first to recognize the sociological significance of the labels such as lawyers, physicians and artists, etc., that indicate their roles. Linton defines role as the expected behavior of an individual in a certain status. Role is a dynamic expression of a status. Individual holds a status and performs a role. For example, an individual who holds the status of a student has to attend classes and complete assignments as part of her/his role. In addition, a role is the expected behavior associated with a specific social status. Each distinctive status, whether ascribed or achieved has certain role expectations. For instance, one may occupy the status of a son or a daughter and thus, have expectations of receiving food and shelter from one's parents, while in return one may have to meet their expectations that one takes one's studies seriously, behave well and show respect to them. Both are examples of role.

Definitions of Role

W. F. Ogburn and M. F. Nimkoff define role as a set of socially expected and approved behavior patterns consisting of both duties and privileges, associated with a particular position in a group.

Ralph Linton describes role as a term used to designate the sum-total of the cultural pattern associated with a particular status. It includes attitudes, values and behavior given by the society to any and all persons occupying that status.

Roles are significant components of a social structure. They contribute to the society's stability by enabling members to anticipate the behavior of others and to pattern their own actions accordingly. Both status and role vary by culture. Every social role has a cultural basis. A role defines the rights, obligations and privileges of a person who occupies a particular status. However, we must remember that members of the society occupy different statuses at different times and places. As society itself is a network of such statuses, each status has a set of expected behaviors called roles. There may be more than one role attached to any given status; a role set is the sum of all the roles attached to a status.

Characteristics of Role

Social role has the following important characteristics. They are as follows:

1. Role is the action aspect of a status: It involves various types of actions that a person has to perform in accordance with the expectations of the society. The number of roles that a person plays depends on the statuses that one assumes.

2. Role is learned: Roles are a set of behaviors that are learned either through the process of socialization or through observational learning. Along with the basic values that go with the role and which give it meaning, an individual learns social roles.

3. Role has a psychological dimension: The concept of a role has an aspect of social psychology. The individual is trained psychologically from childhood through socialization to take up a role, be it that of a son or a daughter, brother or sister, father or mother, teacher or clerk etc.

4. Roles are reciprocal: Roles carry the notion of reciprocity. They not only comprise the expected behavior of an individual in a situation, but also the behavior of others towards one.

5. Roles vary in importance: All the roles are not equally important. Some roles are more important than others. The roles that are important are called key roles while the roles that are less in significance are called general roles. Key roles are valuable for the organization of the society while general roles are helpful in the fulfilment of day-today activities.

6. Role is dynamic: Role is dynamic in many ways. It is constantly changing as the individual grows up. Also, the ideas, values and objects on which a role is based, may change and so does the concept of role. The role which is justified at a particular time may not be justified at some other time.

7. Role is status in action: Role is the action aspect of status. It involves various types of actions that a person has to perform in accordance with the expectations of the society.

8. Limited area of operation: Each role has a limited area of operation and the role has to be confined within that area. For example, a police officer has a role to play in the police station, but when one is with one's, family the former role ceases and the other role takes over.

Relation between Status and Role

• Role and status are interrelated.

• A status is simply a position in society or in a group. A role is the behavioral aspect of status.

• Statuses are occupied and roles are played.

• Both status and role are dynamic and constantly changing.

Hence, role changes with each new incumbent in a status. Everyone has a combination of many social statuses or a status set. Status set includes our gender, occupation, ethnic group, volunteer associations, and hobbies. So, one person may have a status set that includes being a woman, a sales professional, a mother, a daughter, a sister, a person with a Punjabi heritage, and a volunteer social worker. Similarly, role set is the term used to describe the variety of roles and relationships you have as a result of your status in society.

Basic, General and Independent Roles

Banton (1965:33) developed a scale giving a comparison of the extent to which particular roles are independent of other roles: (a) Basic roles are mostly determined by sex and age, ascribed to individuals at birth and these roles shape conduct in a large number of social contexts.

b) General roles: General roles are mostly assigned on the basis of merit of the individual.

c) Independent roles: Independent roles are determined by merit and have very less implications for other roles and on the way, people respond to the person who occupies the independent role. Examples of independent roles are leisure roles and many occupational roles.

Usually, an individual's sex role shapes the individual's conduct and the response of others towards him or her more than any other role. Occupational roles also shape the way people respond to an individual particularly in work space or social gatherings. The leisure roles are more independent and have limited influence outside of a particular setting for example, golfer in a golf club.

ROLE SYSTEMS: SIMPLE AND COMPLEX SOCIETIES

According to Banton (1965) one of the ways to understand variation in social organization is to study the criteria on bases of which roles are given to an individual.

Role's allocation in simple societies differ from those in complex industrial societies.

Roles in Simple Societies

1) In the simplest societies like that of Bushmen in Kalahari Desert in Southern Africa and Eskimo in Arctic Wastes, roles are allocated based upon the natural differences of age, sex and kinship. The division of roles on the basis of sex took place in the following manner. A man is responsible for hunting, preparing skins for clothing, making weapons, building fire and sometimes helping the women in fetching wood and water. The wife on the other hand builds shelter for her family, takes care of the children, gathers and prepares food and keeps the residence clean.

2) The other basis of role allocation is age. A boy's passage into manhood is marked when he kills his first buck and this passage is celebrated with rituals. Thereafter, he is allowed to marry. In case of a girl, she can be married when a baby but she takes the role of a wife and a married woman only when she matures physically. Elderly people are treated with respect and as experts on traditions, myths and family lineages.

3) The third basis is of kinship. Mothers and fathers perform the important role of bringing up their children. When the children grow up as adults, they have certain mutual obligations with their parents. Marriage between men and women can be dissolved but as they rarely quarrel divorce is rare. Marriages between close relations are avoided to keep kin ties clear.

Roles in Complex Societies

We discussed how roles are allocated on the distinction of age, sex and kinship in simple societies that have to survive in harshest environmental conditions. But as societies become complex new

criteria has to be introduced for role division. Social stratum is one such criterion. 1) Social strata: Some societies are organized on the basis of ranks such as nobles, commoners, slaves, etc. People belonging to the same strata share a similar existence and have same privileges and duties towards the king. While this kind of social strata is more flexible than rigid role system of simple societies, social strata can become rigid and discriminatory to an extent where birth in a particular category influences the life chances of individuals. In such rigid system of stratification leaving the category in Status and Role which a person is born becomes difficult. Take for example, the caste system in India where a person born in a particular caste is expected to adhere to the caste specific norms, customs, occupation and rules of interaction with other castes.

Deviation from roles is often disapproved and also punished particularly when a lower caste individual does so. While these norms are not as rigid as they used to be earlier, due to continuous struggle and legal action, caste-based rules of interaction and roles still prevail in the present day.

Diversification and specialization of tasks: In complex societies tasks are distributed based on specialization and skills. From largest to even smallest of organizations have role divisions. For example, Meera and her friend open a small bakery. Along with the two bakers they hire two workers to attend to the customers and one person to manage the accounts. When they decide to offer home delivery service, they hire another individual to deliver the orders at home or office. Further when they buy a bigger store, they make seating arrangements for customers and hire two more people to serve them. What we see is that every task is divided to avoid chaos and friction so that the bakery runs smoothly

DIMENSIONS OF ROLES

Multiple Roles and Role Set Sociologist, Robert K. Merton (1957) emphasized on the need to distinguish between the concept of multiple roles and role-set. In contrast to Linton's theory that each status has a single, associated role, Merton argues that "each status has an array of roles" associated with it. This is what Merton call's role set. It is a "complement of role relationships in which persons are involved by virtue of occupying a particular status". Each status has its own role-set. Merton offered the example of a medical student whose status as a student is not only related to teachers but to the roles of other status occupants like nurses, physicians, social workers and so on. Merton added that this kind of complex arrangement can also give rise to contradictory expectations of the role partners in the role set. Multiple roles, on the other hand, refers to the roles associated with the various social statuses of an individual. The figures given below explain the difference between role set and multiple roles

Role Conflict and Strain

As a person occupies several statuses and there are multiple roles to be played, sometimes two different statuses of an individual may demand conflicting expectations placing the individual in a state of dilemma. A simple example of this can be of a class monitor. As a class monitor Ahmad is given a set of responsibilities by his class teacher. He is expected to maintain discipline in the teacher's absence and is supposed to report any disruption caused by the students. At the same time Ahmad also occupies the status of being a close friend to some of his classmates. Now if one student from his close circle of friends disturbs the class or becomes a bully in the teacher's absence it may give rise to role conflict for Ahmad. As a friend he may be expected to ignore this behavior.

while as the responsible class monitor, he is expected to bring this unruly behavior to his teacher's notice. While this is an example from a classroom, in everyday life individuals are often confronted with similar or much more complex dilemmas pertaining to their roles. We have already discussed that individuals play multiple roles in his/her lifetime and therefore such incompatibility is bound to arise. A frequently cited example of role conflict is the one experienced by working women who are also married. In traditional societies the culturally accepted role of women was largely related to child rearing and household chores. However, in modern societies these roles are being challenged and women are increasingly entering full time salaried employment and sharing professional workspace with men. When such social changes take place, a woman may experience a pull from both sides –her commitment to her work as a professional and her commitment towards the family and children as a wife or mother. Such conflicts arise when and especially because the role partners may not accept and reorient themselves to the fact that women are re-making their roles or adopting new ones.

While role conflict takes place between roles associated with two different statuses of an individual, role strain is experienced when different responsibilities associated within a single status are incompatible. For example, Rohit has to prepare for an exam that is next day but has to also represent his school in an inter-school chess competition on the same day. As a student he might experience stress and anxiety because he has to perform well in both the situations. 141 People try

to manage role conflict by role compartmentalization or separation Status and Role where they try to keep what they do in one role distinct from what they do in another and giving priority to one role over the other. Concepts of role strain and conflict are important to understand role exit as they can also give rise to doubt about one particular role eventually led to exit.

5.2 <u>Normative and Values</u>

The normative component of culture consists of definition of what ought to be. Included are values and specific rules of conduct (norms) by which human behavior is guided and regulated. Normative culture will be discussed in topic. Many parts of culture contain both longitude and normative components. An ideology, for example, is a system of beliefs about the social world that is strongly rooted in a set of values and interests. The leading ideologies of our time democracy, capitalism, communism, socialism which directly or indirectly shape much human behavior in the world, are large systems of ideas that define both what is or exists, and what ought to be. They offer an analysis of how societies function and also a prescription for change.

Norms

Norms are the rules of behavior of that are agreed upon and shared within a culture and that prescribe limits of acceptable behavior. The refine "Normal" expected behavior and help people all live predictability in their lives.

Mores and Folkways

Mores are strongly held norms that usually have a moral connotation and based on the central values of the culture. Violations of mores produce strong negative reactions, which are often supported by the law. Desecration of a church or temple, sexual molestation of a child, rape, murder, incest, and child beating all are violations of American mores. Not all norms command such absolute conformity. Much of day-to-day life is governed by traditions, or folkways, which are norms that permit a wide degree of individual interpretation as long as certain limits are not overstepped. People who violate folkways are seen as peculiar or possibly eccentric, but rarely do they elicit strong public response. For example, a wide range of dress is now acceptable in most theaters and restaurants. Men and women may wear clothes ranging form business attire to jeans, and open necked shirt, or a sweater. Good manners in our culture also show a range of acceptable behavior.

Folkways also vary from one culture to another. In the United States, for example, it is customary to thank someone for a gift. To fail to do so is to be ungrateful and ill mannered. Subtle culture difference can make international gift a giving however, a source of anxiety or embarrassment to well-meaning business travels. Norms are specific expectation about social behavior, but it is important to add that they are not absolute. Even though we learn what is expected in out culture, there is room for variation in individual interpretation of these norms that deviate from the ideal norm.

Ideal Norms and Real Norms

Ideal norms are expectations of what people should do under perfect conditions. These are the norms we first teach our children. They tend to be simple, making few distinctions and allowing for no exceptions. In reality, however, nothing about human beings is ever that dependable. Real norms are norms that are expressed with qualifications and allowances for difference in individual behavior. They specify how people actually behave. They reflect the fact that a person's behavior is guided by norms as well as unique situations. The concept of ideal and real norms are useful for distinguishing between mores and folkways. For mores, the ideal and the real norms tend to be very close, whereas folkways can be much more loosely connected. But we might violate a folkway by neglecting to say thank you, for example without provoking general outrage. More important, the very fact that a culture legitimizes the difference between ideal and real expectations allows us room to interpret norms to a greater or lesser degree according to our own personal dispositions.

Meaning of Norms:

Norms are standards of group behavior:

An essential characteristic of group life is that it is possessed of a set of values which regulate the behaviour of individual members. As we have seen already, groups do not drop out of the blue with stabilized relationships among members. Groups are the products of interaction among individuals.

When a number of individuals interact, a set of standards develop that regulate their relationships and modes of behaviour. These standards of group behaviour are called social norms. That brothers and sisters should not have sexual relations; a child should defer to his parents and an uncle should not joke with his nephews and nieces are the illustrations of norms which govern relationships among kinsmen.

Norms incorporate value judgements:

Secord and Buckman say "A norm is a standard of behavioural expectation shared by group members against which the validity of perceptions is judged and the appropriateness of feeling and behaviour is evaluated. "Members of a group exhibit certain regularities in their behaviour. This behaviour is considered desirable by the group. Such regularities in behaviour have been explained in terms of social norms. Norm, in popular usage, means a standard. In sociology our concern is with social norms, that is, norms accepted in a group. They represent "standardized generalizations" concerning expected modes of behaviour.

As standardized generalizations they are concepts which have been evaluated by the group and incorporate value judgements. Thus, it may be said that norms are based on social values which are justified by moral standards or aesthetic judgment. A norm is a pattern setting limits on individual behaviour. As defined by Broom and Selznick, 'The norms are blueprints for behaviour setting limits within which individuals may seek alternate ways to achieve their goals. Norms do not refer to an average or central tendency of human beings. They denote expected behaviour, or even ideal behaviour. Moral values are attached to them. They are model practices. They set out the normative order of the group.

Norms are related to factual world:

It may not, however, be presumed that norms are abstract representing imaginary construct. Sociologists are interested mainly in "operative" norms, that is, norms that are sanctioned in such a way that violators suffer penalties in the group. For example, most of the norms of the Sermon on the Mount, although often referred to as norms, are not sanctioned; one is not punished sociality for refusing to "turn the other cheek".

Norms in order to be effective must represent correctly the relations between real events. They must take into account the factual situation. A rule requiring all men to have two wives would be valueless if the sex ratio did not permit. Therefore, the normative system, since it is meant to achieve results in the factual world, should be related to the events in the real world.

Importance of Norms:

A normless society is impossibility:

Norms are of great importance to society. It is impossible to imagine a normless society, because without norms behaviour would be unpredictable. The standards of behaviour contained in the norms give order to social relation interaction goes smoothly if the individuals follow the group norms. The normative order makes the factual order of human society possible.

If there were no normative order there could be no human society. Man needs a normative order to live in society because human organism is not sufficiently comprehensive or integrated to give automatic responses that are functionally adequate for society.

Man is incapable of existing alone. His dependence on society is not derived from fixed innate responses to mechanical social stimuli but rather from learned responses to meaningful stimuli. Hence his dependence on society is ultimately a dependence upon a normative order.

Norms give cohesion to society:

We can hardly think of a human group apart from norms. A group without norms would be to use the words of Hobbes, "Solitary, poor, nasty, brutish and short." The human organism in order to maintain itself must live in a normatively regulated social system. The normative system gives to society a cohesion without which social life is not possible. Those groups which cannot evolve a

normative order and maintain normative control over their members fail to survive because of the lack of internal co-operation.

Norms influence individual's attitudes:

Norms influence an individual's attitudes and his motives. They impinge directly upon a person's self-conception. They are specific demands to act made by his group. They are much more stable. They have the power to silence any previously accepted abstract sentiment which they may oppose. They take precedence over abstract sentiments. Becoming a member of a group implies forming attitudes in relation to group norms. The individual becomes a good member to the extent he abides by the norms.

The norms determine and guide his intuitive judgments of others and his intuitive judgments of himself. They lead lo the phenomena of conscience, of guide feelings, of elation and depression. They are deeper than consciousness. Becoming a member of guilt consists of internalizing the norms of the group. Through internalization they become a part of himself automatically expressed in his behaviour.

Conformity of Norms:

Norms are not formed by all groups in relation to every kind of behaviour and every possible situation. They are formed in matters of consequence to a particular group. What matters are of consequence to a group depends upon the main purposes and goals of the group, the relationship of that group to other groups, and other conditions in which it operates.

Likewise, the scope of behaviour regulated by norms varies considerably in different groups. For example, the norms of some groups may pertain chiefly to ethical matters, while the norms of other groups may cover a broader area of life including dress, forms of entertainment, education and so on. Further, a social norm operative in one social system may not be operative in another. Thus, Mohammedan societies permit polygyny, but Christian ones do not. Likewise, norms do not apply equally to all members of a society or to all situations.

They are adjusted to the position people hold in the society and to the occupations they practise. Thus, what is proper for a woman is not always proper for a man, or what is proper for a doctor may not be proper for a teacher. Thus, conformity to norms is always qualified in view of the socially defined situations in which they apply. A norm by definition implies a sense of obligation. It lays down a standard of behaviour which one ought to follow. Many of the problems of personality as well as society are mostly the problems of non-conformity to norms. Conformity to norms is normal.

The individual having internalized the norms, feels something like a need to conform. His conscience would bother him if he did not. Further people would disapprove his action if he violates the norm. Thus, both internalized need and external sanctions play an effective role in bringing about conformity to norms.

Values

Values are a culture's general orientation toward life its notions of what is desirable and undesirable. Valves can also be understood by looking at patterns of behavior. For example, sociologists have frequently noted the different levels of violence in the northern and southern United States. Two researchers (Nisbett & Cohen, 1996) reached the53 conclusion that southerners and northerners have different values about the appropriate use of violence not across the board, but in certain specific areas, all of which seen linked to nations of honor and respect. Southerners, they found, are more likely to agree that violence is acceptable in defense of home and family, and are especially likely to endorse violence as a response to insults and affronts, most of all when they honor threatened is honor lost and a response to the possible loss of honor is often necessary. n sociology our concern is with social values. Social values are cultural standards that indicate the general good deemed desirable for organised social life. These are assumptions of what is right and important for society. They provide the ultimate meaning and legitimacy for social arrangements and social behaviour. They are the abstract sentiments or ideals. An example of an important social value is, "equality of opportunity". It is widely considered to be a desirable end in itself.

The importance of such a value in social life can hardly be exaggerated. A social value differs from individual value. An individual value is enjoyed or sought by the individual which a man seeks for himself. Even though these values are commonly shared, they do not become social values. As distinct from individual values, a social value contains a concern for others' welfare. Social values are organised within the personality of the individuals. They regulate his thinking and behaving.

Language

Language enables humans to organize the world around them into labeled cognitive and use these labels to communicate with one another. Language, therefore, makes possible the teaching and sharing of the values, norms and non-material culture. It provides the principal means through which culture is transmitted and the foundation on which the complexity of human thought and experience rests. Language allows human to transcend the limitations imposed by their environment and biological evolution.

5.3 <u>Conformity and Deviance:</u>

Conflict in Norms:

Conformity to norms depends largely upon agreement as to what the norm demands. Without this agreement there would be a wide range of behaviour. As already seen norms are agreed upon standards of behaviour. Without such agreement, norms have a weaker force.

Further we have seen that norms differ from society to society and from group to group in the same society. It is obvious that norms do not apply equally to all members of all societies or to all members of a society. They are adjusted to the needs of a society and to the positions people hold in particular social orders or to the occupations they practise, etc. Since there are different norms for different groups, a conflict among them is inevitable.

While norms set limits to individual behaviour, variation in conformity is often permitted and exceptions also are provided for. Some norms are more specially stated than others; some have wide range of application than others; some permit individual interpretation to a greater extent than others.

There are reasons why norms are not followed without deviation:

(i) Some norms are perceived less important than others and so the less important ones are violated when one has to make a choice between two norms. In this case it may be said that strictly speaking there is conflict because the relative importance of the norms is clear.

(ii) Norms may so conflict with each other that an individual must disobey one if he is to conform to the other. A student who sees a friend cheating in an examination must choose between conflicting norms. One norm instructs him to be loyal to his friend while another instructs him to see that honesty is upheld.

(iii) An individual may deviate from a norm because he knows it is weakly enforced. Using college stationery for personal use, letter writing is rarely punished.

(iv) Some norms are not learned by all persons even in the same society. For example, there are wide differences in life styles, food habits and etiquette. „

Thus, though the normative element in society is millions of years old, yet it is not so old as to make the human organism completely passive in its conformity. The organism is still resistant to normative control. The students resist any such control over them by the authorities. The children resist the control by the parents. The conflict between organic resistance and social control is one of the unsolved problems of human life.

It may not, however, be supposed that individual resistance to norms necessarily threatens them or shakes the solidarity of the group. But when large numbers of people resist the norms and evade them for over long periods of time, they are weakened and group is shaken. However, some norms may be so important that they persist in spite of deviations.

We know that the norms regarding sex behaviour are often evaded but it is unlikely that these deviations will change the sex norms. In spite of the fact that there are conflicts between norms and there are deviations from norms, they have, nevertheless, evolved as part of human society because they helped to satisfy the fundamental social and individual needs thus enabling societies and the human species to survive.

Deviance:

Meaning of Deviance:

An essential feature of social life is that it is possessed of a set of norms which regulate the behaviour of individual members. All societies provide for certain standards of human behaviour. These standards of behaviour, as we have seen earlier, are called norms. But no society completely succeeds in getting all its members to behave in accordance with the social norms.

Some of them fail to conform to these norms. Failure to conform to the customary norms of society is deviant behaviour or deviance. Thus, deviant behaviour is any behaviour that fails to conform to some specified standard. Parsons defines deviance in two ways. Firstly, he defines it as "a motivated tendency for an actor to behave in contravention of one or more institutionalized normative patterns." Secondly, he defines it as "the tendency on the part of one or more of the component actors to behave in such a way as to disturb the equilibrium of interactive process." Deviant behaviour disturbs the social equilibrium.

It is contravention of the social norms. It is a departure from the usual modes of behaviour. It consists of disapproved activities. Cheating, unfairness, malingering, delinquency, immorality, dishonesty, betrayal, corruption, wickedness and sin are examples of deviant behaviour. The delinquent, the saint, the ascetic, the hippie, the leader, the miser all have deviated from conventional social norms. Deviation is relative, not absolute. Deviation is relative to the prescriptions and anticipations that govern particular patterns of behaviour at specified times and places. Societies are undergoing continual change. Along with social change the social norms also change. What is considered as intolerable at one time, becomes a norm at another time.

Thus, attitudes towards woman have changed dramatically over recent decades. Formerly women were not permitted to go out of the home. But today they work in the offices and recreate in the clubs. Thus, what was once considered deviant behaviour; has now become the accepted standard of behaviour. Further, norms differ from society to society. Thus, what is considered deviant behaviour in one society may be considered the approved behaviour in another society. The Hindu society regards polygyny as deviant behaviour, but the Mohammedan society permits it.

The West permits free-mixing of sexes but the East does not approve it. The scope of behaviour regulated by norms varies considerably in different groups. The norms of some groups relate chiefly to ethical matters, while the norms of other groups may cover a wider area of life. Thus, non-conformity to norms is always relative to the society. Two strategies have been developed to decide who is deviant. According to the first strategy developed by Robert K. Merton and Talcott Parsons, deviant behaviour is conduct that objectively appears to violate a norm. According to the second strategy developed by Edwin M. Lemert and Howard S. Becker, deviant behaviour is conduct that is perceived by others as contrary to the norms. In the later conception, less attention is paid to abstract standards, and more attention is paid to the actual social definitions of conduct by members of social groups. A conduct is regarded as deviant because it is harmful and dysfunctional.

It may also be noted that deviant behaviour is usually related to specific situations. A person may be deviant in certain ways but may- be conformist in others. A sex deviant may be fairly conventional in dress, food habits and many other activities. He may be honest and industrious. Similarly, a non-conformist who is regarded a fool at one time may be regarded a genius at another time the geniuses of all ages have suffered from the hostile attitude of the members of their communities. Socrates, Christ and Galileo suffered, who are now recognized as outstanding intellectuals of their time. It has been said that people are not completely conformist or completely deviant. A completely deviant person would find it difficult to stay alive in society. And nearly all normal people are occasionally deviant.

Most people have been guilty of deviant behaviour at one time or the other in one or the other respect. Nearly everyone in our society is deviant to some degree. Whether one is labelled as deviant depends upon the specific circumstances, attitudes, interests and tolerance limits of a specific society. It may also be noted that while deviation is condemned, in some cases it is praised. The genius, the hero, the leader and the saint are among the culturally approved deviants. However, the values of a culture will determine whether a particular deviant is praised or condemned. Each culture encourages some deviations and discourages others.

Deviant Sub-cultures:

When an individual deviates from the norms of his sub-culture he is an individual deviant. But in a complex society there may be a number of deviant sub-cultures. By deviant sub-culture we mean me norms of deviant persons It "refers "to a set of shared understandings, values and ways of doing things that are at odds with conventional society, and yet, are accented in common by members of a particular community."

In such a sub-culture the participating members gain some of the gratifications and rewards, though it may be at the cost of rejection by the conventional world. Such a sub-culture usually develops whenever a relatively large number of individuals share a common problem of adjustment lo conventional society and find difficulty in solving that problem within the conventional framework.Thus, in an area we may find a delinquent sub-culture in which many of the youths participate. In such areas delinquent behaviour is as normal as law-abiding behaviour. It is the group not the individual that is deviant from the conventional norms of society. A criminal gang has a deviant sub-culture. The members of such a gang are conform alive within the deviant sub-group but at the same lime they are alienated from the main institutional structure.

The deviant persons usually tend to join with similar other persons into deviant groups or they force others to their line. The bad boys in the college tend to form a clique. Individual hippies, drug addicts or homo sexual Lend to drift together into groups of deviants. These groups reinforce and sanction the deviation and give me members emotional projection against critics. These groups of deviants develop a set of rigid behavioural norms of their own. These norms are called deviant sub-culture. The hippie culture may be called a deviant sub-culture.

Causes of Deviant Behaviour:

Deviant behaviour may be caused due to inability or failure to conform. The inability to conform may be the result of mental or physical defect. On account of mental defect, the individual has limited capacity Lo learn.On account of mental illness, a person is unable to perceive and respond to realities in an orderly and rational manner. Hence, he becomes a social deviant. The causes of mental illness may be both physical and social. The stresses and strains of modern social life produce menial illness. Culture introduction to sociology conflicts also is responsible for mental illness.But some people fail to conform even though they are physically and mentally capable of learning conventional behaviour.

To explain such cases of deviation some theories have been put forward. These are:

Physical-type Theories:

These theories seek to relate deviant behaviour with body type. Lomborso was of the view that certain body types are more given to deviant behaviour than others. Deviants were classified into physical types to explain their behaviour. However, the physical type theories are no longer accepted. A number of serious errors have been pointed out in the method of their classification.

Psychoanalytic Theories:

These theories attribute deviant behaviour to the conflicts in human personality. Freud was a leading psychoanalyst. He gave the concepts of id, ego and super ego. Deviant behaviour is the result of conflicts between the id, and the ego, or between the id and the super ego. The psychoanalytic theory is still unproved by empirical research. Sometimes, culture frustrates biological drives and impulses leading thereby to deviant behaviour. Thus, our culture makes no

approved provision for the satisfaction of sexual drives of the unmarried, widowed or separated. If one gratifies such impulses in contravention of social taboo, he is engaging in deviant behaviour.

Failures in Socialization:

Both the above types of theories fail to explain deviant behaviour adequately. Everyone affected with physical or mental illness does not become a deviant. Likewise, every member of a society is frustrated by the clash of his biological drives with the taboos of, his culture, but not everyone becomes a deviant.

The social scientists are of the opinion that some persons are deviant because the socialization process has failed in some way to integrate the cultural norms into the individual's personality. Where the socialization process is successful, the individual internalizes the social norms and he behaves in the expected manner.

Cultural Conflicts:

The society is an extremely heterogeneous society. There are many sets of norms and values which compete with one another. The family norms may come into conflict with the norms of trade union. One religion teaches one thing, another teaches a different thing. The school teaches respect and obedience, the party teaches resistance and revolt. The family teaches God-worship, the state teaches secularism.

The religious system teaches that one should be generous and self- sacrificing, but our economic system rewards those who are ruthless and selfish. Our formal mores demand chastity until marriage, but our films present too much sex. The young people are exposed to obscene literature.Thus, culture conflicts are a unique feature of the modern complex and changing society. They are found virtually in all societies. And wherever they exist, culture conflicts encourage deviant behaviour. It may be said that a high rate of deviation is the price we pay for a complex, rapidly changing society.

Anomie:

Anomie is a condition of normlessness. By normlessness we do not mean that modern societies have no norms; instead, it means that they have many sets of norms with none of them clearly binding upon everybody. As we have seen, in the modern society with its elaborate division of labour and complex institutional patterns, the difficulty of coordinating all the parts and of socializing all the humans to mesh their behaviours smoothly is formidable.

The individual does not know which norm to follow, whether to follow the norms of the family or of the school. Anomie thus arises from the confusion and conflict of norms. People, in modern society move about too rapidly to be bound to the norms of any particular group. In traditional societies people were guided by a coherent set of traditions which they followed with little deviation. But the modern society lacks coherent traditions, different groupings having different norms. The society provides him no guide. Consequently, his behaviour lacks consistency and conforms to no dependable norm. According to Durkheim, "When there is a sudden change, the normative structure of the regulating norms of society is slackened, hence, man does not know what is wrong or what is right, his impulses are excessive; to satisfy them, he seeks anomie".

In the words of Merton, "Anomie may be conceived as breakdown in the cultural structure occurring particularly when there is an acute distinction between cultural norms and goals and the socially structured capacities of members of the group to act in accord with them." According to him, there is in our social structure "a strain towards anomie." The degree of anomie may range from slight contradiction and confusion to serious deterioration and disintegration.

Personal Factors:

Sometimes personal factors may also be involved in the genesis of deviation. As a result of their particular experiences, many of the people acquire deviant attitudes and habits. An ugly face may deprive some people of the opportunity to participate in the affairs of the community. Some persons are so seriously affected by an experience that they isolate themselves from certain groups or situations.

Thus, some people may refuse to ride trains or automobiles because of some accident in which they were involved. The sight of a dead man led Lord Buddha to renounce the crown. A mouse eating the food offered to the idol made Swami Dayanand a critic of idol-worship. In some cases, a deviant behaviour is supported by myths and legends.

Social Location:

The location of people in the social structure also causes deviant behaviour. The position a person occupies in the stratification system, his position in the age and sex structure of the society and his position in the special arrangements of the society make a difference in how he behaves. The life chances of people depend on the particular position they occupy in the society. The people who live in slums and are at the bottom of social hierarchy are more induced to certain forms of deviation than the people who form the upper strata of society.

Significance of Deviant Behaviour:

Institutionalized evasion:
When the mores forbid something that many people strongly wish to do, norms of evasion are likely to appear. In such cases a particular norm stands violated. When such violation is recognized and sanctioned by one's group, it becomes a norm of evasion. In becoming group-sanctioned the evasion loses its moral censure. Among some groups seducing a woman may earn one the admiration of his followers. The cocktail functions facilitate discreet sexual offences between high status people and young women. Norms of evasion thus get institutionalized and we may call it institutionalized evasion.

Deviant behaviour generally threatens social stability:

A culture can function efficiently only if there is order and predictability in social life. We must know what behaviour to expect from others, what they expect of us, and what kind of society our children should be prepared to live in. Deviant behaviour threatens this order and predictability.

When too many people fail to behave as expected, the culture becomes disorganized and social order collapses. Economic activity may be disrupted. The mores lose their force. Individuals feel insecure and confused. The society fails to function efficiently.

But deviant behavior is sometimes socially useful:

It is one way of adapting a culture to social change. As we know no society is static, Social change is a universal phenomenon. Even the traditional societies are undergoing changes. The technological change will require new norms of behaviour. But new norms are not produced by deliberate assemblies of the people. New norms emerge from the daily behaviour of individuals. The deviant behaviour of a few individuals may be the beginning of a new norm. As more and more people join in the deviant behaviour, a new norm will eventually be established. The emergence of new norms through deviant behaviour Thus the deviant behaviour of one generation may become the norm of the next. A changing society "needs deviant behaviour for the emergence of new norms which it must develop if it is to function efficiently.

It may, however, be noted that all forms of deviation are not socially useful. The behaviour of the criminal, the sex deviant or the drunkard rarely contributes to the creation of a socially useful norm. It is only a few forms of deviant behaviour which may become future norms.

Summary:

Social structure implies a social organization based on time-honored patterns of social interaction between different relationships that are regulated through accepted norms and shared values. It includes social status, which is the position or rank of a person or group, within the society and which may be ascribed or achieved. Structure also consists of social roles, which are the behavior expected of an individual who occupies a given social position or status. In a group setting, the majority of the group often favours one particular course of action when the group faces two or more possibilities. When this happens, group members can choose either to conform with the group or to deviate from the majority. Neither choice is inherently good or bad. A person's

judgment about the value of conformity or deviance should depend on the reasons a member behaves in this way. For example, a group member may conform simply to do what the group wants. We call this compliance. Compliance is usually bad for the group in the sense that the group is not getting the full benefit of hearing and evaluating opposing views. However, there are times, such as in emergencies, when quick compliance is necessary. A member might instead conform because he or she sincerely agrees with the group majority. We call this type of conformity private acceptance. It is usually good for a group. However, quick acceptance of a course of action without proper evaluation can be disastrous. As with conformity, there are good and bad forms of deviance. Innovation occurs when members propose alternative ways of reaching the group's goal. It is generally good for the group. The exception is a situation that requires quick action. Retreatism takes place when members drop out of the group. Rebellion happens when a person disagrees with the group's goal. Both are usually bad for the group. However, there are times when a group's goal may indeed be wrong.

Groups apply pressure upon deviants to make the deviants conform. This pressure may begin as subtle attempts to persuade the deviant to privately accept the majority view. However, it can escalate to direct efforts to gain compliance. These efforts can even reach the level of threats or exclusion from the group. Some theorists believe that groups also apply pressure on certain members to rebel. They do this because rebellious members serve some positive functions for the group. Finally, group members holding a minority viewpoint can influence members in the majority. The type of influence that minorities can exert, however, is different from the kind that majorities usually exert. Group members who move their opinions toward the majority are often merely complying with the majority. In contrast, the influence of minorities tends to lead members toward a public acceptance of the minority point of view. Further, the presence of a minority helps stimulate group members to think deeply about issues. This often leads members to present new proposals and come to higher quality decisions than they would have if the minority viewpoint had not been present. Overall, however, group majorities tend to have greater influence over members than group minorities do.

Keywords:

Achieved Status, Ascribed Status, Role Conflict, Conformity, Deviance, Mores, Folkways, Norms

Self-Assessed Questions

1. Which of the following is not the element of social structure?
A. Roles
B. Status
C. Sanctions
D. Rights

2. Behavioural pattern related to social position is called role.
A. True
B. False

3. Status can be achieved as well …...

4. Which of the following is not the basis of social Stratification according to Max Weber?
A. Class
B. Status
C. Power
D. Race

5. who has said that Role is the dynamic aspect of status?
A. Nadel
B. Linton
C. Durkheim
D. Weber

6. Who has given this statement, 'norms are the blueprint for behaviour'?
A. MacIver and Page
B. Broom and Selznick

C. Linton and Nadel
D. Comte

7. Norman Stroreer has mentioned …... types of norms.

8. According to Beirstedt, which of the following is not the form of social norms?
A. Folkways
B. Mores
C. Sanctions
D. Laws

9. Book 'Folkways' is written by
A. Sumner
B. Linton
C. Nadel
D. Levi Strauss

Taboos are related to laws.

A. True

B. False

10. To follow the accepted norms of society is called
A. Deviance
B. Conformity
C. Normative Behaviour
D. Value Oriented

11. Which of the following is not related to conformity?
A. Value Consensus
B. Collective Conscience
C. Social Control
D. Social Pathology

12. Lombroso and Eysenckhave given the physiological theory of deviance.

A. True

B. False

13. According to John Bowlby deviance is the result of ……

14. Labelling theory of deviance is propounded by
A. Becker
B. Merton
C. Durkheim
D. Matza

Answer for Self Assessment

1.	A	2.	D	3.	Ascribed status	4.	B	5.	B
6.	B	7.	Four	8.	C	9.	A	10.	B
11.	B	12.	D	13.	A	14.	Maternal Deprivation	15.	A

Review Questions

1. What is status? How will you define it in relation to term role?

2. How will you discuss the role of values in social life?

3. Who gave the terms ascribed and achieved status? Describe in detail the term 'Role'.

4. how will you defined norms and its various forms?

5. Give of examples of achieved status and ascribed status.

6. Define role and elaborate role conflict and role strain.

7. Mention in detail the terms conformity and deviance.

Further Readings

Schaeffer and Lamm [1998], Sociology (6th Edition). McGraw Hill

Macionis John [2005], Sociology (10th Edition). Prentice Hall57

Abraham Francis M [2010], Contemporary Sociology: An Introduction to Concepts and Theories. New Delhi: Oxford University Press

Giddens, Anthony, [2001] Sociology (4th Edition). Polity Press

Marshall, Gordon. Dictionary of Sociology. New Delhi: Oxford University Press

Unit 06: Social Groups

CONTENTS
Objectives:
Introduction:
6.1   Nature of Social Group
6.2   Characteristics of a Social Group
6.3   Types of Groups
6.4   Importance of Social Groups
Summary:
Keywords
Self-Assessed Questions
Answer for Self Assessment
Review Questions
Further Readings:

Objectives:

After study this unit, students will able to

- understand the nature of social groups.
- understand the significance of social groups.
- Learn about the characteristics of social groups.
- Examine the existence of various types of social groups in social life.
- Analyze the functions performed by social groups in the everyday world.

Introduction:

In the whole world, one cannot find a person who is not a member of any group. All human beings live in groups. In the discipline of Sociology group occupies a central place. Many sociologists maintain that Sociology is the science that deals with social groups. In every society whether primitive, ancient, feudal or modern, Asian, European or African, human groups and collectivities exist. But it is true that the types of group and collectivities are different and vary following their culture.Man's life is a group life to a large extent. If a person lives in society, he typically is also a member of several groups which may themselves be considered as existing in a society. A group is several people involved in a pattern of association with one another. Typical groups are a clique of friends, a political party, and a sports club.No man lives alone. He is a social creature. The great Greek Philosopher- Aristotle said long back that man is a social animal. He further remarked that he who does not livein society is either a beast or an angel. Exceptfor shepherds, lighthouse keepers, prisoners in solitary confinement, and possibly a few others, all human beings live in groups. Men everywhere livein groups. Man's daily life is made up largely by participating in groups. Not only our life becomes boring and unbearable without fellow human beings but also our very survival becomes problematic.

6.1 Nature of Social Group

Definition and characteristics of group: Harry M. Johnson says that 'A social group is a system of social interaction' Marshal Jones believes that a societyis 'any collection of human beings who are brought into human relationships with one another

According to Paul Hare, the defining characteristic of a group is social interaction. A true group exhibits some degree of social cohesion and is more than a simple collection or aggregate of individuals, such as people waiting at a bus stop. Characteristics shared by members of a group may include interests, values, ethnic or social background, and kinship ties. An aggregate is a collection of individuals who are present at the same time and place but do not necessarily form a unit or have any common degree of similarity. Individuals standing at a street corner or the members of an audience at a music program constitute aggregates, not groups.

Muzaffar Sherif (1916-1982) formulated a more technical definition. According to Sherif, a group has to be a 'social unit consisting of many individuals interacting with each other based on certain elements:

1) common motives and goals; Social Groups: Characteristics and Significance

2) an accepted division of labor, i.e., roles,

3) established status (social rank, dominance) relationships;

4) accepted norms and values concerning matters relevant to the group;

 5) development of accepted sanctions (praise and punishment) if and when norms were respected or violated.

Based on the above definitions one may consider a few criteria to call a group a group:

• number of persons – more than one

• interdependence

• acceptance of roles and status

• similarity of goals, motives

• shared norms and values

Social groups are characterized by social contact and communication as well as social interaction and social intercourse. Social groups can be of many kinds — friendship or acquaintance groups, neighborhood groups, playgroups, and many others. A social group is also characterized by some as a quasi-group or a potential group because it lacks structure or organization and whose members may be unaware, or less aware, of the existence of the grouping. Within an organized group there may exist several potential or quasi-groups. These groups serve very useful purposes.

"Potential groups are a great source of flexibility and stability. They exert influence at all times because actual groups fear them. We shall not appreciate the full importance of a potential group unless we realize that their influence is felt within every actual group. Then we must revise that they cut across many social groups, thus being great latent sources of power in short, 'potential groups' are a form of social control latent in every group and the society as a whole. They remind us of the great importance of the press and other channels by which publicity is given to people's action". An associational group, or, more simply, an association, is an organized group. It satisfies the criteria of social groups and has, in addition, a formal structure or an organization. Thus, the All-India Railway Workers' Union is an associational group since its members are united together by similarity of interests.

They are expected to behave in a particular way and conform to or abide by the obligations imposed by the group. Similarly, teachers of secondary schools, say, of Delhi or Bombay do not form a social group (in the strict sense of the term) simply because they have similar characteristics or identical interests. But as soon as they form an Association of Teachers, they form a social group.

 An individual cannot live in isolation since everyone is a social being. Most of the individuals are conducted in the capacity of a participating member of a group, for instance, family. When a person goes out, one tends to interact with several individuals and share common ideas and feelings. In other words, all men and women have members connecting through the interaction process. A social group is a collection of individuals, made up of two or more persons having interaction among them. interact with one another and recognition of members in a group can range from two to hundreds of individuals. In addition, the social group is dynamic as it expands its activities from time to time. interaction within social groups motivates them to identify with one another. Groups are mostly stable and enduring social units.

Aggregate, Category, and Group

We need to differentiate the social groups from an aggregate and a social category. Any gathering of people does not necessarily constitute a social group. It is merely an aggregate. Aggregates are simply collections of people who are in the same place at the same time but share no definite connection. For example, aggregation of people includes those waiting for a bus at the bus stand, where people are gathered but they are neither having any specific aim nor any interaction with each other. It implies that certain conditions are necessary to form a social group. Therefore, we can say that a specific purpose and interactions are the necessary elements of a social group.

Similarly, a social category is constituted by many people who have common characteristics. For instance, people who share the same age group, caste, sex, and occupation, etc. are members of the same category. The people in the same category do not necessarily interact with each other nor do they gather in one place. They do not attach any importance to the common characteristics they share. It is only when some people share some organized pattern of recurrent interaction that they can be said to form a social group. Family, village, school, college, and club are examples of social groups. And, of course, society is the largest social group.

6.2 Characteristics of a Social Group

A social group has many features, which are as follows:

Collection of individuals

A group consists of people whose number may vary. At least two individuals are necessary to form a group. Without individuals, there can be no group. Just as there cannot be a school without students and teachers, in a similar manner there cannot be a group in the absence of people. These people belong to the group in their capacity as members.

Interaction

The essence of a group is that its members interact with each other. A social group is, in fact, a system of interaction. Interaction is not necessarily either regular or frequent but must occur over some time. For example, large families with members living at separate places may rarely meet, but there is communication among them. The members share a sense of belongingness with the other members of the family. Moreover, the interaction in the group may be physical or symbolic. Symbolic interaction does not involve face-to-face physical contact but symbolic communication since family members nowadays are linked with each other through mobile phones, the Internet, and other modern means of communication.

Awareness of Membership

Awareness of membership by those within the group is also an important feature of a group. Members of a group are aware that there is a certain line that separates them from non-members. This line cannot be crossed by outsiders. A feeling of exclusiveness is thus, a part of group life. All individuals in a group are aware of the differences between members and non-members. This may be due to "the consciousness of kind" as defined by F. H. Giddings.

Group Interests

A member of a group feels that s/he is a part of something bigger than herself/himself. Sometimes the group acts independently without caring for the individual interest of a member. In other words, group interests are always and necessarily more important than the interest of any individual. As the famous sociologist, Emile Durkheim says society is always much more important than an individual.

'We feeling'

'We feeling' means a tendency on the part of the members to identify themselves with the group as a whole. It represents group spirit. People may see and talk to each other regularly, but unless there is a common identity among them, a group does not exist. For example, customers and salespeople in a store may see and talk to each other often, but they do not form a group as they are not aware of their common identity. On the other hand, the members of a particular caste are well aware of their group identity and have a feeling of belongingness which creates a 'we feeling' among them. Therefore, it can be said that we-feeling is also an important feature of a social groups.

Reciprocity

In the group, there exists reciprocity (relationship of giving and take) among its members. Take the example of a family. In it, the members interact with each other. The father provides sustenance and protection for children, who reciprocate with obedience and respect. Similarly, in a school the teacher makes the students learn the rules and regulations of schools through the process of rewards and punishment.

Definite Roles of Members

In every group, the members of that group have definite roles to play. Each member is given a status in the group. Status means the position concerning the other. Status is always related to its role. Status never works without action and that action is known as role. Hence, every member of the group works according to her/his status and role.

Group Norms

There is a body of rules and regulations which the members of a group are supposed to follow. These rules are known as norms. These norms may be in the form of folkways, traditions, mores, customs,and laws. These norms may be written or unwritten. If any member of the group violates them, s/he is liable to be punished and the punishment is also decided by the norms.

Group Control

The group always exerts pressure on the activities of the members. Such pressure may be direct or indirect, but it is always present. Usually, individuals submit to it and sacrifice their self-interest for the groupinterest. However, the individual may conform to the pressure or rebel against it to escape the group pressure. Rebellion may take two forms. The rebellious individual may remove herself from the group by becoming a hermit or one can start acting on one's own. If one chooses the second line, s/he is branded as a criminal or insane.

Unity and Solidarity

There is a sense of unity and a bond of solidarity among the members forming a group. The group solidarity depends on the frequency, variety, and emotional quality of the interaction of its members. A family, a peer group, a neighborhood, and a caste group are some of the examples of highly united and integrated groups.

Dynamism

A social group is dynamic. The forms and activities of social groups may change. They may change due to either internal pressure or external pressure. Sometimes, the changes take place slowly while at other times there may be very rapid changes. Identify other species who live in groups like human beings.

6.3 Types of Groups

Different sociologists have classified social groups into different categories. C. H. Cooley has divided them into Primary and Secondary groups, W. G. Sumner categorizes them into In Reference groups.

C.H. Cooley Primary Group Secondary Group

Primary Groups

The concept of Primary Group has been introduced by C. H. Cooley. A social group with emotional senses, but mainly because it is fundamental in forming the social nature and ideals of the individual. Perhaps the simplest way of describing its wholeness is by saying that it is a "we group" having a "we feeling". Primary groups small in size and are characterized by face-to-face relationships, intimate associations They are the basis of what is universal in human nature and human ideals. They are the nursery of human virtues like love, cooperation, sympathy, justice, and fair play. For R. M. MacIver they are the breeding ground of our mores and nursery of our loyalties. Examples of primary groups are family, neighborhood, playgroup, etc.

Characteristics of Primary Groups

There are two types of characteristics of primary groups. According to Kingsley Davis, these are internal and external. Following are the external characteristics or features of the primary group:

External Characteristics

1*. Small Size* – The size of primary groups is very small because in a large group it is not possible to relate to one another directly and personally. Intimacy decreases when the number of people increases in the group. On the other hand, the smaller the size of a group the greater is the intimacy. If the audience is large, everyone cannot see the speaker or listen clearly. One must remember that while all primary groups are small, but all small groups are not primary. For instance, the relation between the doctor and the patient cannot be an example of a primary group.

2*. Physical Proximity* – Physical proximity means the members of the primary groups must live in the same place at the same time. It will be difficult to exchange thoughts or to help one another if the members are not physically close. Close contact provides better scope for direct interaction. Seeing and talking with each other facilitates the exchange of ideas, opinions, and sentiments. Embracing, caressing, eating and living together, playing, traveling, and studying together are regarded as the external sign of closeness. However, Kingsley Davis points out that the primary group cannot be limited to direct contact. There are relations that are intimate and friendly, but which do not involve direct contact. Pen-friends or Facebook friends belong to this category.

3. *Durability* – Primary groups are durable and develop among those who interact frequently over a long period. The longer its members interact, the more intimately they are related to one another. The better they know each other, the more intimate they become. For example, parents and children may have differences of opinion but the very fact that they are living together for a long time thus makes it difficult for them to live without each other.

Internal Characteristics

These characteristics are those which relate to the inner part of a primary relationship. These are as follows:

1. *Identity of ends* – In a primary relationship, desires, attitudes, or objectives of all the group members are alike. They view the world in the same manner. For instance, the groups of players competing in a game have a single end or objective.

2*. Relation is an End in Itself* – A primary relationship is not simply a means to an end but an end in itself. It is valued for its own sake. It is the relationship of love and affection. It can be seen in the relationship between the mother and the child, between lovers, and between closest friends.

3. *Relationship is Personal* – The members of the primary group maintain personal relations. It is the relation between two particular persons. Hence, the relationship is not transferable and that is why the void due to a member's absence cannot be filled by anyone else. For example, after the death of the spouse, the surviving partner may marry again but the memory of the first partner does not disappear. No other person can take the place of a particular friend or a family member.

4. *Relationship is Inclusive* – The relationship in a primary group is inclusive in the sense that it covers all aspects of the personality of the members concerned. The members know each other to the core. Nothing is secret among them. Hence, they are open to each other. For example, good friends tend to share everything.

5. A relationship is Spontaneous – In a primary group, the relation with another member is voluntary. There is nothing like compulsion or pressure among the members. For example, friends get together because they want to talk to each other or they want to play football or cards together. In short, they want to be in each other's company everywhere.

6. *Similar background* – Having a similar background, the members of a primary group tend to have similar experiences and are almost similar in terms of mental level.

7. *Co-operation* – All members of the primary group are expected to work together with each other in a spirit to participate co-operatively in each task.

Importance of Primary Group

Importance for Individuals

• An individual learns about her/his culture in a primary group

• The primary group shapes the personality of the individual

• It connects the individuals

• It lets the members express their aspiration and resentment

• It provides stimulus to each of its members in the pursuit of their interests

• It encourages its members towards the achievements of their goals

• It boosts the morale of its members

• It creates "we feeling" and promotes co-operation and unity among members

Importance for Society

• A primary group maintains social control over its members

• It helps in the process of socialization

• It guides its members to work according to the norms of the society

• It develops a positive attitude towards social institutions

• It provides a welding force to social structure and prevents disorganization

Thus, within primary groups, the consensus is achieved based on authority, compromise, and integration. Primary groups are primary in time and importance. These groups are considered primary in time because they are the first group a child encounters at the prime stage of her/his life. They are primary in importance in the sense that they are vital to the socialization process. They give the child her/his first experience in the processes of giving and take through social interaction and teach her/him co-operation to achieve common goals. Primary groups are important for the individual and society. They prepare the individual to lead a successful social life. They socialize individuals and give proper shape to their personalities. Scholars argue that the strength or vitality of primary groups is the basis of the health of society. In an increasingly impersonal world, they are the source of openness, trust, and intimacy. People who are not accepted as a member of any primary groups like marriage, friendship, or work relationship – may have to face difficulty coping with life.

Secondary Group

Secondary groups are opposed to the primary groups. Although Cooley has not mentioned the second group while explaining the primary group, later scholars assumed the idea of the second group from the primary group. Secondary groups are the groups that are large and are of relatively short duration. The interaction among the members is formal, utility-oriented, specialized, and temporary because the members are interested in one another mainly in terms of the roles and the function they perform. The classic examples of secondary groups are the buyers and sellers in a shop, the people at a cricket match, and the people belonging to a trade union. A corporation, a factory, an army, a students' union, a university, a political party, and so on can be cited as some of the examples of secondary groups.

In a nutshell, secondary groups are created for specific purposes and secondary group members try their level best to achieve those purposes. The members of secondary groups do not meet regularly. They have impersonal relationships and they don't have intimate ties with each others.

Characteristics of Secondary Groups

Secondary groups are large. The members of secondary groups may be scattered over a large area or even the world over. They have the following characteristics:

1. No physical proximity – The members in a secondary group do not live in the same place at the same time. Mostly secondary groups are not limited to any definite area. There are some secondary groups like the Red Cross Society and the Rotary Club which are international in a character whose members are scattered over a vast area and often they are not even known to each other.

2. Non-permanence - Members join the secondary group to attain a specific purpose and leave it as soon as their purpose is achieved. For example, a school student leaves her/his school as soon as s/he passes the school examination. In most cases, the relationship between the teacher and the student disappears as soon as the student quits the institution. This shows that secondary groups are not permanent, they do not last long.

3. Relationships are means to an end – In a secondary group, relations are always goal-oriented. They are considered not an end in themselves but a means to an end. The members in the secondary group do not share common ends. They form relations for specific purposes or purposes. The relations are valued only in so far as they serve a purpose and hence are calculative.

4. Relations are formal – The relationships in a secondary group are formed on a formal basis. The individuals formally meet each other for the work and the secondary group is regulated by formal rules. There is no warmth in relations. Instead, there exists a lack of intimacy and the relations among its members are impersonal.

5. Voluntary membership – Individuals don't need to be a member of a secondary group. The status of its members is achieved and depends upon the role or functions performed, not on personal quality. Importance of Secondary Group Unlike primary groups, secondary groups are secondary, because they presuppose that individuals come in contact with them later in life.

These groups are important for society, as well as, for the individual because they tend to help the members in meeting some specific goals. Increasing industrialization, urbanization, globalization, and wider communication have made the secondary group salient. Due to the complexities of social life, primary groups fail to serve the basic needs of people. Consequently, they look towards the secondary groups to fulfill their needs,for example, earlier the families used to take the care of their children and parents in old age but today we see that working mothers leaving the children in the crèche and old parents are sent to old age homes. Thus, humans now depend for their needs more on secondary groups because of the changing trends of modern society, which are changing from small communities to larger communities.

Differences between Primary and Secondary Groups

Primary Group

Faceto face relationships Distant relationships Limited members/small in size Large membership/large Personal and intimate relationships Impersonal and detached relationships Feeling of love, friendship, and sympathy, etc.

Secondary Group

Behavior as per the accepted norms of the organization Informal means of social control Formal means of social control A person is bound with stable relationships Temporary relationship/one can quit the group at any time Involuntary membership Voluntary membership Cooperation is direct Cooperation is generally indirect We feeling They feeling Informal relations Formal relations

W. G. Sumner: In-group and Out-group

American Sociologist W. G. Sumner in his book "Folkways" has classified groups into "in groups" and "out-groups". This classification depends more on psychological factors rather than external physical factors. The groups to which an individual belongs (or feels that he belongs) is an "in the group" and the rest of the groups are "out-groups". Example: One's own family, peer group, friendship group, religious groups, caste group, linguistic group,etc 'in groups" and other groups are "out-groups".The concept of 'In-Group' and 'Out-Group' has been given by William Graham Sumner, an American sociologist. He has divided groups into two categories – InGroups and Out-Groups. An In-group is often called 'we group' and the out-group is the 'they group'.

In-group

An in-group is a social group in which the members have consciousness or awareness of the kind. They feel that they belong to it, share a common fate, and follow a common ideology. In-groups may be primary groups. The student of your school may experience a feeling of friendship or a sense of togetherness. Similarly, children belonging to another school may be an 'in-group' for themselves, but it is an out-group for you. The members of the other groups are 'they' for you and similarly, you are 'they' for them. In the simple tribal societies 'in and out group; relationships are

very simple and direct as those who belong to the same class or totemic group, or kin group is identified as members of in groups and others as outsiders.

In modern society, people belong to so many groups that a number of their in-group and out-group relationships may overlap. For example, a person in the urban neighborhood may consider the people (who belong to different social classes, caste groups, religious groups, political groups linguistic groups, etc) living in his neighborhood as a member of his 'in group' for some limited purposes. when the question of his caste interest or religious interest arises the same person may consider people who belong to his caste or linguistic or religious interest arises the same person may consider people who belong to his won caste or linguistic or religious interest arises the same person may consider people who belong to his caste or linguistic or religious group members of his in-group and other as outsiders.

Out-group

An out-group is defined as the group to which an individual does not belong and includes the group relations outside the boundaries of one's group. It consists of persons towards whom the individuals may feel a sense of disgust or indifference. The members of an in-group use the term 'they' for the out-group. The attitude of individuals towards out-group members ranges from indifference to negative attitude to a feeling of hatred. For example, during school matches, one cheers one's school team and jeers the opposite team which is considered as the out-group. In group and out-group relations lead to some consequences. Members tend to regard their group, the in-group as being something special, more worthy, more intimate, helpful, dependable. and so on. On the contrary, an outgroup to which other people belong is considered less worthy, less intimate, not dependable, and it may be viewed with hostility

Voluntary vs. Involuntary Groups

We may join a political party or a particular association (typical of an occupation).Such groups we join through our own choice and effort are voluntary groups. In contrast, we are forced to join or are automatically incorporated as 8 Social Group Work: Working with Groups members of certain groups without choice; e.g. we are automatically classified in groups as members based on sex, age, nationality, religion, and ethnicity. These latter groups in which we become members by birth or without any choice are involuntary groups.

Open vs. Closed Groups

Open groups are those groups characterized by changing membership. Here, virtually anyone can become a member. As, certain members leave, new members are admitted, and the group continues. For instance, anyone can join the Hrithik Roshan fan club. On the other hand, some groups maintain exclusiveness by restricting membership and make it much more difficult to join. Only a few qualify to become members of such clubs. Such groups with restrictive membership criteria are closed groups; e.g. the mafia (underworld), Royal Enfield motorcycle clubs, night clubs, etc. Closed groups typically have some time limitation, with the group meeting for a predetermined number of sessions. Generally, members are expected to remain in the group until it ends, and new members are not added. There are some advantages to open groups that incorporate new members as others leave, one of which is an increased opportunity for members to interact with a greater variety of people. A potential disadvantage of open groups is that rapid changing of members can result in a lack of cohesion, particularly if too many clients leave or too many new ones are introduced at once. Therefore, it will be better to bring in new members one at a time as and when an opening occurs.

Vertical vs. Horizontal Groups

There are certain groups, whose membership consists of individuals from all walks of life; e.g., religious groups may have members from all classes. Such a group may be Social Groups: Characteristics and Significance 9 regarded as a vertical group. On the other hand, a horizontal group consists predominantly of members from one social class. Occupational groups of doctors; guilds or associations of persons of a trade e.g., electricians, non-gazette officers for instance are composed largely of members from the same social class.

Formal vs. Informal Groups

Formal groups are those groups that require someone to determine a task that needs to be accomplished, which requires some kind of organizational system, made up of various job roles, for which individuals are recruited (Artherton, 2003). Here, the task is what matters, and everything else—particularly the individuals and the roles they occupy—may be changed. Informal groups work the other way round. A group of individuals meets: if they form a group, then they will

informally allocate roles depending on individual preferences, and/or on talents. This collection of roles makes a system possible, and so occasionally they may undertake a task together, such as organizing a trip, or a night out, or a party. It is the preferences of the Individuals which are paramount; tasks are incidental.

Robert K. Merton: Reference Group

The concept of reference group was given by American sociologist Robert K. Merton. As we are aware, every person is a member of one or another group. For any group of people, there are always other groups whom they compare themselves with. Sometimes the members of a group look up to and aspire to be like another group. The groups whose lifestyles are imitated are known as reference groups. One may even start identifying oneself with that group. Reference groups are important sources of information about culture, lifestyles, aspirations, and goal attainment.

The originator of this concept, Hyman found in his study of social class that people thought of as their status could not be predicted solely from such factors as income or level of education. To a certain extent, an individual's self-evaluation of status depended on the group used as a framework for judgment. People also model their behavior after those of groups to which they do not belong. An individual is often torn between the demands of a membership group with which he is a member but does not identify and the motivational dictates of a reference group with which he is not a member. This is referred to as marginality by social psychologists. A familiar example is that of a principal of a private college who is officially a member of the management group but who identifies with the teachers on the college floor. This is a classic dilemma of the marginal man (principal) who seeks to join a reference group to which he is excluded and in doing so, he is rejected by the group to which he already belongs.

6.4 Importance of Social Groups

The study of human society is essentially the study of human groups. No man exists without a society and no society exists without groups. Groups have become a part and parcel of our life. 1. Survival becomes problematic without Groups: Groups have become so necessary that our very survival becomes problematic and doubtful in their absence. The man by birth itself has the biological potentiality of becoming man the social being. 2. Man becomes man only among men: Various studies have convincingly proved that man fails to develop human qualities in the absence of the human environment. The biologically blossoms only in the context of groups. 3. Groups help Social survival also: Man by engaging himself in constant relations with others he learns things and mends his ways. In brief, from birth to death, man s engaged in the process of socialization which helps him to develop a personality of his own.

Affiliation to groups carries certain implications, both constructive and detrimental. Given below are some of these:

1) In most circumstances, the productivity of groups is higher than that of the individuals. This synergy is best demonstrated in the form of teamwork whether it be in cricket, football, or at work.

2) Groups are likely to make effective decisions and solve problems better than individuals working alone. When problems are discussed in groups, there is a better probability for clarification out of which a variety of solutions emerge. It is for this very reason that we constitute committees.

 3) It is through group membership that we inculcate values of altruism, kindness, compassion, responsibility, and so forth. Family and peer groups are such primary groups responsible for engraving into us a wide range of such human values.

4) The quality of emotional life in terms of friendship, love, excitement, joy, fulfillment, and achievement is richer in groups and helps in personal growth. A person who does not have any relationship with others will not be able to experience most of the emotions. The quality of everyday life is better in groups because of the advantages of specialization and division of labor.

5) Conflicts are absorbed better considering the possibility of sharing. Similarly, conflicts are managed more productively in groups owing to peer support and a variety of ideas for problem-solving.

 6) A person's identity, self-esteem, and social competencies are easily clarified and shaped by the Social Group Work: Working with Groups groups to which he/she belongs. Being a member of different kinds of groups provides you with an identity.

Even while groups provide a lot of benefits, social scientists have also pointed out aspects of groups that are not very constructive. For one, people in groups are for reasons of anonymity and security, are more likely to take more extreme positions, and engage in impulsive and antisocial behaviors. Another negative aspect is the tendency of groups to force their members to conform, in extreme cases even threatening the identity of the individuals. Social scientists also point out that sometimes group affiliations become so strong that group members turn hostile on nonmembers and other groups. Intense group behavior may precipitate several conflicts in society. However, a proper understanding of groups and their proper application in dealing with groups within the context of social work will help us reap the immense benefits of user groups. Experiments conducted by social scientists have proved time and again the strengths of user groups for the development of the individual and society. That is the reason why an understanding of groups is crucial to the practice of group work. In the context of group work, groups contribute immensely to the personality development of individuals.

Summary:

The study of social groups is the central focus of sociologists. A social group is more than an aggregate of humans. It involves two or more persons having similar characteristics and who interact with each other and feel a sense of unity and belongingness. We can distinguish between various types of groups, each having its purpose, culture, norms, etc., the most prominent being primary/secondary groups, ingroups/outgroups, and reference groups. We constantly interact with groups that consist of individuals and for various purposes, every moment of our lives. Characteristically groups consist of two or more individuals mutually dependent, having similarities shared goals, etc. The dominant factors influencing group formation are prestige, commonality of tasks, desire for affiliation, and need satisfaction. Groups come in various forms depending on the context and the purposes they are constituted for. The most common groups are Voluntary and Involuntary, Open and Closed, Formal and Informal, Treatment and Task, etc. There are frequently asked questions regarding the size of the groups, the duration of group life, the ideals regarding the meeting place, etc. all of which may be determined based on the context and subject to scientific bases. More importantly, groups are instrumental in molding the individual's personality, as it provides opportunities for problem-solving, self-esteem building, conflict resolution, and for that matter the socialization of the person in a society. To this end, groups become very much relevant to social group work practice

Keywords

In Group, out-group, Secondary group, Primary group, We-feeling, Reference group, Compatibility, Norms, Values

Self-Assessed Questions

1. Which of the following is not the feature of a social group?
A. Consistency
B. Durability
C. Social Interaction
D. Isolation

2. Cooley has divided the social groups into primary and secondary groups.

A. True

B. False

3. Which of the following is associated with the social groups?
A. Norms and Values
B. Status and Role
C. Goals and Motives
D. All the Above

4. Aggressive action is related to
A. Category

B.   Audience
C.   Mob
D.   Social Group

5.   Which of the following is not the feature of a social group?
A.   Interpersonal Interaction
B.   Belongingness
C.   Self-dependency
D.   Goals

6.   The possibility of a cooperative relationship is an important factor for the formation of a

      group.
A. True
B. False

7.   Which of the following is not the characteristic of the primary group?
A.   Physical Proximity
B.   Impersonality
C.   Durability
D.   Formal Behavior

8.   Ethnocentrism is the feature of
A.   Outgroup
B.   Ingroup
C.   Primary Group
D.   Secondary Group

9.   Which of the following is given by Sumner?
A.   Primary and Secondary Groups
B.   Dyad and Triad
C.   Ingroup and Outgroup
D.   Voluntary and Involuntary

10.   Quasi group is
A.   Primary Group
B.   Secondary Group
C.   Ability to become a social group
D.   Out Group

11.   Relative Deprivation is related to the Reference group theory.
      A. True
       B. False

12.   Which of the following is not the function of productivity?
A.   Productivity
B.   Effective Decisions
C.   Social Responsibility
D.   Conflict

13.   Durkheim has been mentioned two types of solidarity: Mechanical and …… solidarity.

14.   Who has given the concept of conformity and value consensus?
A.   Emile Durkheim

B.   Talcott Parsons

C.   Herbert Spencer

D.   Auguste Comte

15.   Rewards and …… is related to social sanctions.

16.   Sanderson has given the Vertical and Horizontal types of social groups.

a.   True

b.   False

Answer for Self Assessment

1.	D	2.	A	3.	D	4.	C	5.	C
6.	A	7.	D	8.	A	9.	B	10.	C
11.	A	12.	D	13.	organic	14.	B	15.	Punishments
16.	B								

Review Questions

1. Who discussed the two types of groups, Ingroup and Outgroup? Elaborate it.

2. Mention two examples of the Primary group and defined the characteristics of it.

3. Give two examples of Outgroups.

4. Who coined the term Reference group? Give a detailed analysis of reference group theory.

5. What is we-feeling? 6. Name the examples of primary groups given by C. H. Cooley.

6. What do you understand by a social group? Write a detailed note.

7.. How will you describe Primary and Secondary groups?

8. As a member of society you must be interacting with and in different groups. How do you see these from a sociological perspective?

9.Significance of social groups in human life. Discuss with examples.

Further Readings:

1. Atherton J S (2003) Learning and Teaching: Group Cultures [On-line] UK: Available: http://www.dmu.ac. uk/~jamesa/teaching/group_cultures.htm

2. Bonner, H. 1959. Group Dynamics: Principles and Applications. New York: Ronald.

3. Cartwright, D. 1968. "The Nature of Group Cohesiveness", Group Dynamics: Research and Theory. D. Cartwright, A. Zander, eds.,3rd Edition. New York: Harper & Row.

4. Cooley, C.H., 1937. Social Organization. New York: Charles Scribner's Sons.

5. Corey, M.S. 2002. Group Process and Practice, New York: Brooks/Cole.

6. Faris, E. 1937. The Nature of Human Nature. NY: McGraw-Hill Book Co. Inc.

Unit 07: Social Processes

CONTENTS
Objectives:
Introduction:
7.1   Social Processes
7.2   Associative Processes:
7.3   Dissociative Processes:
Summary:
Keywords:
Self-Assessed Questions
Answer for Self Assessment
Reviewed Questions:
Further Readings:

Objectives:

After studying this unit, students will able to

- understand the classification of social processes.
- understand the social processes conflict, competition, and co-operation;
- know the interrelationship between different types of social processes;
- examine the meaning of social integration and related ideas
- analyze the significance of associative social processes.

Introduction:

The term 'social processes' refers to the general occurrence of repeated modes of action in social situations. Introduction to the Science of Sociology by Park and Burgess is one of the most comprehensive treatments of social processes (1921). This classic textbook from a bygone era is mainly concerned with the description and study of social processes.In recent decades, sociologists have been more interested in an in-depth study of actions in particular institutional and cultural environments, rather than in social processes themselves. Nonetheless, students must be mindful of the significant social processes that occur in all communities and cultures. The most common grouping of major social processes is Cooperation, Competition, and Collaboration.The term "social Process" refers to a variety of common and recurring modes of social interaction. The nature of social life is contact or collective activity. Social processes are how individuals and groups interact. The term "social processes" refers to recurring patterns of social interaction.

7.1 Social Processes

Many people think of society through the lens of social relationships. One might consider the relationship between a father and a son, an employer and an employee, a leader and a follower, a merchant and a customer, or the relationship between friends, enemies, and children. Such partnerships are among society's most obvious characteristics, and as a result, it appears to be an elaboration of social interaction.The social relationship represents fundamental ways of organizing social data. In short, a society may be viewed, if one wishes, as a system of relationships. In analyzing social relationships one soon finds them more complicated than they first appear. They involve reciprocal obligations, reciprocal statuses, and reciprocal ends and means between two or more actors in mutual contact. They refer to the form or pattern of interaction between individuals.

According to Ginsberg says, "Social processes mean the various modes of interaction between individuals or groups including cooperation and conflict, social differentiation and integration, development, arrest, and decay".

 Horton and Hunt, "The term social process refers to the repetitive form of behavior which is commonly found in social life".

 Any society contains hundreds and perhaps thousands of socially-defined relationships. The immediate family alone may contain as many as fifteen'. How many relationships a society utilizes is simply a matter of how many criteria it takes into account in defining behavior between individuals? The fifteen relationships of the immediate family rest on three criteria - age, sex, and generation. Outside the family, an infinite number of criteria may be used, so there is no limit to the number of possible relationships. It follows that cataloging all the meaningful relationships in which human beings are involved would be a never-ending task. Instead, they may be classified and dealt with as general types. Any classification, on the other hand, must serve a purpose. In the social sciences, as in all sciences, classification is useless unless it focuses on important characteristics, characteristics that promote " causal study." As a result, social partnerships are categorized and debated according to the type of contact they exhibit.

The most important kinds of interaction singled out for consideration here are conflict, competition, and cooperation. Each of these has several sub-types, but the mention of the main ones alone is enough to demonstrate that a proper understanding of the forms of interaction is essential to the understanding of society. Social interaction by definition involves contact, and contact necessarily requires a material or sensory medium. It need not of course require the impingement of one body directly upon another, but it does require the occurrence of direct or indirect sensory stimulation between the interacting parties. The material medium, however, is only a necessary, not a sufficient basis of contact. Individuals can be in material contact without being in social contact. For example, two tribes living on opposite sides of a swamp and having nothing to do with each other may nevertheless be bitten by mosquitoes that continually carry malaria from one tribe to another. It is not merely physical contact that counts, but meaningful or symbolic contact. Goodwill may be expressed by either handshake or a spoken phrase, a letter, or a smile.

Added to the sensory stimulus is a meaningful stimulus. A dead man's will is an indirect and tenuous material link with his heirs, but its physical character is far less important than its meaning. Until material or sensory contact acquires meaning for the subjective selves of the persons concerned, it is not social in the human senses. The social behavior of human beings consists of acquired responses to the meaningful responses of others. Human interaction, in other words, is communicative interaction. The social behavior of human beings consists of acquired responses to the meaningful responses of others.

Human interaction, in other words, is communicative interaction. The essential feature of communication is that one person infers from the behavior of another (whether speech, gesture, or posture) what idea or feeling the other person is trying to convey. He then reacts not to the behavior as such but the inferred idea or feeling. The other person then reacts to his response in terms of the idea or feeling-the meaning behind it. When a girl receives flowers, she looks at them and smells them, but her main interest is in the person who sent them and why. Were they sent to end a quarrel, to mark Social Processes Introduction to Society an anniversary, to cement a promise, to say farewell, to brighten an illness? Unless she can answer such questions, she will feel a loss, not knowing what to do. It is the meanings behind the behavior that are involved in the system of mutual expectations previously described as being present in the interacting situation. It should now be clear that significant classification of the kinds of interaction must keep in view the meaningful character of social contact.

7.2 Associative Processes:

Associative Social Processes Associative social processes are the social processes that work for the integration and development of society. The associative processes of social interaction are of a positive type of interaction. The associative process is always worked for the integration and benefit of society. These processes bring progress and stability to society. Associative processes are also called conjunctive processes. The associative processes include cooperation, accommodation, adaptation, adjustment, integration, and assimilation. Here we shall discuss three types of interaction. They are co-operation, integration, and accommodation.Positive social processes are associative or conjunctive. These social structures are geared toward societal unity and profit. Cooperation, accommodation, assimilation, and acculturation are examples of social processes in

this group. Cooperation, accommodation, and integration are the main social processes discussed below.

Co-operation

Cooperation is derived from Latin words, co meaning together and operating meaning to work. It may be formally defined as a joint activity in pursuit of common goals or shared rewards. Cooperation may be found in groups as small as a dyad (group of two persons) and as large as the United Nations. Cooperation implies regard for the wishes of other people and is often regarded as unselfish, but a human may also find that their selfish goals are best served by working together with their fellows. Men cannot associate without co-operating, without working together in the pursuit of like or common interests.

Cooperation is an integrating activity and is believed to be the opposite of competition. The word "cooperation" is derived from the two Latin words "co" meaning together and "operate" meaning to work. It is thus a joint activity in pursuit of common goals or shared rewards. It is a goal-oriented and conscious form of social interaction. It involves two elements –

(i)   common end and
(ii)   organized effort. It is the process by which individuals or groups combine their effort, in a more or less organized way for the attainment of a common objective. Generally, cooperation means working together for a common objective. In many festivals, volunteers work together to collect money from different parts and want to organize the program successfully and everybody wants to stretch forward their hands to celebrate the occasion successfully. Among the members of the group, there seems to be an indication of a good interaction process. All of them behave cooperatively.

Co-operation is brought about by several factors which include the following:
a) desire for individual benefits
b) desire to give and share
c) total decision on common purposes
d) situational necessity and
e) desire to achieve larger goals Cooperation implies regard for the wishes of other people and is often regarded as unselfish, but a human may also find that their selfish goals are best served by working together with their fellows.
According to Merrill and Eldredge, "cooperation is a form of social interaction wherein two or more persons work together to gain a common end."
Similarly, A.W. Green, "Cooperation is the continuous and common endeavor of two or more persons to perform a task or to reach a goal that is commonly cherished." Fairchild, "Cooperation is the process by which the individuals or groups combine their effort, in a more or less organized way for the attainment of a common objective." Thus, cooperation is a process of working together to achieve a common goal.

Characteristics of Cooperation

The important characteristics of cooperation are as follows: a. Cooperation is a conscious process where individuals or groups work together consciously with an aim. It is a personal process c. Cooperation is a continuous process without which society cannot develop. d. Cooperation is a universal process that is found in all groups and societies.

The many modes of cooperation in social life may be divided into two principal types:

Direct Co-operation:

Under this category, we include all those activities in which people do things together-play together, worship together, till the fields together, labor together in myriad ways. In such activities, there may be minor diversities of task-you wash, their essential character is that people do in each other's company the things which they can also do separately or in isolation. They do them together, either because the face-to-face situation stimulates task successor because it provides some other source of social satisfaction. Direct collaboration is often shown when people perform tasks together that would be impossible for one of them to complete alone, such as pulling together on a line or storming a barricade together.

Indirect Co-operation:

This category encompasses all practices in which people perform disparate tasks to achieve a common goal. The theory of division of labor, which is rooted in the very essence of social life, comes into play here. In the upbringing of a family, the division of labor is discovered in the procreation of life.It is revealed whenever people pool their differences or for common ends. In industry, in government, in scientific research, even in recreational activities, functions tend to become more and more specialized. This process is more manifest in urban than in rural life, but the disappearance of the "husking bees" and "thrashing rings" signal the fact the people have to satisfy in other ways the need for social stimulation formerly satisfied through direct co-operation. The replacement of direct by indirect cooperation has accompanied our great technological advances, which require specialization of skills and functions. But in terms of human needs, this is not all gain. It is often claimed that the individual of modern industrialized and urbanized society, increasingly separated from face-to-face co-operative modes of activity and more and more a "specialist" detached from close ties of intimate community life, tends to take on the highly individualized, neurotic characteristics as depicted by a growing number of writers.

Primary Cooperation:

There is an identity of interest between the individual and the group. It is the cooperation that is found in primary groups such as family. Not only family but also peer groups are also called primary cooperation where people have to choose face-to-face relations. We can also say that interest of the individual merge with the interest of the primary group.

Secondary Cooperation:

Secondary cooperation is the characteristic feature of modern civilized society and is mainly found in secondary groups. It is highly formalized and specialized. Most of the members of a group feel some loyalty towards the group, but the welfare of the group is not their first consideration. This type of cooperation is generally found in the secondary group, viz., government, industry, church and trade union, etc.

Tertiary Cooperation:

This is the interaction between the various big and small groups to meet a particular situation. Here the individual or group who wants to compete with one another, come together and cooperate for a specific purpose. In such type of cooperation, the attitudes of the cooperating parties are purely opportunistic. It may be found between two or more political parties, castes, tribes, religious groups, etc.

Cooperation is also thought to be the polar opposite of rivalry. This is not valid if it implies that one must necessarily exclude the other in a given situation. A cooperating community is a group of people who work together to achieve a common purpose. In certain cases, it is recognized that competition would help in the achievement of this aim, and therefore a competitive structure is permitted or intentionally implemented. The Soviet government learned early in its history that competition for high pay has a stimulating effect on productivity. Since Russia's great need was to increase production by leaps and bounds, it developed an ingenious system of "socialist competition". Social Processes Unless competition enhances the overall goal of the society it will find critics aplenty. So long as it is controlled and institutionalized, it is presumably a means by which the cooperation of all is accomplished. In reality, it is conflict rather than competition that is the opposite of cooperation. Yet cooperation is may occur without making internal use of competition and between two competitors the overarching elements of cooperation may be lost from sight. Each of two competitors trying to outstrip each other may view his organization as cooperating within itself but not cooperating at all with the other organizations. Often, therefore the ultimate cooperative effect of competition escapes awareness; the closer and more intimate cooperation of the organized group is the center of attention. This is what gives the illusion that competition and cooperation are necessarily opposed.

The Interrelation of the Forms of Interaction

It should be clear that the forms of interaction discussed here-conflict, competition, and cooperation-are all interdependent. They are ever-present aspects of human society. Any social system, in fact, any concrete situation, will manifest all three in a complex and intertwined manner. There is no cooperating group, no matter how harmonious, which will not contain the seeds of suppressed conflict. There is no conflict, no matter how bitter, which will not have some hidden basis of compromise. There is no competition, no matter how impersonal and ruthless, which cannot claim some contribution to a larger cooperative cause. It should also be clear that any

analysis of social behavior in terms of the forms of interaction is an indispensable mode of approaching social phenomenon.

Accommodation

It is an important set of social processes which indicates the human tendency to accept and live with unfavorable, nonconductive contradictions that are a reality both in society and organizations. Adjustment is the preliminary stage of accepting the contradictions and putting up with them as a minimum level of 'living and letting others live'. Accommodation is the higher level of accepting and compromising with the contradictions as an unavoidable necessity failing which the 'actor' knows that everything would collapse to the detriment of oneself and others. Human Social Processes and Organization in Dynamic Environment behavior i.e. tendency and capability to develop compatibility with unfavorable conditions arise out of this social process.

Accommodation is the resolution of conflicts which means adjusting oneself to the new environment. Accommodation denotes acquired changes in the behavior of their environment. The famous psychologist J. M. Baldwin was the first to use the concept of accommodation. To him, the term denotes acquired changes in the behavior of individuals which help them to adjust to the environment. According to MacIver, "the term accommodation refers particularly to the process on which man attains a sense of harmony with his environments". Besides this, as a process, accommodation is the sequence of steps by which persons are reconciled to changed conditions of life through the formation of the changed conditions themselves. Accommodation is a term used by sociologists to describe the adjustment of hostile individuals or groups. Accommodation is the process by which the individuals and groups make the necessary internal adjustments to the social situation which have been created by competition and conflict. Accommodation is associated with the social order that is fixed and established in custom and the mores. Assimilation implies a more thorough 16 going transformation of the personality – a transformation that takes place gradually under the influence of social contacts of the most concrete and intimate sort. Lundberg defines that "the word accommodation has been used to designate the adjustments which people in groups make to relieve the fatigue and tensions of competition and conflict". Similarly, Ogburn and Nimkoff, "accommodation is a concept, used to explain the adjustment to unreceptive individuals and groups".

Characteristics of Accommodation

The associative social process of accommodation is the result of a dissociative process of conflict. When conflict arises among the individuals or groups, to avoid the conflict situation, they go for settlement which is called accommodation. It may be permanent or temporary.

It is a form of adjustment. The differences between the individuals and groups exist, but these differences are accepted. Thus, conflict may exist in a latent manner. At an overt level, it is contained.

Accommodation is also a built-in mechanism of a society. There are many different patterns of behavior and subcultures in society. Culture trains its members to accommodate and continue without much friction.

It may also be a deliberate exercise as in arbitration, mediation, and conciliation of which we will learn while discussing the various types. It is a universal and continuous process.

Forms of Accommodation

Yielding to coercion:

When the parties are of unequal strength, the weaker party submits to the demands and interests of the stronger party. This happens when the weaker party is not in any position to resist the stronger party. This is coercive accommodation.

Compromise:

It is giving up part of the demands by the conflicting parties. In the process, each party can accommodate the demands of the other party. Usually, this happens when both the parties are almost of equal strength.

Third-party intervention:

It may take the forms of arbitration, mediation, and conciliation. While in arbitration the decision of the arbitrator, i.e. the third party, is binding, in mediation the decision of the third party is not binding upon the contending parties. In conciliation, the third party seeks to create conditions where the contending parties themselves can agree.

Toleration:

This is also a kind of avoidance, where the conflicting grounds are avoided. Settlement of differences and arriving at a resolution are yet to take place. Sometimes, differences may become too complex to resolve by agreement and compromise. In such situations, individuals and groups might simply avoid the conflicting aspects. This is toleration. Conversion In this type, one of the conflicting parties adopts the views of the other. In such a situation the conflict is resolved.

Need of Accommodation

a) Accommodation is an integral social process. There is the existence of various kinds of status and role, different types of social relationships, different interests, values, and goals in society. All these together comprise social life. Conflict is latent (hidden) in a society. At the same time, the process of socialization trains the individuals and groups to play various roles and interact mutually. Thus, the individuals and groups are trained to mutually orient one's behavior to that of others. This means recognizing and accepting the differences, i.e. accommodation. In the example of the family given above, we have already seen that people accommodate each other. This keeps potential conflict from becoming overt (open). The accommodation makes possible social relations and, thus, social life.

b) These different varieties may at times lead to a situation of overt conflict. A society cannot continue for long with overt conflict, so various processes come to operate to contain overt conflict. Accommodation is one such process. In such situation's accommodation comes to occur after conflict occurs. It contains overt conflict in a manner that the opponent is not destroyed.

c) By keeping conflict from becoming overt and containing conflict after it becomes overt, the accommodation makes possible group life, continuity of society, and enables cooperation and also competition in a manner that social life becomes possible.

Social Integration:

These concepts were first coined by British sociologist David Lockwood to describe what he saw as fundamental flaws in both traditional functionalist theories from the 1950s and conflict theories from critics like Ralf Dahrendorf and John Rex. System integration refers to the relationships between parts of a community or social system, while social integration refers to the values under which individuals or actors in society are linked to one another. Despite the word integration being used, there is no assumption that the relationships mentioned are harmonious. Both order a and social integration are words that can be used interchangeably.

The major source of social integration which sociologists have identified in advanced capitalist societies is the class system. In feudal society, the system of estates played an equivalent role, as did caste in Indian society. In general (according to Max Weber's precepts about social stratification), status-based societies are likely to lead to harmonious forms of social integration, and class societies to conflictful forms of social integration. System integration, on the other hand, is a reference to how different parts of a social system (its institutions) interrelate. Any adequate macro-sociological theory of change must attempt to connect social and system integration. In his original essay on social integration and system integration, Lockwood noted that conflict theorists emphasize the conflict between groups of actors as the primary driver of social change, while normative functionalists downplay the position of actors and tend to emphasize the role of systems (functional or dysfunctional) relationships between the institutions of society. For Lockwood, neither approach is adequate, precisely because each deals with only one side of the agency versus structure problem or couplet. The task of sociological theory is to overcome this dualism. Beyond that, Lockwood's differentiation highlights the main characteristics that any philosophy of social change must consider.

To demonstrate this, he refers to growing class antagonisms (social integration) in Karl Marx's theory of capitalist society, which are linked to contradictions between the forces of production and the relations of production (system integration). That is, for Marx, system contradictions are linked to the actions of groups who respond to the contradictions by seeking to change or preserve the

existing society. Social (class) conflict is caused by systemic contradictions: system integration is linked to social integration. Anthony Giddens has also attempted to use this distinction recently. Initially, he used it in a similar way to Lockwood, but in more recent work, he is attempting to replace the micro versus macro distinction (and thus the problems of agency) with it. Social integration comes to refers to situations where actors are physical 'co-present and system integration to where they are not. This is unsatisfactory because face-to-face interactions (co-presence) are not confined to micro-processes.

In conclusion, the distinction between social integration and system integration is critical to any theory that attempts to unite micro and macro levels of analysis when used as Lockwood intended. Jürgen Habermas makes a similar distinction between 'life universe' and (social) 'system' in his writings.

Making society more equal is the aim of social integration. It necessitates measures to renegotiate and redefine existing social contracts, which determine people', governments', and private sector's rights and responsibilities. The process of fostering values, relationships, and institutions that allow all people to participate in social, economic, and political life is known as social integration Social integration describes the process of building institutions that promote a society for all on the principles of social justice.

The main challenge for policymakers pushing this social inclusion agenda is to ensure cross-sectoral coherence and a set of policies that are mutually compatible in terms of promoting equity and well-being for vulnerable groups. In reality, greater acceptance of cultures and cultural traditions does not always translate into improved labor market access and wages. Supporting increased participation and representation of disadvantaged groups in political processes does not automatically translate into greater equality of public resources. Targeting resources at disadvantaged groups can exacerbate social discrimination and does not always generate the necessary cross-group mobilization to gain political support.

What is the concept of social integration? "Whole" and "essential" are two Latin words that can be translated as "integer." Integrating components into a bigger whole is what integration is all about. Individuals, communities, or more large-scale social categories such as classes are the parts in the sense of social integration. Groups, races, nation-states, and "world societies" are examples of social wholes.On a macro level, for example, how collective actors communicate and compose a whole within a nation-state, on a meso (group) level, and finally on a micro (individual) level, the principle of social integration can be used (Mortensen, 1995). Subsystems may also be pieces.System integration is defined as the conflictual or orderly relations between institutional subsystems, while social integration is defined as the orderly or conflictual relations between collective actors, according to David Lockwood (Lockwood, 1992). This is similar to Habermas' famous distinction between lifeworld (social integration) and method. David Lockwood makes a distinction between system integration, which is defined as the conflictual or orderly relations between institutional subsystems, and social integration, which is the orderly or conflictual relations between collective actors (Lockwood, 1992). This has some resemblance to the famous distinction by Habermas between lifeworld (social integration) and system (system integration).

7.3 <u>Dissociative Processes:</u>

Dissociative processes are processes that contribute specifically to social differentiation, antagonism, and separation. Dissociative social interaction mechanisms are a negative form of interaction. These are also known as societal disintegration. It obstructs societal change and growth. According to sociologists, these procedures also help to improve the process of social solidarity.The processes that make a special contribution towards social differentiation, antagonism, and division are called dissociative processesthe process of social solidarity. Adam Smith defined the role of competition in the economic activities of production, distribution, and consumption. Similarly, the contribution of conflict in social structure has been systematically discussed, byDahrendorf, Karl Marx, Coser, Park, and Burgess. Conflict, competition, and mutual opposition are included in dissociative processes.

Conflict

The conflict process is little praised but widely practiced. It develops whenever a person or group seeks to gain a reward not by surpassing other competitors, but by preventing them from effectively competing. It is formally defined as the process of seeking to obtain rewards by eliminating or weakening the competitors. Conflict is an ever-present process in human relations. It

may be solved at one level as when there is agreement on ends and break out afresh over the question of means. You may raise a profound question as to why conflict is such a constant feature of human society. The answer lies in the basic nature of human society. Human society is not a tightly compressed affair but instead has a loose integration. The integration is not on a biological but a mental level. It must be renewed and maintained constantly through psychological processes such as indoctrination, inspiration, and repetition. It must somehow rest on the possession of common and extra-personal ends on the part of its members. These ends cannot come from man's biological but only from communicative contact with his fellows.

As a result, they vary significantly from one society to the next because they are linked to cultural differences. This leads to the first source of conflict: ethnocentrism, or the rejection of people who have different cultures and overall goals than one's own. Those who have the same ultimate goals cling to one another and connect, while those with a different set of ends also do the same. A social group, furthermore, has a corporate character a name, a common leadership, a determinate structure, a sense of familiarity. Individuals identify themselves with this corporate entity and conceive their ultimate duty as loyalty to it, whether it be a clan, a tribe, a city-state, a religious sect, or a nation.

Types of Conflict

Conflict expresses itself in numerous ways and in various degrees and over every range of human contact. Its nodes are always changing with changing social and cultural conditions. "Social Conflict" includes all activities in which men contend against one another for any objective. Its two fundamental types are direct and indirect conflict.

Direct Conflict:

When individuals or groups thwart or impede or restrain or injure or destroy one another to attain some goal, direct conflict occurs. Milder thwarting or frustration of goal attainment is involved in such forms as litigation, polemic, propagandistic activity, and much of the struggle of the organized economic groups for larger stakes.

Indirect Conflict:

When individuals or groups do not impede the efforts of one another but seek to attain their ends in ways that obstruct the attainment of the same ends by others, indirect conflict occurs. Competition is an impersonal conflict between individuals for the attainment of any objects of desire that are limited in supply, whether income or academic honors or beautiful women for social prestige. The competition does not as such directly' interfere with the efforts of another to attain such goals but only indirectly with the other person's success. By separating these two types of social conflict, the reader should keep in mind that not all struggles in which man is involved are social conflicts of either kind. We are attempting to master challenges, conquer barriers, and accomplish goals without resorting to confrontation with our peers. M's "battle" with the physical world is a good example. Social conflict, man against man or group against group, reveals itself wherever there is society. But unless co-operation penetrates deeper than conflict, society can not endure.

Mechanisms to Deal with Conflict

Of course, social structures exist to reduce conflict. Humor is one of them since it relieves stress that would otherwise manifest itself in physical abuse. Another example is social avoidance or gap. The third is sentiment forming, which resolves the antagonistic parties' conflicting interests. A fourth is a variety, and change, for an existing situation is more tolerable if it is known that it will not last long. A fifth is organized rivalry, which provides an opportunity for simulated battle, for intense group loyalty, for the manifestation of prowess in vanquishing others, and yet because the interaction has a set form and definite conclusion, it allows the energies to be expended either harmlessly or to the advantage of the society.

It is clear however that such mechanisms are not universally successful. Humor,! social distance, noble sentiments, social change, organized rivalry - these may + ! on occasion provoke rather than prevent conflict. The truth is that there is an element of conflict in all situations because the ends of different individuals are always to some extent mutually exclusive. Conflict is a part of human \ society because of the kind of entity that human society is.

Competition

Unlike rivalry, which attempts to kill or eliminate the opponent, competition merely seeks to outperform the opponent in achieving a mutually agreed-upon target. As a result, it is a modified version of struggle. It means that there are game rules to which competitors must adhere and that behind these rules, justifying and upholding them, is a shared set of principles superior to those of the competitors.The rules are so arranged that the ends must be obtained by other methods than fraud or physical force. Consider an example: if chain stores take business away from the local merchants by offering goods at cheaper prices that is competition. If on the other hand, the small merchants induce the government to tax the chain stores out of existence, that is not competition because the state is then exercising its power of coercion to obtain a reward by surpassing other rivals. The laws of competition restrict the methods that can be used to achieve the competitive goal; they aim to exclude the use of coercion and fraud in particular. When rivalry defies the rules, it becomes a source of conflict. Competition is the struggle for possession of limited-supply rewards such as money, commodities, rank, strength, and love. It can be formally characterized as the process of looking for information.While competition is present to some degree in all societies, it differs greatly in degree from society to society.

The stark contrast between the highly competitive Kwakiutl and the comparatively non-competitive Zuni is striking. The Kwakiutl work was extremely hard to amass money, which is mainly used to create prestige rather than provide material comfort. The popular "potlatch," in which the chiefs and leading families come together to see how much money they can make, epitomizes the struggle for status. in which the chiefs and leading families come with each other to see how much they can give away or destroy. A family 'may spend a lifetime accumulating wealth, then bankrupt themselves in a single potlatch, thereby establishing the social status of their children.Family members who insisted on maintaining their riches would be chastised for refusing to do "anything" for their children. The Zuni, on the other hand, despise any focus on wealth accumulation or individual ability demonstration. Most wealth is owned by the entire community and it is bad to demonstrate individual superiority of any kind. Thus the Zuni child does not grow up believing that he should make the most money, get the highest grades or run the fastest race.

Also among the Kwakiutl, the strong support of rivalry does not imply that cooperation is absent. Regardless, culture is either primarily competitive or exclusively cooperative, as anthropologist Margaret Mead points out. The presence of highly competitive groups necessitates cooperation among them. Both competitive and cooperative habits must exist within the society, Variability of Competition An essential part of any social system, competition varies as to scope, intensity, and type from one system to another system. Soviet Russia has plenty of competition. So does the United States but in a different way. The American variety has molded the economic institutions of private property, contract and the open market, the political institutions of representative government. These not only define the type of competition but give it great scope as well. They open the door to the pursuit of wealth through entrepreneurial ability.

Types of Competition

Three types of competition have been given by Bernard. These are as follows.

a) Economic Competition: This type includes competition for economic benefits as jobs, salaries, promotion, and competition in the market as among the producers, among the sellers, etc.

b) Political Competition This is competition for political power between individuals and groups. In democratic societies also find a prevalence of this type of competition. The political parties compete among themselves to form the government.

c) Social Competition Competition to improve ones' social position is social competition. It can be achieved through economic, political, religious, and other means. Possessing formal degrees in various spheres of education, or having a well-paid job and economic benefits may raise a person's social status in society. Competition to improve one's social status could be a motivating factor for the other kinds of competition.

Competition in a Contemporary Society

The competition is always changing. It encourages achievement by raising aspiration, threatening failure as well as promising results, and adding a competitive aspect. As a result, it becomes especially powerful in complex and evolving societies.Present-day society is characterized by an excessive amount of competition. Today man overlooks the institutions and rules, which alone make competition to work- the protection of property, the enforcement of contracts, the prevention

of fraud. He ignores the universal goals and ideals that aren't competitive but superior to those that are. He overlooks the fact that competition can be both aggressive and beneficial, causing hunger in abundance, fear and uncertainty, chaos, and panic. Today we have forgotten that unlimited competition leads inevitably to monopoly, that the very success of strong leads to gigantic power over the weak and creates such inequality that a mockery is made of free contract.

The Interrelation of the Forms of Interaction

It's important to note that the three types of interaction discussed here—conflict, rivalry, and cooperation—are all interdependent. They are inextricably linked to human society. In a dynamic and interconnected manner, and social structure, in reality, any specific circumstance, will manifest all three. There is no cooperating group, no matter how harmonious, which will not contain the seeds of suppressed conflict. There is no conflict, no matter how bitter, which will not have some hidden basis of compromise. There is no competition, no matter how impersonal and ruthless, which cannot claim some contribution to a larger cooperative cause. It should also be clear that any analysis of social behavior in terms of the forms of interaction is an indispensable mode of approaching social phenomenon.

Summary:

The aforementioned social processes can be found in all societies, though their importance varies greatly. Personal or impersonal cooperation, intentional or symbiotic, are both possibilities. Primary groups need highly customized cooperation, while most coordinated social groups depend on secondary-group cooperation.The competition serves the function of allocating scarce rewards among the competitors. It has the additional function of stimulating both individual and group activity in a manner to increase the total productivity, but it also discourages the efforts of those who regularly fail. Conflict develops when attention shifts from the contest itself to an effort to eliminate rivals. Different mechanisms of eliminating social conflict have been discussed in the preceding pages. Assimilation is also one mechanism of reducing conflict between two conflicting groups through a fusion of two cultures.Cooperation, rivalry, and conflict are all basic, common, and essential modes of interaction. In most cases, social touch is the catalyst for interaction. Interaction is described as an action taken in response to another action; however, when this interaction is repeated and results in a consequence, it is referred to as a social process.

Keywords:

Assimilation, Cooperation, Competition, Conflict, Integration, Social Interaction, Social Cohesion

Self-Assessed Questions

1. Series of social interactions is called a social process.
A. True
B. False

2. Which of the following is associated with Social Interaction?
A. Contact
B. Socialization
C. Communication
D. All the Above

3. Integration is an example of ……............. process.

4. Which of the following can be the form of Cooperation?
A. Primary and Secondary
B. Direct and Indirect
C. Formal and Informal
D. All the Above

5. Who has written the books 'Division of Labour' and 'Suicide'?

A. Max Weber
B. Emile Durkheim
C. Karl Marx
D. Auguste Comte

6. The process of Integration is dynamic.

A. True

B. False

7. Which of the following is not the promoting factor in integration?
A. Small Size of the Group
B. Homogeneity
C. Less Geographical Mobility
D. Heterogeneity

8. Which of the following is the form of social integration?
A. Structural-Functional
B. Cultural-Valuation
C. Socio-Psychological Integration
D. All the Above

9. Accommodation is an example of a dissociative process.

A. True

B. False

10. Which of the following is not the method of Accommodation?
A. Formal-Informal
B. Equal-Unequal
C. Primary-Secondary
D. External-Internal

11. According to Young and Mack, there are two types of Accommodation, one is Physical

    force and another is ………....................... Force.

12. Which of the following is not the way to do accommodation?
A. Tolerance
B. Consensus
C. Mediation
D. Non-Tolerance

13. Competition is an indirect process.

A. True

B. False

14. …….................... Is the result of less supply and great demand.

15. Which of the following is a discontinuous process?
A. Conflict
B. Competition
C. Struggle
D. Tension

16. Which of the following is a crucial feature of Conflict?
A. Personal
B. Impersonal
C. Indirect

D. Continue

Answer for Self Assessment

1. A	2. D	3. associative	4. D	5. B
6. A	7. D	8. D	9. B	10. C
11. psychological	12. D	13. A	14. competition	15. A
16. A				

Reviewed Questions:

- Define the term Social Process. Give in detail the types of social processes.
- Discuss in detail the associative social processes.
- What do you understand by the Dissociative social process? Explain with examples.
- What is the difference between conflict and competition?
- Explain in detail the social processes, Cooperation, Integration, and Accommodation.
- Competition is a dissociative process, Explain?

Further Readings

Davis,K. (1 954), "Human Society ", McGraw-Hill Book Company, New York

MacIver, R.M., and Page (1964), "Society: An Introductory Analysis' Macmillan Press Ltd. London.

John B.Miner (Ed), "Organizational Behavior 2- Essential Theories of Process and Structure", Prentice Hall of India Pvt. Ltd, 2007.

Unit 08: Dimensions of Culture

CONTENTS

Objectives

Introduction:

8.1   Understanding Culture

8.2   Basic elements of culture

8.3   Characteristics of Culture

8.4   Functions of Culture

8.5   Classification of Culture

8.6   Cultural Trait

8.7   Cultural Complex

8.8   Sub-Culture

8.9   Counter Culture

Summary

Keywords

Self Assessed Questions:

Answer for Self Assessment

Questions Reviewed:

Further Readings:

Objectives

After reading this unit, students will able to

- enhance the understanding of the concept of culture.
- acquaint t with the various functions and characteristics of the culture.
- highlight the types of culture
- understand terms like cultural trait and cultural complex.
- understand functions of culture.
- learn about concepts associated with culture.
- analyze terms like counter culture, sub-culture.

Introduction:

Culture is a set of learned behaviors that are shared and passed down among group members. Only when an individual is a member of a society can he or she obtain it. As a result, neither culture nor society can exist without the other. Culture develops as a result of social interaction among society's members. Culture includes learning the proper rules and patterns of action in a society. In a community, learning the necessary rules and patterns of action is an important part of the culture. When we look around, we will notice that different cultural products such as tools, artifacts, clothing, food, and books affect most of our day-to-day interactions as human beings. Humans are distinguished from other species by their culture. Culture and society are inextricably linked to one another. It can be learned only when an individual is an of society. This is taught to us by our culture.

One of the most important principles of social sciences is culture. The study of human society leads inevitably and inexorably to the study of its history. The analysis of society, or any part of it, is

incomplete without a thorough understanding of that society's culture. Culture and society are inextricably linked.They are inextricably linked. It's important to differentiate between the principles of culture and community, which are closely linked. Often the terms are used interchangeably to refer to all acquired behaviors, a social group's complete way of life, or a group's social heritage.Culture, in sociological terms, refers to the social structure and ideas that give meaning to human social structure, whereas society refers to social structure as a separate entity from underlying values and ideas. The analysis of a group's "society," or social framework, on the other hand, is primarily concerned with the patterns of organization and interaction that are founded upon that cultural foundation.Culture and community are inextricably linked concepts that can never be fully separated. Cultures are complex living units that continually change and evolve as new elements are introduced, omitted, expanded, and rearranged in them. To put it another way, culture is a never-ending, ever-changing operation.

8.1 <u>Understanding Culture</u>

Man's culture is his one-of-a-kind possession. The phrase "every man is born into a society" is synonymous with "every man is born into a community." Every man can be considered a member of this society. Culture is the distinguishing feature of man that distinguishes him from other species. Culture has a different definition for sociologists and cultural anthropologists.A community, according to a sociologist, is a collection of concepts, values, beliefs, knowledge, norms, customs, and technology that almost everyone in a society shares. Both human phenomena in a society may be assumed to be part of the culture. All learned behavior is included in culture.Culture is a broad concept that encompasses all aspects of our lives, our ways of behaving, our philosophers and ethics, our values and manners, our customs and traditions, as well as our social, political, economic, and other activities

Definitions of Culture

According to Edward B. Tylor, "culture is that complex whole which includes knowledge, art, morals, beliefs, laws, custom and any other capabilities and habits acquired by man as a member of a society".

Similarly, Clyde Kluckhohn defined culture as:

'The total way of life of the people';

'The social legacy that an individual acquires from his group'

'A way of thinking, feeling and believing'

'An abstraction from behavior'

'A storehouse of pooled learning'

'A set of standardized orientations to recurrent problems'

'Learned behavior' 'A mechanism for the normative regulation of behavior'

'A set of techniques for adjusting both to the external environment and other men.'

Every human society has a dynamic way of life that differs significantly from one to the next. In 1871, these practices became recognized as a community. The first description of this term came from Edward Tylor. Edward's concept of culture is "is that complex whole which includes knowledge belief, art, law, morals custom and other capabilities and habit acquired by man as a member of society". Robert Bierstadt Simplified Tylor's definition by stating "culture is the complex whole that consists of all the ways we think and do and everything we have as a member of society. " In the word of MacIver and Page, culture is "the realm of styles of values of emotional attachments of intellectual adventures". Malinowski has defined culture as the cumulative creation of man". He also regarded culture as a handiwork of man and the medium, through which he achieves his ends. Culture is often referred to as a "Sum total of behavior traits which a person, comes to acquire through instruction and learning. It shapes an individuals reaction to the external environment it provides the individual a structure of socially approved ideas and beliefs, norms and values

Cultures differ from society to society, with each having its own set of principles and norms. Values refer to general principles of what is right and desired behavior, as well as what should not be done. Social norms are the rules of behavior that have been accepted by society, while social norms

are the rules of behavior that have been approved by society.Polygamy is a customary form of marriage in some cultures, but it is not recognized as such in many others. Culture has many components that come together to create a concrete form of culture. Culture's personality is formed by these components. They are divided into two categories: Material and Non-Material.The first is made up of cultural and material artifacts, while the second is made up of experience and values passed down from generation to generation and influencing social behavior (of an individual). Furthermore, rituals, beliefs, norms, and values play a significant role in shaping people's social behavior.The material elements may include tangible cultural products.

8.2 <u>Basic elements of culture</u>

Culture is often described as the blueprint for the living of a group (or society) whose members share a given language and territory, and who recognize their shared identity. Culture consists of

(1) solution to the problem of survival

(2) ideal and values that shape of conduct

(3) tools, weapons, and other human-made objects

When we understand the substance of a society's history, we become functioning members of that society. Another way to look at culture is to emphasize how it affects our perceptions of the environment and how we view our experiences. Any culture can be broken down into key components for research and review.

Knowledge

> Culture's cognitive aspect is the concept of what happens or the world's truth. One aspect of cognitive culture is knowledge, which refers to concepts and facts that can be shown to have a logical, objective, and factual support. The physical sciences have the most refined understanding.Beliefs are concepts or hypotheses regarding the essence of the physical and social universe that are less reliable and less capable of empirical demonstration. Beliefs also contain concepts such as god, ghosts, and the afterlife. Technology refers to a specific type of knowledge that is geared toward practical use in the physical and social world. Technology encompasses not just the technologies and techniques used to construct the Golden Gate Bridge, but also the methods used by the federal government to address economic issues such as inflation and unemployment.

Customs and Traditions

The forms of social behavior that are organized and replicated are referred to as customs. They are patterned ways of looking or acting predictably. Customs vary from one society to the next, from one community to the next, and from one situation to the next within the same place. People follow these customs because they are pressured by their peers and society. For example, to give respect to someone, people bow with folded hands in India. In western society, people shake hands. Both of these acts are linked to the cultural tradition of showing respect in various ways. A tradition is a special belief or behavior that has been passed down within a community or culture that has its roots in the past. In some cases, every culture establishes a system of behavior.For example, Hindus light lamps and prepare sweets on the occasion of Deepawali, Sikhs do it at the time of Gurupurv. Celebrations and gaiety mark each of these occasions. All these are termed as traditions. Traditions are very old customs that have existed in society fora long. Customs are concerned with an individual's daily behavior while traditions are related to special occasions. When a Head of State officially visits another country, it is a tradition for the dignitary to pay homage to the heroes and martyrs of the host country. For example, whenever some Head of State visits India, he has to visit Rajghat to pay homage to Mahatma Gandhi. Hence, traditions must be observed by society. Individuals who ignore traditions may face criticism in society.

Social Norms

Another essential aspect of culture is norms. Every society has standards for how members should and should not act. A standard is a set of guidelines or expectations about how people should behave. Social norms are the rules that govern how members of a community behave in society. They are the rules that a community uses to determine what values, opinions, attitudes, and behaviors are acceptable and what are not. Norms govern any aspect of an individual's life,

including sitting, standing, and walking, as well as talking, eating, and dressing. Norms are continually evolving and differ by the community from one society to the next. To what extent certain behavior is excusable is determined by the amount of social pressure applied in supporting the behavior. Societies devise various methods to encourage people to observe norms, the most common being the use of sanctions, which express approval or disapproval. Sanctions may be positive or negative. By positive consent, the individual's behavior is sanctioned, praised, or honored. A positive sanction rewards someone for following a norm and in doing so encourages a certain type of behavior. On the other hand, an individual's behavior is controlled by negative consent as society may punish one if he tries to break the norms.

A negative sanction is a way of communicating that society does not approve of a particular behavior. Norms are the rules of behavior that are agreed upon and shared within a culture and that prescribe limits of acceptable behavior. The refine "Normal" expected behavior and help people all live predictability in their lives.

Mores and Folkways

Mores are strongly held norms that usually have a moral connotation and are based on the central values of the culture. Violations of mores produce strong negative reactions, which are often supported by the law. Desecration of a church or temple, sexual molestation of a child, rape, murder, incest, and child beating all are violations of American mores. Not all norms command such absolute conformity. Much of day-to-day life is governed by traditions, or folkways, which are norms that permit a wide degree of individual interpretation as long as certain limits are not overstepped. People who violate folkways are seen as peculiar or possibly eccentric but rarely do they elicit a strong public response. For example, a wide range of dress is now acceptable in most theaters and restaurants. Men and women may wear clothes ranging from business attire to jeans, an open-necked shirt, or a sweater. Good manners in our culture also show a range of acceptable behavior. Folkways also vary from one culture to another. It is customary in the United States, for example, to express gratitude for a gift. It is ungrateful and impolite to neglect to do so. Subtle cultural differences, on the other hand, may make foreign gift-giving a source of anxiety or embarrassment for well-intentioned business trips. Norms are basic expectations for social interaction, but they are not absolute. Even though we learn what is expected in our culture, there is room for variation in individual interpretation of these norms that deviate from the ideas.

Ideal Norms and Real Norms

Ideal norms are guidelines for what people can do under ideal circumstances. These are the values we instill in our children at a young age. They're usually straightforward, with few distinctions and no exceptions. However, nothing about people can ever be trusted. Real norms are those that are qualified and make allowances for individual differences in conduct. They specify how people behave. They reflect the fact that a person's behavior is guided by norms as well as unique situations. The concept of ideal and real norms is useful for distinguishing between mores and folkways. For more, the ideal and the real norms tend to be very close, whereas folkways can be much more loosely connected. However, we can break folklore by failing to say thank you, for example, without causing widespread outrage. More importantly, the fact that a society legitimizes the gap between ideal and realistic standards helps us to perceive norms to varying degrees depending on our personal preferences.

Social Values

Social values are the desirable form of behavior. Every culture has certain key values, which are the central and lasting beliefs or ideals shared by its members about what is good or bad and desirable or undesirable. Detachment, otherworldliness, and attainment are examples, are fundamental principles in traditional Indian culture. The democratic structure, justice, equality, and secularism are the central principles of modern India. The core values of various societies can differ. Smaller groups may place a greater emphasis on some values, while larger communities may place a greater emphasis on others.

8.3 Characteristics of Culture

Sociologists and social anthropologists have given various explanations of culture, but the following characteristics are enough to understand culture:

1. ***Culture is Learned Behaviour*** – Culture is learned behavior. It is acquired by human beings from the society in which they are brought up. The wisdom of one generation is passed down to the succeeding generation through a process called socialization. It involves learning about one's own culture to become a member of one's society. It is not limited to physical activities such as the food we eat or the dress we wear. Nor is it limited to the language we speak. It includes values, norms, attitudes, morality, and many other things, both mental and physical. Culture is not possessed by a single person. It is an acquired quality or learned way of behavior. It is learned through experience, imitation, communication, and the socialization process.Culture is not inherited biologically but learned socially by man. It is not an inborn tendency. There is no cultural instinct as such culture is often "Learned ways of behavior". Unlearned behavior such as closing the eyes while sleeping, the eye blinking reflex, and so on, are purely physiological and not cultural. Shaking hands or saying "Namaskar" or "thanks" on the other hand, are cultural. Similarly, wearing clothes, combing the hair, wearing ornaments, drinking from a glass, eating from a plate, etc. are all ways of behavior learned by man culturally.

2. ***Culture is a Pattern of Life*** – Culture establishes a pattern of life without which it is difficult to live, e.g., we often feel uncomfortable when we travel to another country and take to another way of life. Coming from different cultural background or adapting to a new cultural setup seems to be very difficult. This happens because all cultures are not the same. Every society has a different culture or one can say culture differs from society to society. Culture is social Culture does not exist in isolation. Neither is it an individual phenomenon. It is a product of society. It originates and develops through social interactions. It is shared by the members of society. No man can acquire culture without association with other human beings. Man becomes man only among men. It is the culture that helps man to develop human qualities in a human environment. Deprivation of a company or association of other individuals to an individual is nothing but deprivation of human qualities.

3. ***Culture has a Cognitive Component*** – Every culture is having more or less cognitive components in it. Cognition is the mental process of knowing and includes aspects such as awareness, intuition, perception, reasoning, and judgment. This cognitive or knowledge component is represented in myths, literature, arts, religion, and scientific theories. Ideas are expressed in literature and in this manner, the intellectual heritage of culture is recorded and preserved in books for future generations. Such ideas and lore (education, skill, etc.) frame the worldview of the people of a culture. In literate societies, ideas are transcribed (written) in books and documents and preserved in libraries or archives. In non-literate societies legend or lore is committed to memory and transmitted orally, for instance, the Smriti and Shruti traditions in India are based on oral transmission.

4. ***Culture is Shared*** – Components of culture are normally shared; we share it with the other members of the group. It is because we share culture with other members of our group that we can act in appropriate ways and also predict how others will act. However, although we share culture, it is not homogeneous or the same everywhere. Societies are having mixed cultures because various cultures co-exist in them. For example, America has a multicultural scenario where European, Asian, African, and Indigenous cultures come together to create a mosaic of culture. Culture is shared Culture in the sociological sense, is something shared. It is not something that an individual alone can possess. For example, customs, traditions, beliefs, ideas, values, morals, etc. are all shared by people of a group or society. The inventions of Albert Einstein, the literary works of Kalidasa, the philosophical work,etc, are all shared by a large number of people. As Robert Bierstedt said "Culture is something adopted, used, believed, practiced or possessed by more than one person. It depends upon group life for its existence."

5. ***Culture is Based on Symbols*** – A symbol is something that stands for something else. Every culture has its own set of symbols associated with different experiences and perceptions. Symbols vary across cultures and as such are meaningful only when people in a group or culture agree on their use. As and when we see a symbol, specific things come to our minds. For example, when we see Trishul or kirpan we think of Hindu and Sikh faiths, respectively.

6. ***Culture is Integrated*** – The various component of culture are interconnected and thus make it whole and meaningful. All aspects of a culture are related to one another. Thus, to comprehend a culture, one must learn about all its parts, not only a few.

7. ***Culture is Dynamic*** – This means that different cultures interact and subsequently change. We all know that most cultures are in contact with other cultures due to which they exchange ideas and symbols. If a culture does not change then it is difficult for it to adapt to changing environments. Also, since all components of culture are interrelated, if there is a change in one component, the

entire system must likely change accordingly. Culture is dynamic and adaptive Though culture is relatively stable it is not altogether static. It is subjected to slow but constant changes. Change and growth are latent in culture. There have been many changes and growth from the Vedic times to the present times. Culture is therefore dynamic. Culture is responsive to the changing conditions of the physical world. It is adaptive. It also intervenes in the natural environment and helps the man in his process of adjustment. Culture assists us to survive and adapt to the changes.

8. *Culture Fulfils Human Needs* – Culture fulfills an individual's biological and social needs. The continuity of culture depends on its capacity to fulfill human needs. That is the reason why many parts of culture which are not able to fulfill the changing needs become obsolete. The bullock-cart, for instance, has been replaced by much faster means of transport. Similarly, custom and conventions change following the changing values.

9. *Culture is a Total Way of Life* – Culture is the total expression of the way people lead their life. The spoken language, the customs that are followed, the Gods one believes in, values and norms, the style of dressing, art, and literature, etc., are all common to people who are members of the same cultural group. Individuals growing up in a culture learn about the economic activities, religious ceremonies, traditions, beliefs, social roles as well as the skills, techniques, and knowledge of their natural and social world. Thus, culture includes every aspect of a person's life.

10. *Culture is transmissive*- Culture is capable of being transmitted from one generation to the other. Parents pass on cultural traits to their children, and they in turn to their children, and so on. Culture is transmitted not through genes but by utilizing language. Language is the main vehicle of culture. Language in its different forms like reading, writing, and speaking makes it possible for the present generation to understand the achievements of earlier generations. But language itself is a part of a culture. Once the language is acquired, the transmission of culture may take place by imitation as well as by instruction.

11. Culture is continuous and cumulative Culture exists as a continuous process. In its history, growth tends to become cumulative. Culture is a "growing whole" which includes in itself, the achievements of the past and the present and makes provision for the future achievements of mankind "culture may thus be conceived of as a kinda stream flowing down through the centuries from one generation to another". Hence some sociologists like Linton called culture "the social heritage" of man. As Robert Bierstedt writes, culture is the memory of the man race". It becomes difficult for us to imagine what society would be like without this accumulation of culture, what our lives would be without it.

12. Culture is consistent and integrated Culture in its development has revealed a tendency to be consistent. At the same time, different parts of culture are interconnected. For example, the value system of society is closely connected with its other aspects such as morality, religion, customs, traditions, beliefs, and so on.

13. Culture is gratifying Culture provides proper opportunities and prescribes means for the satisfaction of our needs and desires. These needs may be biological or social. Our need for food, shelter, and clothing on the one hand, and our desire for status, name, fame, money, etc. are all, for example, fulfilled according to the cultural ways. Culture determines and guides the varied activities of man. Culture is defined as the process through which human beings satisfy their wants.

14. Culture varies from society to society Every society has a culture of its own. It differs from society to society. The culture of every society is unique to itself. Cultures are not uniform. Cultural elements such as customs, traditions, morals,35 ideas, values, ideologies,etc, are not uniform everywhere. Ways of eating speaking, greeting, dressing, entertaining living,etc, of different societies, differ significantly. Culture varies from time to time also. No culture ever remains constant.

15. Culture is super organic and ideational Culture is sometimes called "the superorganic". By "superorganic" Herbert Spencer meant that culture is neither organic nor inorganic in but above there two. The term implies the social meaning of physical objects and physiological acts. The social meaning may be independent of physiological and physical properties and characteristics. For example, the social meaning of a national flag is not just "a piece of colored cloth". The flag represents a nation. Similarly priest's, prisoner, professors, and professional players, engineers and doctors, farmers and soldiers, and other are not just biological beings. They are viewed in their society differently. Their social status and role can be understood only through culture. Further, every society considers its culture as an ideal. It is regarded as an end in itself. It is intrinsically valuable. The people are also aware of their culture as an ideal one. They are proud of their cultural heritage.

8.4 Functions of Culture

Man is not only a social animal but also a cultural being Man's social life has been made possible because of culture. Culture is something that has elevated him from the level of animal to another superior animal. Man cannot survive without culture. It represents the entire achievements of mankind. Culture has been fulfilling several functions among which the following may be noted.

1. Culture defines situation Culture defines social situation for us. It not only defines but also conditions and determines what we eat, and drink what we wear, where to laugh, weep sleep to make friends with, what work we do, what to worship, etc.

2. Culture is the treasury of knowledge Culture provides knowledge that is important for the physical, social, and intellectual existence of man. Birds and animals behave instinctively with the help of instincts they try to adapt themselves to the environment. But man has greater intelligence and learning capacity with the help of these he has been able to adapt himself to the environment or modify it to suit his convenience. Culture has made such an adaptation and modification possible and easier by providing man the necessary skills and knowledge. Culture preserves knowledge and helps its transmission from generation to generation through its element that is language. Language helps not only the transmission of knowledge but also its preservation, accumulation, and diffusion. On the contrary, animals do not have this advantage, because, culture does not exist at a sub-human level.

3. Culture provides behavior patterns Culture directs and confines the behavior of an individual. Culture assigns goals and provides means for achieving them. It rewards his noble walk and punishes the immoral ones. It assigns him status and roles. We see, dream, aspire, work, strive, enjoy, according to the cultural expectation. Culture not only controls but also liberates humans, energy, and activities. Man, indeed, follows his culture in every path of his life.

4. Culture defines attitudes, values, and goals Attitudes refer to the tendency to feel and act in certain ways, values are the measure of goodness or desirability. Goals refer to the attainment which our values define as worthy. It is the culture that conditions our attitudes towards various issues such as religion, morality, science, family planning, prostitution, and so on. Our values concerning private property, fundamental rights representative governments, etc. are influenced by our culture. Our goals of winning the target, understanding others, attaining salvation being respectful and obedient to elders, and teachers being patriotic, loyal, etc. are set forth by our culture. We are being socialized on these models.

5. Culture models personality Culture exercises a great influence on the development of personality. No child can develop human qualities in the absence of a cultural environment. Culture prepares man for group life and provides him the design of living. It is a culture that provides opportunities for the development of personality and sets limits on its growth. As Ruth Benedict has pointed out, every culture will produce its, special type or types of personality. This fact has been stressed by her in her "Patterns of Culture" an analysis of the culture of three primitive societies. Yet another anthropologist by the name of Margaret Mead has stated that culture shapes the character and behaviors of individuals living in it.

6. Culture decides our career What career, we are likely to pursue is largely decided by our culture. Whether we should become a politician, a social worker, a doctor, an engineer, a soldier, a farmer, a professor, an industrialist, a religious leader, and so on is decided by our culture. Culture sets limitations on our choice to select different careers. Individuals may develop, modify or oppose the trends of their culture but they always live within its framework. Only a few can find an outlet in the culture. We can conclude that the individual is exposed to and molded by the culture of the group into which he is born. But the culture provides not only for "universals" but also for "alternatives". There is not only conformity in cultural learning but also variations. Every individual is unique in any culture. The uniqueness may be based on individual differences in ability, aptitude, and learning. The impact of culture on the individual is not always identical in every case. Every individual is soon later exposed to influences that are not completely determined by culture. Traveling, books, radio, cinema, television, newspaper, exposes an individual to many influences outside the culture. Various biological and social factors bring about the uniqueness of the individuals in any culture.

8.5 Classification of Culture

Culture is classified into two types – Material and Non-material.

These are the two interrelated aspects of human culture including the physical objects of the culture and the ideas associated with these objects. The use of the phrase "a culture" may imply that each

society has a single culture that is shared and accepted equally by every member. In reality, this is not the case. What is called a society's culture is often only a common denominator of diverse36 culture elements found within a society. To function, every social group must have a culture of its own-its own goals, norms, values, and ways of doing things. As Thomas Lasswell (1965) pointed out such group culture is not just a "partial or miniature" culture. It is a full-blown, complete culture in its own right. Every family, community, ethnic group, and society has its own culture. Hence every individual participates in many different cultures. in a day. Meeting the social expectation of various cultures is often a source of considerable stress for individuals in complex, heterogeneous societies like ours. Many college students, for example, find that the culture of the campus varies significantly from the culture of their family or neighborhood. At home, they may be criticized for their clothing, their anti-establishment ideas, and for spending too little time with the family. On the campus, they may the pressured to open up and experiment a little or to reject old-fashioned values.

Material Culture

This category of culture consists of the concrete, physical and material dimensions of culture. This aspect of culture includes manmade objects and material goods. The material culture refers to tools, technologies, machines, instruments of production and communication, building, and modes of transportation, for example, cars, buses, trains, airplanes. These tools and instruments are used in everyday life to produce other items of consumption for the market. Material culture represents the development of scientific knowledge and production technology in society.Material culture embodies the material part includes everything that is mad beings in society, i.e., tangible things like buildings, tools, implements, technology, musical instruments, etc. These physical aspects of cult behavior. For instance, even people who do not use similar agricultural implements in different areas. In hilly regions hoes are used instead of plows. Similarly, due to differences in technology, the youth in a developed society need to know about the comp use of hunting weapons.

Non-material Culture

This aspect of culture is abstract and non-material. This is also known as the cognitive and normative aspect of culture. The example of this type of culture is ideas, knowledge, traditions, belief, art, etc. This type of culture is associated with making and standardization of behavior in culture. Social roles, rules, ethics, and beliefs are just some examples. These aspects of culture ensure continuity and predictability in society and are manifested in folkways, mores, customs, and laws. They act as guides for members of a culture to know how to behave in their society. Thus, the pattern of behavior acceptable among one's friends and peer-group may become unacceptable with one's parents. The value frames vary in a different context, bringing about a variation in conduct and role performance. Norms and values set standards of behavior and help maintain order in society. The non-material aspects of culture include symbols and ideas that shape the lives of human beings concerning one another. The most important of these are attitudes, beliefs, values, and norms. For example, beliefs affect the rituals in every culture – Muslims observe fasting for one month known as the 'Ramzan month. Similarly, Hindus observe certain restrictions on food during the Navratri period. Both the observance of Roza during the Ramzan month and the fasting during the Navratri period are examples of non-material culture.

Cultural Lag

Cultural lag is a term used to describe the situation in which technological advancements or changes in society occur faster than the changes in the rules and norms of the culture. When the size of the society is small and the rate of change is slow there is a considerable amount of unity found in it. But when the change is rapid, a condition of 'culture lag' is created. William F. Ogburn propounded the idea of cultural lag stating that culture always keeps changing in terms of time. The material aspects of culture change more easily and quickly as compared to the non-material culture.The change occurring in one aspect of culture may create stresses and pressure in the other aspects of culture which is relatively slow to change. So, the material and non-material aspects of culture must work together for the overall development of a specific society. If the non-material aspects are unable to keep pace with the material, a culture lag occurs. For example, in the 19th century, many Indians adopted English education, dressing styles, and the modern techniques of house building but most of them stuck to the old custom of untouchability and differentiation, which resulted in moral and ethical dilemmas for individuals.

Cultural Change

Cultural change is how societies change their patterns of culture. The impetus for change can be internal or external. Concerning internal causes, for instance, new methods of farming or agriculture can boost agricultural production which can transform the nature of food consumption

and quality of life of an agrarian community. On the other hand, external intervention in the form of conquest or colonization can also cause deep-seated changes in the cultural practices and behavior of a society. Cultural change can occur through changes in the natural environment, contact with other cultures, or processes of adaptation. Changes in the natural environment or ecology can drastically alter the way of life of a people. For example, the culture of tribal communities in North East India, as well as, middle India has been the worst affected by the loss of forest resources. Contact between cultures can also bring about cultural change. Sustained interaction between cultures can lead to acculturation or the imbibing of the cultural traits and patterns of behavior of the dominant culture by the subordinate one.

Overtness and covertness

Overtness and covertness refer to the qualities of culture as detected by an observer. The observer may be an anthropologist or a member of a society who is unfamiliar with certain parts of the culture. Overt means easily detectable qualities of culture. These include artifacts, actions, utterances, which can be perceived directly. Artifacts include houses, clothes, books, tools, etc. actions imply postures in various situations, curing practices, sports, externally manifested signs of respect, etc. utterances include speech, songs, proverbs, etc. An observer can easily detect these qualities because one has plenty of opportunities to see them, experience them, and record them. On the other hand, covert implies those qualities of culture which are not easily detected by an outsider. Sentiments, beliefs, fears, and values are some of the cultural items which cannot be easily detectable i.e., they are covert. They are not amenable to direct observation and people cannot always explain what they feel. It is generally difficult to express these abstract ideas.

Explicit and implicit

According to Kluckhohn explicit means the people's awareness of the existence of the cultural items. Implicit implies the people's dim awareness or unawareness of certain cultural items. Explicitness and implicitness concern the experience of people possessing the culture, while overtness and covertness refer to the view of the observer. Explicit cultural items can be verbalized or criticized readily by the persons who possess them. But there are certain items of culture about which people are only dimly aware or unaware. Hence they cannot give any clear accounts of such cultural items. These are implicit items of the culture. Ideality and reality Ideality of culture refers to how people say they should behave, or the way they would like to live. Reality is the actual way people behave. There is generally a discrepancy between ideality and reality.

Ethos and Eidos

Kroeber has drawn attention to these two aspects of culture. Ethos refers to the effective or emotional quality of a culture expressed in series of beliefs, thoughts, and behavior. It acts as a central force, interest theme, or pattern and colors every item of culture. As it determines what people should have, do, think, and feel, prepares all the people in culture to express the same emotional tone in all acts, thoughts, and feelings. Whereas Eidos is the formal appearance of a culture derived from its constituents. Through cognitive processes operating within, a culture acquires its formal appearance or eidos. Eidos is the totality of items of culture. On the contrary ethos is the emotional quality coloring this totality. Ethos is affective but eidos is cognitive.

Civilization and Culture

The civilization represents a particular type of culture. The term "civilization" has been used almost synonymously with culture. This is because civilization and culture are different aspects of a single entity. Civilization can be viewed as the external manifestation and culture as the internal character of a society. Thus, civilization is expressed in physical attributes, such as tool making, agriculture, buildings, technology, urban planning, social structure, social institutions, and so forth. Culture, on the other hand, refers to the social standards and norms of behavior, the traditions, values, ethics, morality, and religious beliefs and practices that are held in common by members of the society. Both culture and civilization have been developed by the same human processes. Both are complementary to each other. Culture needs a civilization for further growth. Civilization needs culture even for its vital force and survival. The two are therefore interdependent. Civilization cannot survive without strong stimulus and motive, however high may be its achievements in science.

8.6 Cultural Trait

A culture's smallest unit is a trait. It occurs and works in conjunction with the organization of other traits. The pieces of a watch are traits, and when they're all put together, the watch functions as a whole. As described by Hoebel, a cultural trait is: "a reputedly irreducible unit of feared behavior

Introduction to Sociology

pattern or material product, therefore,A nail, a screwdriver, a pencil, and a handkerchief are all examples of material culture, according to Horton and Hunt. Non-material culture includes things like handshakes, driving to the left, and saluting the flag.

Culture traits are the smallest (and most basic) units of culture. They are the fundamental elements of civilization. Each trait is equivalent to the smallest unit of the human body, the cell, and can be material or non-material. Each cultural trait has a distinct shape, feature, and significance. A complex culture is formed by several traits, just like tissue is made up of several cells.

8.7 Cultural Complex

Between the trait and the organization, there is a complex: The term "culture complex" refers to a group of similar characteristics. Culture is complex when a variety of characteristics are combined. A watch, a football game, attitudes and behavior, prayer, Hajj, Eids, agriculture system, market system, political party, constitution, industrial unit, and examination system are all examples of cultural communication.An organization is a collection of buildings centered on a single operation. It refers to when a group of cultural complexes comes together at a specific point to form an organization. Marriage is a complex institution that includes betrothal, nikah, dowry, and the wedding party.

8.8 Sub-Culture

When a group of people within a society have a style of living that includes features of the dominant culture but also certain cultural elements not found in other groups their group culture is called a subculture. A subculture may develop around occupations such as those in the medical or military fields. Subculture may reflect a social and ethnic difference, as the subculture of black Americans. Certain groups, in every modern society, share certain complexes which are not characteristic of all the other groups in the society. Immigrant groups, for example, bring along with them a few cultural complexes of their native country and adopt a few from the host country. The mixture of two cultures thus emerging represents a "subculture".

A dynamic and socially diversified society of today consists of such a "subculture" as part of the main cultural and social system. The individuals mainly live and function within the subcultures. Every complex society is made up of many subcultures. Individual members often function in more than one, and they pass through different subcultures as they progress through the stages of the life cycle. Sub-cultural traits are often passed outside the group from one subcultural to another and into the cultural mainstream. Sociologists use the term subculture to refer to the distinctive lifestyles, values, norms, and beliefs of certain segments of the population within society. The concept of subculture originates in studies of juvenile delinquency and criminality. However, sociologists increasingly use subculture to refer to the culture of discrete population segments within society. The term is primarily applied to the culture of ethnic groups as well as to social classes.

Several groups have been studied at one time or another by sociologists as examples of subcultures. These can be classified roughly as follows

Ethnic subcultures

Many immigrant groups have maintained their group identities and sustained their traditions while at the same time adjusting to the demands of the wider society. Example America's newest immigrants, Korea, India, Japan, Taiwan, have maintained their values by living together in tight-knit communities in New York, Los Angeles, and other large cities while at the same time encouraging their children to achieve success by American terms.

Occupational subculture

Certain occupation seems to involve people in a distinctive. lifestyle even beyond their work. Construction workers, police, entertainers, and many other occupational groups involve people in distinctive subcultures. New York's Wall Street is not only the financial capital of the world; it is identified with certain values such as materialism or power.

Religious subculture

Certain religious groups though continuing to participate in the wider society nevertheless practice a lifestyle that sets them apart. These include Christian groups, Muslims, Jews, and many, religious

groups. Sometimes the lifestyle may separate the group from the culture as the whole as well as the subculture of its immediate community.

Political subculture

Small marginal political groups may so involve their members in such a way that their entire way of life is an expression of their political conviction. Often these are so-called left-wing and right-wing groups that reject much of what they see in American society but remain engaged in society through their constant efforts to change it to their liking.

Geographical subculture

Large societies often show regional variation in culture. The United States has several geographical areas known for their distinctive subculture. For eg, the south is known for its leisurely approach to life its broad dialect and its hospitality California is known for its trendy and ultra-relaxed or laid-back lifestyle and New York stands as much for an anxious elitist,arts and literature oriented subculture as for a city.

Social class subculture

Although social classes cut horizontally across geographical, ethnic, and other subdivisions of society to some degree it is possible to discern cultural differences among the classes. Sociologists have documented those linguistic styles, family and household forms, and values and norms applied to child-rearing are patterned in terms of social class subcultures.

Deviant subculture

As we mentioned earlier sociologists first began to study subcultures as a way of explaining Juvenile delinquency and criminality. This interest expanded to include the study of a wide variety of groups that are marginal to society in one way or another and whose lifestyle clashes with that of the wider society in important ways. Some of the deviant subcultural groups studied by sociologists include prostitutes, pickpockets, drug users, and a variety of criminal groups.

8.9 Counter Culture

A subculture that is so different from the dominant culture as to sharply challenge it is Known as counter-culture. Counter culture is typically found among the young. The hippie culture of the late 1960s for example strongly rejected traditional lifestyles and created a set of norms that directly opposed majority beliefs about work, patriotism, and material possessions. Counter culture is generally found among the young because they do not respect the existing cultural norms. Young people can adjust to counter-culture but old people cannot. Counter culture arises out of the need of some individuals to find group support for their failure to follow the general or dominant patterns. For example, unemployed youths take to antisocial activities by forming a group of their own. The growth of counter-culture reflects the quality of frustration within society Not all countercultures are nonviolent. In 1995, the federal building in Oklahoma City, Oklahoma, was blown up, killing 168 people and injuring many others. That horrific crime brought to light the existence of another counterculture in the United States: rural militants. While such groups go by several names, their members tend to be people who despise the U.S. government for what they see as its interference in the lives of citizens. Counterculture and Politics In many parts of the world, ethnic, political, or religious groups within larger nations struggle for independence or dominance. For generations, the Basque separatist group ETA (Freedom for the Basque Homeland) in northern Spain has violently pursued the goal of independence for the Basque regions. In Northern Ireland, which is governed by Great Britain, Sinn Fein is a violent political organization whose stated goal is the end of British rule in Ireland. ETA and Sinn Fein are examples of countercultures

Summary

Culture refers to a way of life shared by the members of a society, i.e., the values, beliefs, behavior, and material objects that constitute people's way of life.It includes human habits, capabilities, language, instruments, knowledge, ideas, art, morality, and law.The biological, social traits, and ecology of an individual contribute to the development of human culture. Material and nonmaterial are two types of culture. When there is a rapid social change the material culture changes rapidly and the non-material culture is left behind leading to a situation called 'cultural lag'. Every culture has sub-cultures. Customs are the organized forms of social behavior and their repetition. Customs are concerned with the daily behavior and of an individual while tradition is related to special occasions. Social norms are those accepted criteria developed by society that regulate the behavior of the group's members. Social values emphasize the priority and desirability of the goals of a society.

All human societies have complex ways of life that differ greatly from one to the other. Each society has its unique blueprint for living or culture. Culture consists of all that human beings learn to do, to use, to produce, to know, and to believe as they grow to maturity and live out their lives in the social groups to which they belong. Humans are remarkably unspecialized; culture allows us to adapt quickly and flexibly to the challenges of our environment. Sociologists view culture as having three major components, material culture, non-material culture, and language. Language and the production of tools are central elements of culture. Evidence exists that animals engage, or can be taught to40 engage, in both of these activities. Does this mean that they have a culture? Scientists disagree about how to interpret the evidence. Without question, however, it can be said that humans have refined culture to a far greater degree than other animals & are far more dependent on it for their existence. Every social group has its own complete culture.

Sociologists use the term subculture to refer to the distinctive lifestyles, values, norms & beliefs associated with certain segments of the population within society. Types of subcultures include ethnic, occupational, religious, political, geographical, social class, and deviant subcultures. People in all societies must confront and resolve certain common, basic problems. Cultural universals are certain models or patterns that have developed in all cultures to resolve those problems. Among them are the division of labor, the incest taboo, marriage, family organization, rites of passage, & ideology though the forms are universal, the content is unique to each culture. By dividing the responsibility for completing necessary tasks among their members, societies create a division of labor. Every culture has established rites of passage, or standardized rituals marking major life transitions. Ideologies or strongly held beliefs & values are the cement of social structure in that they help a group maintain its identity as a social unit. Due to a lack of instinctual or biological programming, humans have a great deal of flexibility and choice in their activities. Individual freedom of action is limited, however, by the existing culture. Moreover, social pressures to act, think, and feel in socially approved ways inevitably generates individual dissatisfaction. There is tension between the individual and society.

Keywords:

Material Culture, Non-Material Culture, Cultural Lag, Sub-culture, Counter-culture, cultural trait, a cultural complex

Self Assessed Questions:

1.A Way of life is called culture.

A. True

B. False

2.Which of the following type of culture is not discussed by Bidney?
A. Artifacts
B. Mentifacts
C. Agro facts
D. Psychological Facts

3.Who among the following said that culture is a complex whole?
A. Tylor
B. Bidney
C. Morgan
D. Maine

4.Which of the following is the characteristic feature of culture?
A. It is acquired quality
B. It is learned
C. It is transmitted from one to another generation
D. All the above

5.The process of socialization is an integrated element of culture.

A. True

B. False

6.Culture fulfils the needs of society like integration and …….
Solidarity

7.Which of the following is considered as the vehicle of the culture?
A. Language
B. Lifestyle
C. Food Habits
D. Cultural Pattern

8.Explicit and Implicit culture is given by
A. Kroeber
B. Kluckhohn
C. Linton
D. Ogburn

9.Mores are the social habits transmitted from one generation to another.
   A. True
   B. False

10.   Guidelines for the behavior is called
A. Folkways
B. Mores
C. Norms
D. Values

11. Custom is considered as one of the techniques of ……

12. The smallest unit of culture is called
A. Cultural Complex
B. Cultural Trait
C. Culture Formation
D. Cultural Association

13. Cultural traits are repetitive, irreducible units of culture.
 A. True
 B. False

14. The concept of Contra culture is given by
A. Ogburn
B. Linton
C. Matza
D. Yinger

15. Culture with distinctive values from the main culture is called …...

Answer for Self Assessment

1.	A	2.	D	3.	A	4.	D	5.	A
6.	Solidarity	7.	A	8.	B	9.	B	10.	C
11.	Social Control	12.	B	13.	A	14.	D	15.	Subculture

Questions Reviewed:

- How does the understanding of culture in social analysis differ from the everyday use of the word 'culture'?
- What do you mean by culture? Highlight the characteristics of the culture.
- Explain the two types of culture in detail. Write a detailed note on cultural lag.
- How is culture a total way of life of the people?
- Write a note on material and non-material culture.
- Discuss in brief the basic elements of culture.
- 'Culture is learned behavior'. Explain the statement with suitable examples.
- Elaborate in detail the terms cultural trait and cultural complex.
- Define subculture with examples.
- How will you explain the term Counter Culture?

Further Readings:

- Abraham Francis M [2010], ContemporarySociology: An Introduction to Concepts and Theories. New Delhi: Oxford University Press.
- .Schaeffer and Lamm [1998], Sociology (6th Edition). McGraw Hill
- Macionis John [2005], Sociology (10th Edition). Prentice-Hall
- Sumner, W. G. 1906. Folkways. New York: Ginn.
- Tylor, E.B. 1871. Primitive culture. London: J. Murray.

Unit 09: Cultural Processes

CONTENTS
Objectives
Introduction
9.1   Acculturation
9.2   Assimilation:
9.3   Ethnocentrism
9.4   Cultural Relativism
9.5   Cultural Pluralism
9.6   Diffusionism
Summary
Keywords:
Self Assessment
Answer for Self Assessment
Review Questions
Further Readings

Objectives

After reading this unit, students will able to

- Understand the concept of social process
- Understand the various social processes through which culture has been changed.
- Learn about the process of diffusion.
- Learn about assimilation and acculturation.
- examine the significance of cultural relativism.
- analyze the ethnocentric behavior.

Introduction

The term social processes' refers to the general occurrence of repeated modes of action in social situations. Introduction to the Science of Sociology by Park and Burgess is one of the most comprehensive treatments of social processes (1921). This classic textbook from a bygone era is mainly concerned with the description and study of social processes. In recent decades sociologists have become less interested in social processes themselves and more interested in intensive analysis of behavior in specific institutional and cultural settings. Yet it remains important for students to be aware of the major social processes found in all groups and societies. The most frequent classification of major socio-cultural processes is in terms of Assimilation, Acculturation, Diffusion. This unit has emphasized the beliefs and ideologies like ethnocentrism, cultural relativism, and the very important concept of cultural pluralism.

9.1 Acculturation

It refers to the cultural and psychological changes that occur as a result of interaction with people from other cultures. Direct contact (for example, when a person relocates and adjusts to a new culture) or indirect contact (for example, when a person travels and settles in a new culture) are both possible (e.g., through media or other means). It can be voluntary (for example, when going abroad for higher education, training, a career, or a trade) or involuntary (for example, when one

Introduction to Sociology

goes abroad for higher education, training, a job, or a trade) (e.g., through colonial experience, invasion, political refuge. In both cases, people often need to learn (and also they do learn) something new to negotiate life with people of other cultural groups. For example, during the British rule in India, many individuals and groups adopted several aspects of the British lifestyle. They preferred to go to English schools, take up salaried jobs, dress in English clothes, speak the English language, and change their religion. Acculturation can take place at any time in one's life. Whenever it occurs, it requires re-learning of norms, values, dispositions, and patterns of behavior. Changes in these areas necessitate a re-socialization process. People often find it simple to learn new things, and if their learning is good, they can quickly change their actions in the direction of the community that is bringing in acculturation. In this case, the transition to a new life is relatively painless and trouble-free.

People, on the other hand, have a hard time coping with new demands of transition in certain cases. Change is daunting for them, and they are thrown into a state of conflict as a result. This condition is distressing because it causes individuals and groups to encounter depression and other behavioral issues as a result of acculturation. Psychologists have widely studied how people psychologically change during acculturation. For any acculturation to take place contact with another cultural group is essential. This often generates some sort of conflict. Since people cannot survive in a state of conflict for an extended period of time, they often use specific methods to overcome their differences. For a long time, it was assumed that social or cultural transition directed toward modernity was unidirectional, implying that all people confronted with change must shift from a traditional to a modern state. However, research conducted with immigrants to Western countries and native or tribal people in various parts of the world has shown that people have a variety of choices for dealing with acculturative changes. As a result, acculturative change takes a multidirectional route.

Changes due to acculturation may be examined at subjective and objective levels. At the subjective level, changes are often reflected in people's attitudes towards change. They are referred to as acculturation attitudes. At the objective level, changes are reflected in people's day-to-day behaviors and activities. These are referred to as acculturation strategies. To understand acculturation, it is necessary to examine it at both levels. . At the most objective stage of acculturation, one can observe several changes in people's lives. Language, dressing style, means of livelihood, housing and household products, ornaments, furniture, modes of entertainment, use of technology, travel experience, and exposure to films, among other things, can provide strong signs of change that individuals and groups have embraced in their lives. Based on these indicators, we can easily identify the degree to which acculturative change has entered into an individual's or a group's life. The only problem is that these indicators do not always indicate conscious acceptance of change by individuals or groups; they are held by people because they are easily available and economically affordable. Thus, in some cases, these indicators appear somewhat deceptive.

To place some confidence in conscious acceptance of change, we need to analyze them at the subjective level. John Berry is well-known for his studies on psychological acculturation. He claims that in culture-contact circumstances, all acculturating individuals and groups face two major issues. One is concerned with the degree to which one wishes to preserve one's culture and identity. Another factor is the ability to communicate with members of a different cultural community regularly (s).

9.2 <u>Assimilation:</u>

The word 'assimilation' has resurfaced in popular use, this time to describe the mechanism by which large numbers of European migrants were assimilated into the American population during the nineteenth and early twentieth centuries. Immigrant assimilation was a dramatic and highly noticeable series of events that perfectly explains the process. There are other types of assimilation, however, and there are aspects of the assimilation of European migrants that might be put in propositional form. First, assimilation is a two-way process. Second, all communities and individuals undergo assimilation. Third, assimilation is likely to occur in all long-term interpersonal relationships. Fourth, assimilation is often incomplete, causing individuals to struggle with change. Fifth, in all inter-group contexts, assimilation does not occur at the same rate or with the same effectiveness.

Definitions:

1. According to Young and Mack, "Assimilation is the fusion or blending of two previously distinct groups into one".
2. For Bogardus "Assimilation is the social process whereby attitudes of many persons are united and thus develop into a united group".

3. Biesanz describes "Assimilation as the social process whereby individuals or groups come to share the same sentiments and goals".

4. For Ogburn and Nimkoff; "Assimilation is the process whereby individuals or groups once dissimilar become similar and identified in their interest and outlook".

   Assimilation is a slow and gradual process. It takes time. For example, immigrants take time to get assimilated with the majority group. Assimilation is concerned with the absorption and incorporation of the culture by another.

Theories of Assimilation

Theories of assimilation within the social sciences were developed by sociologists from Chicago University at the turn of the twentieth century. Chicago, an industrial center in the U.S., was a draw for immigrans from eastern Europe. Several notable sociologists turned their attention to this population to study the process by which they assimilated into mainstream society, and what variety of things might impede that process.

Sociologists including William I. Thomas, Florian Znaniecki, Robert E. Park, and Ezra Burgess became pioneer anthropological studies with immigrant and racial minority populations within Chicago and its environs. Out of their work emerged three main theoretical perspectives on assimilation.

1. Assimilation is a time-consuming process in which one group gradually becomes culturally identical to another. Using this theory as a prism, one can observe generational shifts within immigrant communities, in which the immigrant generation is culturally distinct upon arrival but eventually assimilates to the dominant culture to some extent.The first-generation children of those immigrants will grow up and be socialized within a society that is different from that of their parent's home country. The majority culture will be their native culture, though they may still adhere to some values and practices of their parents' native culture while at home and within their community if that community is predominantly composed of a homogenous immigrant group. The second-generation grandchildren of the original immigrants are less likely to maintain aspects of their grandparents' culture and language and are likely to be culturally indistinguishable from the majority culture.

2. Assimilation takes different forms depending on race and ethnicity. Depending on these variables, it may be a smooth, linear process for others, while systemic and interpersonal roadblocks resulting from prejudice, xenophobia, ethnocentrism, and religious bias may obstruct it for others. For example, the practice of residential whereby racial minorities were intentionally prevented from buying homes in predominantly white neighborhoods through much of the twentieth century—the process of assimilation for targeted groups was hampered by residential and social impacts. Another example would be the challenges to assimilation faced by religious minorities in the United States, such as Sikhs and Muslims, who are often shunned because of religious clothing and thus socially excluded from mainstream society.

3. Assimilation is a process that will differ based on the economic standing of the minority person or group. When an immigrant group is economically marginalized, they are likely to also be socially marginalized from mainstream society, as is the case for immigrants who work as day laborers or as agricultural workers low economic status may cause immigrants to band together and keep to themselves in this way, owing to the need to share resources (such as housing and food) to survive. Middle-class or affluent immigrant communities, on the other hand, would have access to housing, consumer products and services, educational opportunities, and recreational activities that will help them integrate.

How Assimilation Differs from Acculturation

Often, assimilation and acculturation are used interchangeably, but they mean rather different things. While assimilation refers to the process of how different groups become increasingly similar to one another, acculturation is a process through which a person or group from one culture comes to adopt practices and values of another culture, while still retaining their own distinct culture.Therefore, with acculturation, one's native culture is not lost over time, as it would be throughout the process of assimilation. Instead, the process of acculturation can refer to how

immigrants adapt to the culture of a new country to function in everyday life, have a job, make friends, and be a part of their local community, while still maintaining the values, perspectives, practices, and rituals of their original culture. Acculturation can also be seen in the way that people from the majority group adopt cultural practices and values of members of minority cultural groups within their society. This can include the uptake of certain styles of dress and hair, types of foods that one eats, where one shops, and what kind of music one listens to.

9.3 <u>Ethnocentrism</u>

Ethnocentrism is the tendency to view one's own culture as the most superior. Here we apply our cultural values to judge the behavior and beliefs of people of other cultures. Ethnic groups have certain beliefs. values, habits, customs, norms, and a common background. They consider themselves different from others and special because they have different cultural features like their language, religion, historical experience, geographic isolation, kinship, race, and common descent, etc. All this gives them a sense of solidarity. Ethnicity is the act of identifying with and feeling a sense of belonging to a community based on their ethnicity. Ethnic diversity can result in either positive group cooperation or conflict. Positive group engagement leads to a pluralistic culture, whereas conflict leads to ethnocentrism. Multiculturalism is a feature of modern culture. Ethnic strife, racism, and bigotry are at the root of ethnocentrism. Prejudice is devaluing, looking down at, a group for its values and attributes. Ethnocentrism is a cultural attitude that ones own culture is the best. We evaluate other culturesbased on our cultural perspectives. It is the tendency to consider our cultural pattern as normal and therefore superior to all other cultures. It is a value judgment about oneself and others. By devaluing others we deny them equal opportunities in life.

This prejudicial attitude was called by Sumner ethnocentrism. It is taking for granted the superiority of one own culture. It is a view of things in which one's own culture is at the center of everything and all others are scaled concerning it. Not only different community groups are ethnocentric but even within a community there can be discrimination as high and low caste, educated and illiterate. There are no human groups or even individuals who are not ethnocentric at least to some extent. Ethnocentrism provides for group identity, unity, and loyalty. For example, it reinforces the spirit of nationalism and patriotism. When looking at other cultures, we tend to evaluate their customs in the light of our own beliefs and values. Members of all societies assume that their way of life is the best and only correct way. Often, the very name of the group translates into "the people", implying that those who do not share the culture are not people, but "them" outsiders who are often identified by words that consciously dehumanize. Ethnocentrism is the assumption and inclination that one's own culture is the only real and good way. Ethnocentrism fulfills essential roles for both individuals and groups. Confidence in one's culture's rightness strengthens the need to conform and protect it. People also make sociological assumptions about other cultures based on their traditions and values.

Ethnocentrism is the assumption and inclination that one's own culture is the only real and good way. Ethnocentrism fulfills essential roles for both individuals and groups. Confidence in one's culture's rightness strengthens the need to conform and protect it. People also make sociological assumptions about other cultures based on their traditions and valuesBecause of this hostility and because of their ethnocentrism, immigrants often establish their communities in their adopted country. To avoid ethnocentrism in their research, sociologists are guided by the concept of cultural relativism, the recognition that social group and cultures must be studied and understood on their terms before valid comparisons can be made, cultural relativism frequently is taken to mean that social scientists never should judge the relative merits of any group or culture. This is not the case.

Cultural relativism is an approach to doing objective cross-cultural research. It does not require researchers to abdicate their standards. Good social scientists will take the trouble to spell out exactly what their standards are so that both researchers and readers will be alert to possible bias in their studies. The problem of judging and relating to other cultures is not a problem for social scientists alone. Every child grows up to believe that his own culture is good and right. This outlook often leads to the conclusion that people who do things differently are bad or wrong, consequently when a member of one culture is exposed to another, unfamiliar culture, they may become hostile, suspicious, or critical. Ethnocentrism can serve a valuable function in societies, if the members of a society believe that the norms and values of their culture are right and goods, they will be more likely to subscribe to them. But ethnocentrism also poses a danger in that it can lead to social isolation, inhibiting cultural exchanges that promote growth and development. The successful society must therefore have mechanisms for overcoming excessive ethnocentrism and facilitating cultural exchange. Some primitive societies have made rituals of trade relationships

with other groups to procure needed items for their economy and foster cultural exchange. An example of such a tradition is the once-a-year trip across the Sahara desert undertaken by men of the Tuareg tribe to buy salt. They go in a great camel caravan walking hundreds of miles each year, stopping at every oasis, along their route. The sale of the salt on their return furnishes them with enough money or goods to live on until the next year's trip. There is an economic motive involved in this tradition but there is also a valuable cultural exchange carried on with all the tribes encountered during the trip. This exchange has kept the Tuareg, who live in externs geographic isolation in the desert, in touch with technological progress and new ideas, and they have therefore been able to survive in the rapidly changing modern world. In the world today ethnocentrism has become a serious political problem because nations are very interdependent, people from many societies and cultures must interact with one another, and world survival may depend on a greater appreciation of the practices of others. Modern societies rely on formal education to combat ethnocentrism and a considerable proportion of every child's education is spent in the study of other cultures. But such education is not always effective or sufficient.

9.4 Cultural Relativism

Ethnocentrism is the polar opposite of cultural relativism. This entails seeing other cultures through the lens of another culture alone, rather than through the lens of one's own. This is an attempt to comprehend other societies rather than dismissing them as "abnormal," "uncivilized," and so on. Cultural relativism is empirical and value-free. Cultural relativism emphasizes the importance of diversity in societydue to the different norms and values of a society. Cultural relativism emphasizes that there is no cultural superiority or inferiority but they are relative to their context, for example, some societies do not approve of premarital sex experience whereas some encourage it. In an African tribe, a girl with a new child referred to as 'low and the calf' has a better chance of getting married than others because she has proved her bearing capacity. Some societies accept premarital sex relations only conditionally, some disapprove of it mildly and some forbid it. Killing even an enemy is a crime in our society but in some societies, it is justified, cultural values of all societies are not the same but different.

To avoid ethnocentrism in their research, sociologists are guided by the concept of Cultural Relativism, the recognition that social groups and cultures must be studied and understood on their terms before valid comparisons can be made. Cultural Relativism frequently is taken to mean that social scientists never should judge the relative merits of any group or culture. This is not the case cultural relativism is an approach to doing objective crosscultural research. It does not require researchers to, abdicate their standards. Good social scientists will take the trouble to spell out exactly what their standards are so that both researchers & readers will be alert to possible bias in their studies, cultural relativism requires that behaviors and customs be viewed and analyzed within the context in which they occur. The social scientist rises above ethnocentrism and tries to observe all cultures objectively.

Aspects in any culture can only be understood in the context of the significance they have in that society. Cultural relativism is the attempt to see the world through the eyes of another culture. Appreciation of the material of other societies replaces value judgments. The social scientist does not inquire as to whether a cultural characteristic is good or bad by any arbitrary standard, but rather, why does this trait exist, how is it maintained, and what purposes does it serve for members of that society? The standard of evaluation is whether or not the culture pattern enhances the well-being of individuals and the survival of the collectivity. The basic assumption of the cultural relativity model is that each society's solutions to the task of survival are as valid as any other's however unappealing such custom may seem to someone from another society. Above all, we must avoid the tendency to think of people in simple societies as less evolved or less intelligent than members of modern societies. Every social group has its own specific culture, it is the way of seeing, doing, and making things, its tradition. Some cultures are quite similar to one another, others are very different. When individuals travel abroad to countries with cultures that are very different from their own, the experience can be quite upsetting.Meals are served at various times of the day, "abnormal" or even "repulsive" foods are consumed, and the traveller never knows what to expect from others or what they might expect from others. Local customs can be both charming and cruel. Travelers who find it difficult to adapt to a new culture can become nervous, lose their appetites, or even become ill. Sociologists use the term Culture Shock to describe the difficulty people have adjusting to a new culture that differs markedly from their own. Culture shock can also be experienced, within a person's society.

The simplest unit or element of culture is called a cultural trait. American culture traits include the practices of attending church, using a fork, wearing a jacket and tie, and shaking hands, together

with the belief of inefficiency, the two-party political system, and individualism. A countless number of such culture traits exist in every culture but most are contained within a small number of culture complexes clusters of interrelated culture traits that function as distinct and separable units in society. Cultural units can have both functional and day functional characteristics. Functionalism points up the fact that culture is not simply a random collection of traits but an intricate system in which the different parts must fit together for proper functioning. Family life, economic procedures, laws, defense measures, and the various other social activities or culture complexes are closely intermeshed with one another, a change in one of these activities of complexes may affect changes in each of the others. This fitting together of cultural units into a cohesive whole is known as Cultural Integration. Ignorance about the cultural integration of societies has created many problems in dealing with Third World Nations. For example, in a nation where people raise large herds of unhealthy cattle, programs introducing selective breeding to upgrade the quality of livestock have sometimes field to consider that an individual's status may be determined by the size of his herd, not it is quality. The introduction of the new breeding methods may threaten customs and values woven into the fabric of the culture, and the day functional consequences could be serious. Functionalism is merely a theoretical approach to understanding society that is difficult to put into effect. It necessitates in-depth awareness of the culture in question as well as meticulous examinations of the repercussions of one unit's impact on other units or the culture as a whole. It's easy to exaggerate the importance of cultural diversity. The comparison of cultures indicates that all cultures share fundamental similarities in social structure and cultural meanings.

These similarities arise because every human group finds itself facing common problems and living within universal limitations. All human beings are alike biologically, which may account for many of the cultural universals that are found. For example, we all must eat and find shelter from the hostile elements. We all must take care of young and helpless children, deal with the problem of aging ill parents, and face ultimate death. Another source of cultural universals is the necessary prerequisites of social living. To function, a society must fulfill certain requirements. It must replace personnel when they die, leave, or become incapacitated, it must teach new members to participate usefully, it must produce and distribute goods and services, it must preserve order, and it must maintain a sense of purpose. No society, if it is to survive, is exempt from these requirements. The third source of cultural universals is the limitation and possibilities of the natural environment. There are a finite number of edible and nutritious plants, as well as minimal transportation options. Only a few items can be used as hunting and self-defense weapons. Every culture has relied on fire as a source of heat and illumination at night. Almost every culture has developed its version of bread. A square wheel is not used by any party because it is ineffective.

9.5 Cultural Pluralism

Cultural Pluralism is also a distinctive perspective designed in the context of America. According to Gordon (1964), cultural pluralism often calls for the maintenance of enough sub-societal separation to guarantee the continuance of the 8 ethnic cultural traditions and the existence of the group, without at the same time interfering with the carrying out of standard responsibilities to the general American civil life. However, disagreement remains on this issue as to whether an individual should be allowed to choose freely whether to remain within the confines of his birthright community enclave (Pratte 1979 cf: Gollnick and Chinn 1990).

Plurality Of Identities

Children need to realize that India is a dynamic entity with a lot of diversity. A person need not be characterized by just language, religion, food but has a plurality c~f identities. By this, we mean a person can belong to many different groups at the same time, each of which is important in the given context. Common to all identities are the basic human values such as honesty, kindness, unselfishness, etc. As Amartya Sen says "...history and background are not the only way of seeing ourselves and the groups to which we belong. There are a great variety of categories to which we simultaneously belong. I can be, at the same time, an Asian, an Indian citizen, a Bengali with Bangladeshi ancestry, an American or British resident, an economist, a dabbler in philosophy, an author, a Sanskritist, a strong believer in secularism and democracy, a man with a non-religious lifestyle, from a Hindu background.. .".In Indian culture, a mother is extremely important. In Bengal, there is a Hindu burial site. Her identity, however, is founded on Indian customs. She will raise her children following her family's beliefs, history, and tradition. She will want her children to be truthful like Yudhiṣṭhir in the Mahabharata; she will teach them to honor elders and to recognize. She will teach them cleanliness and hygiene, especially in preparation for prayers. Teachers can assist the children in recognizing and developing an awareness of the different groups

to which the students may belong. At the same time teachers Changing Culture and should help them recognize that underlying all the different groups is a basic Human Value unity of human values that represent one great nation. The students should be made aware of their duties and responsibilities as a student member of a school1 college/university, as a member of a family/community/religion/linguistic group1 geographical region with its music, art; dance, literature. Each aspect could be celebrated and appreciated through dif€erent activities such as concerts, dramas, debates, discussions, poster preparation, and presentation. Here,maybe an informal musical performance or a dance program. Students will put on a display of various crafts and costumes. A song concert may be held informally. As a result, answering the question "Who am I?" is difficult because all of these identities, along with one's personality traits, likes, dislikes, values, and beliefs, combine to form an entity.

Cultural Pluralism In India

When many cultures co-exist in a given geographical area, without one dominating the other, it is known as "cultural pluralism". There is a common national culture in India, but at the same time the various communities have the freedom to maintain and develop their own cultural and religious traditions, so I long as they are not detrimental to the unity and general welfare of the nation. This is cultural pluralism in the Indian context. Nehru (1946) described the "unity in diversity" within India when he said, "it is fascinating to find how the Bengalis, the Marathas. the Gujaratis, the Tamils, the Andhras, the Oriyas, the Assamese, the Canarese, the Malayalis, the Sindhis, the Punjabis, the Pathans, the Kashmiris, the Rajputs, and the great central block of the Hindusthani speaking people, have retained their peculiar characteristics for hundreds of years.. . have remained distinctively Indian." Indian Culture is grand and unique and has fostered other cultures. We can call Gandhi the embodiment of Indian cultural heritage. He was the one who highlighted India's culture and spoke of its characteristics of magnanimity, flexibility, and above all of its synthesis. The country's cultural history can be traced back to the ancient past, or at the very least to the Dravidian period. Many other societies later came into contact with Indian culture and easily assimilated into it, depending on the circumstances and conditions in India. In the same vein, Gandhiji saw the Indian environment's homogeneity as the foundation.

Religion

India is one of the most religiously diverse nations in the world, with some of the most deeply religious societies and cultures. Religion still plays a central and definitive role in the life of many of its people.Hinduism is the religion of 80% of the population. Approximately 13% of Indians follow Islam. It is the birthplace of Hinduism, Sikhism, Buddhism, and Jainism, all of which are recognized as part of the country's diverse cultural tapestry. Islam, Christianity, Zoroastrianism, and Judaism are all celebrated in different ways. India is a secular nation with no official religion. India has no official language. Most other 35 Changing Culture and states in its neighborhood affirm a religious identity: Pakistan and Bangladesh Human Values are Islamic states; Sri Lanka gives a special status to Buddhism, and Nepal is a Hindu state. India, however, has no established religion and this is the first sign of its commitment to treating all communities as equal. This is supplemented by the constitutional provisions that protect religiousliberty. While most societies grant individuals the right to religious belief, in India communities enjoy the right to continue with their distinct religious practices. Perhaps the most significant part of this is that in all matters of family, individuals are governed by their community personal laws.Religious groups have the right to create their own religious and charitable institutions, as well as educational institutions, and, most importantly, to obtain financial support from the state. As a result, various religious groups have been given public support and space to continue their way of life.

Language

There are official languages and each has its distinctive script (Guha 2010). The Indian one rupee currency shows seventeen languages and seventeen scripts. Besides, there are 63 non-Indian languages spoken in the country and a total of more than 1652 languages and dialects. Among the great Indian thinkers who molded independent India are Jawaharlal Nehru, Rabindranath Tagore, and Mahatma Gandhi. Like Nehru, Tagore also consistently stressed "unity in diversity". It is by celebrating the diversity of cultures that true unity could be achieved. He was one of the greatest champions of Indian pluralism. He believed in "liberal pluralism" which encouraged both the autonomy of individuals and also acknowledged that this autonomy was only possible in the context of multiple cultural traditions. Tagore's concept of autonomy was based on the ability "to think critically about oneself and one's traditions, the ability to courageously put them to the test posed by the example of others and their ways of life" (Nussbaum, 2007). Mahatma Gandhi aptly described the plurality of religions when he was asked whether he was a Hindu and he replied, "Yes I am. I am also a Christian, a Muslim, a Buddhist and a Jew."(Nussbaum 2007) Republic Day

Parade of India is a Symbol of Cultural Pluralism. Have you watched the Republic Day celebrations at Delhi on January 26th? It's a marvelous display of the cultural pluralism of our country. 26th January 1950 was the day when the Indian Republic and its Constitution came into force and therefore this day is celebrated as Republic Day. A grand parade is held in the capital, New Delhi, "from Raisina Hill near the Rashtrapati Bhavan (President's House), along the Rajpath, past India Gate and on to the historic Red Fort."

Cultural Pluralism And The Indian Society

Constitution

Cultural pluralism is reflected in the "secular democratic framework" of the Indian Constitution. The Indian Constitution can be said to be a multicultural document". Through its political and institutional policy, the constitution recognizes and accommodates the diversity of India. Article 350 Aof the constitution directs every state to provide adequate facilities for instruction in mother-tongue at the primary stage of education of children belonging to linguistic minority groups and empowers the President to issue proper direction to any state (Basu 1997, 380). Article 29 (2) forbids any discrimination against any citizen based on religion, race, caste, or language in the matter of admission into educational institutions maintained or aided by the state. Articles 29 (1) and 30 (1) stipulate that minorities can establish and administer educational institutions of their own choice, and the state cannot compel them to attend institutions, not to their liking. The linguistic diversity is evident in the Eighth Schedule of the Indian Constitution which officially! recognizes languages. Hindi is the official language and English is the associate official language. In India, 'Multiculturalism is a special kind of relationship adopted by the state towards different cultural communities that fall within its sovereignty (Bhargava 2004). In the Indian model, multiple religions are part of its foundation and not an afterthought. Even if the state is not identified with a particular religion, there is official and public recognition granted to religious communities. It respects liberty, equality, encourages peace and tolerance: It also tries to ensure equal dignity and status to members of all religions. The1.e is a strong effort to encourage all to enter Hindu temples irrespective of their caste. The state also shows respect for religious communities by giving public support. India's constitutional secularism allows decisions on individual or community values by allowing flexibility between the public and private within a democratic process based on non-violence, protection of basic human rights, including the right not to be disenfranchised (Bhargava, 2004). The government promotes cultural pluralism in many ways by policies that recognize and celebrate public holidays of minority religions; encourages the celebration of festivals, holidays of all cultures; encourages the music and art t of all cultures and encourages the representation of cultures in different areas of life. The government also provides funds or subsidizes important religious customs such as the Haj pilgrimage.

Values Underlying Cultural Pluralism

Compassion, equality, tolerance, acceptance, appreciation, adjustment are some of the underlying values necessary for safeguarding the culturally pluralistic society of India. Indians are very aesthetic and eager to know of the dance, music, songs, food, clothes, and crafts of other states. Formal or informal gatherings are 37 Changing culture and usually incomplete without a cultural program. Weddings in urban or rural areas Human Values are a celebration of all these cultural aspects. Students can organize a festival on "Dances of India" or a "getting to know each other's culture" program or arrange a "Food of India" exhibition. They can have discussions, role plays, debates, puppet shows on the various aspects of Indian culture. Students are to be encouraged to discuss differences and similarities, what features of their culture to preserve and why. It is through such activities that students shall imbibe the values underlying cultural pluralism. In these activities, it is advisable that the teacher remains a facilitator and guides the students to express their ideas and feelings.

The Challenges Of Living In A Culturally Pluralistic Society

According to Nussbaum in "The Clash Within Democracy, Religious Violence, and India's Future", (2007) conflict between cultures is, in reality, a "clash between people who are prepared to live with others who are different and those who seek the protection of homogeneity." Culture groups may differ but they have to be given their due recognition in the society. Guha insists that the "forces that have kept India together are many", and individuals, institutions have helped "transcend the divisiveness of class and culture and have nullified the predictions that India would not stay united and not stay democratic" (Guha, 2007). Another challenge before India is that of globalization. There is a lot more interaction with different cultures as a consequence of globalization. Will India be able to retain its cultural pluralism against this onslaught of globalization? The richness of Indian cuisine, music, dance, fabrics, and crafts are appreciated across the globe. It is the more subtle aspects of Indian customs and traditions that are being challenged. Traditions are being

questioned which is good for it encourages students to explore and understand the deeper meaning of customs and traditions like why should we respect our elders? Should older people be respected just because they are old? Of course, it is always advisable to allow the student to ask such questions and then guide the student to arrive at higher own decision based on what else values. Therefore, in lesson plans, time for such exploratory activities should be organized. Fashion, dress, food, films, music are having a global impact across the world. Just as Hollywood films have an impact on our lives; Bollywood films too are a source of entertainment abroad. Fast food is a favorite and in cities, even vendors are seen enjoying a burger and an ice-cream cone! Consequently, we retain our cultural plurality and at the same time do follow certain global patterns of consumption, and in balancing these lies the challenge as we retain our cultural identity despite the impact of globalization. Once again the law of love overcomes all differences. Only if we are willing to appreciate the differences, acknowledge the richness of each other's culture can we progress. In a culturally pluralistic society, we have to be careful, not to judge whether other cultures are right or wrong nor should we be judgmental about the customs of other cultures or try to promote one culture against the other. All cultures need to be given equal respect, within the larger framework of 38 the laws, customs, and following the Indian Constitution.

9.6 Diffusionism

Diffusionism theory interpreted the growth of culture in terms of "cultural similarities", "mutual contact", "cultural cradle", "culture area", "kulturkreise" (culture circle). Diffusionists negated the principle of Unilinear Evolution and studied geographical distribution and migration of cultural traits, and reflected that cultures are a patchwork of traits interwoven with numerous histories and origins. According to diffusionists, various culture complexes develop at various times in different parts of the world and later on diffuse to other parts of the world mainly due to migration. They thus, opined that culture has grown in course of history not because of evolution, but because of transmission of culture due to migration and mutual contact.

In the early part of the 19th century three main schools of thoughts evolved to study diffusion; a) British Diffusionist School b) German Diffusionist School c) American Diffuionist School

British Diffusionist School

The British Diffusionist School mainly talked about ancient Egypt as the cultural cradle of the world. Also known as heliocentric diffusion, the theory was based on the conviction that culture originated from one culture center. The most prominent British "diffusionists" were Grafton Elliot Smith, W.H.R. Rivers, and William. James. Perry. Grafton Elliot Smith (1871-1937) the pioneer of the British School advocated that culture first evolved in Egypt and had spread to the far corners of the world from about 4000 B.C. He and Perry believed that cultural development had begun about 6000 years ago. Smith (1928:22) stated that before that time, the earth was inhabited by "Natural Man" who were nomads and lacked domestication of animals, agriculture, houses, clothing, but religion, social organization, hereditary chiefs, and formal laws or ceremonies of marriage or burial. In approximately 4000 B.C the inhabitants of the Nile Valley "appreciated the fortunate chance provided them by a "natural crop" of barley and adopted a settled mode of life (ibid: 32). Thus, following the matrix of evolution the Egyptians according to Smith invented pottery, basketry, building houses; started domestication of animals; built towns and learned to bury their dead in cemeteries, and began the worship of a deity. Having accomplished their civilization, they set out to explore the world, and in so doing the Egyptians rapidly spread through diffusion and colonization. Smith correlated similarities between the Egyptian complex of large stone monuments related to the sun worship and that of Megaliths of England such as a stone hedge. Thus, concluding that megalithic monuments of England were crude imitations of Egyptian pyramids and mastabas, as a case of migration, he first published his views in an article in 1911. Later he studied Maya pyramids, Japanese Pagodas, Cambodian and Balinese Temples, and American burial mounds. Smith published his Pan-Egyptian theory of diffusion in the book entitled Origin of Civilization published in 1928. W.J. Perry (1887-1949) was an adherent follower of the theory postulated by Smith, he strengthened the hands of Smith in formulating the school though there was no specific theoretical contribution on his part. His books The Children of the Sun (1923) and Gods and the Men (1927) were the major contributions to the British school of diffusionism which firmly established Egypt as the center of civilization. W.H.R. Rivers (1864-1922) The History of the Melanesian Society published in 1914 leaned heavily on the theory of degeneration. He sought the explanation of contrasts among Melanesian and Polynesian cultures in terms of original complexes which had allegedly been spread by successive waves of migration. Herein, he explained the role of migration, assimilation, and acculturation, based on the assumption of how boatloads of men migrated to these islands and married local women, and assimilated with the islanders, barring their original burial rituals. W.H.R. Rivers thought that the similarities in cultures could be

explained by closely examining the patterns of imitation and migration. Thus, his summation was in line with the theory of un-inventiveness put forward by his contemporaries Smith and Perry.

German Diffusionist School

The scholars of the German Diffusionist School believed that cultural traits and complexes emerged independently in many areas and then dispersed to other parts of the world. 'Kulturkries' or Culture-Circle school of thought as it is known, differs from the British school of diffusionism in its basic concept of the origin of culture. Kulturkries School attributed the development of cultures not to one particular place but to several places at several different times. Culture traits and culture complexes were believed to have originated independently at several parts of the world from where it was imitated and diffused to other places due to migration. Thus, according to the German Diffusionist School, each culture trait of culture complex had a circle or district leading to the concept of culture circles. Thus, we see that the German School of Diffusion did not completely negate the theory of evolution. The roots of the Kulturkries School can be traced to the founder of anthropogeography Friedrich Ratzel. Friedrich Ratzel (1844-1904), Leo Frobenius (1873-1938), Fritz Graebner (1877- 1934), and Wilhelm Schmidt (1868-1954) the harbingers of the German Diffusionist School had followed in the lines of the propagators of the theory of evolution emphasizing the uniqueness of each cultural heritage. While at the same time argued that cultural evolution was not unilineal thereby denouncing Tylor's psychic unity of mankind and reflected that technological development alone cannot judge the complexity of a particular culture. The diffusionist aimed at a comprehensive survey of the spread of cultural traits from the earliest times. In this regard, Ratzel using the comparative method traced the similarities of the bow and arrow in his work The History of Mankind (1896). He studied the similarities in the cross-section of the bow shaft, the material and fastening of the bowstring, and the feathering of the arrow of different societies. Based on the study Ratzel concluded that the bow and arrow of Indonesia and West Africa were related. Using the same technique Ratzel's pupil Leo Frobenius widened the spectrum of the material culture to masks, houses, drums, clothing, and shields to present similarities between Melanesia, Indonesia, and West Africa.

American Diffusionist School

The American School of Diffusionism picked up the threads of the German School of Difussionism and tried to explain the causes of the spread of diffusion. The 13 founder of this school was Franz Boas (1858-1942) who was followed by Clark Wissler (1870-1947) and Albert L Kroeber (1876-1960). The culture area approach was a significant part of this school while trying to map and classify the tribal groups of North and South America and show the diffusion of cultural traits and complexes. Diffusion as a cause for similar traits was explained by the American school as a result of adaptation and migration. Thus, the culture area approach was used to show the diffusion of traits among different tribes. The American school divided the world into different cultural areas based on geographical regions. This in turn led to the listing of traits found in the cultures. The list consisted of traits that might have been either adopted or migrated due to diffusion. This concept was emphasized by Wissler while Kroeber, Herskovits, and Sapir supported the approach. Clark Wissler took into account the historical questions and his biggest contribution was the age-area hypothesis. In an age where radiocarbon dating was yet to appear on the scene, it was difficult to ascertain the real age of the artifacts. Clark at such a juncture came up with the age area hypothesis that assumed that culture traits tended to spread from the center towards the periphery of any culture area. This was also known as the 'law of diffusion. Melville Herskovits during this era explained 'culture trait' and 'culture complex' through his work which is best known as the "Cattle Complex of East Africa". While Kroeber's contribution was immensely seen towards the theory by listing and generating a long list of cultural traits. For any particular cultural trait-like hunting or fishing, the list ran to many thousands of similar cultural traits across the globe. Franz Boas in following this approach had taken into account the psychic bases of human beings and thus, the American School did not discard the theory of Psychic Unity as postulated by the Evolutionist School though it also took into account the historical aspects. This shift led to the rise of the School of Historical Particularism.

Perspectives on Diffusion.

There are several perspectives on diffusion, some of which are discussed below:

Traditional Perspective

Technological innovation and diffusion have traditionally been viewed as separate processes, This view treats diffusion as the marketing efforts required to expand the acceptance of the technology beyond the markets initially targeted. This limited orientation prevents management from perceiving what employees can do at each stage of the total technology development process to

affect the eventual diffusion of the technological innovation. Successful diffusion requires a comprehensive perspective on the technological innovation/diffusion process. This perspective can then serve as the basis for a cohesive strategy.

Adoption Perspective

The adoption perspective is most often used to describe diffusion. process. This perspective focuses on how the various channels and modes of communication (media, interpersonal, etc.) can be used to influence a diverse group of potential customers to adopt technological innovation. The issues may include how best to prepare the message about the technological innovation for these diverse groups, how to select the appropriate media mix, and how to obtain feedback about customer needs. For example, this perspective is often helpful in the diffusion of technological innovations like a new method of cultivation or irrigation in rural India where a major task would be determining how to convince people in adopting the new technology.

Technological Perspective

This perspective focuses on the technical skills and tools required to implement/ use technological innovation. The technological perspective also looks at how well the provider of a technological innovation understands the environment of the user and the user's ability to apply the technology and also the ability of intermediate agencies like the government. (Many technology transfers in India, like that of the technology for EP ABX have taken place at the initiative of the innovating organization to the user (through the government).

Infrastructure Perspective

The infrastructure of the region in which the technological innovation is targeted is an important factor in diffusing the innovation. Infrastructure aspects that affect diffusion include transportation, terrain, weather, availability of energy, communication, etc. Poor infrastructure development can constrain some innovations. Diffusion will ~ only if the necessary facilities exist. For example, poor access to maintenance and repair service at acceptable costs constrain the adoption of information technology in maintenance of land records, Technology Absorption and Diffusion ' primary health care centers, etc. The application of biotechnology to agriculture will require building infrastructure like distribution and service networks and teaching: farmers and others how to use the new techniques. In this case, diffusion will most likely involve some combination of agents, including government, cooperatives, private distributors, and many othersmost of whom may be beyond the direct control of the biotech firm. To develop a successful diffusion strategy, the diffusing organization must consider all these aspects in conjunction with the infrastructure that is available.

Regulatory Societal Perspective.

The regulatory/societal perspective looks at the effects of government policies, regulatory requirements, and bureaucratic processes, and the development stage of the area in which the technology is to be used. This perspective is particularly important for the diffusion of technologies in developing countries. Regulatory requirements affect the ability of potential customers to adopt innovations as well as the ability of a diffusing company to compete with other companies. For example, technologies that are capital intensive may not be encouraged by governments that are interested in pursuing a policy of employment creation through labor-oriented methods. Companies may not want to part with their technology in countries that do not provide adequate patent and copyright protection (intellectual property rights). Similarly, societal issues like consideration of technology mostly for elitist living can affect the diffusion of technological innovation (e.g., car phones).

Models Perspective

The model's perspective looks at the development of models that management can use to predict the behavior of potential users of technological innovation and, consequently, develop strategies for diffusing an innovation. To model a diffusion process, an analyst works with a few variables to fit a curve that describes the spread of innovation over time. These parameters might represent the size of the population, the number of alternate technologies in use, the complexity of the technology, etc. For example, some investigators have analogized a technological innovation diffusion process to the spread. of an epidemic through a population and have accordingly used one or another of several epidemiological diffusion models. . Several models for diffusion of innovation have been proposed by various specialists/ experts in the field. These include Coleman Model, Dodd Model, Mahajan-Schoeman Model, Sharif-Ramanathan Model, and Polynomial Model. All these models are based on certain assumptions and require advanced mathematical computations. A depth study of these models which are quite theoretical is beyond the scope of this unit. However, to give you a

Introduction to Sociology

feel of these models; we have briefly discussed the Concave Diffusion Model in the Appendix to this unit.

Comprehensive Perspective

The comprehensive perspective uses all the perspectives discussed so far in developing a diffusion strategy. It views the diffusion process as part of a total innovation process. Many people are involved in the innovation/diffusion process and this view maintains that each person involved with a technological innovation must maintain an interest in it for a much longer time than what is normally spent in developing the technology, and further that he should be available to make the changes that may be required over the life of the technologicalinnovation.

Summary

culture is considered an important determinant of human behavior. It refers to the man-made part of the environment, which has two aspects —

- material and subjective. It refers to a shared way of life of a group of people through which they derive meanings of their behaviors and base their practices. These meanings and practices are transmitted through generations.
- Though, biological factors play a general enabling role, the development of specific skills and competencies is dependent upon the cultural factors and processes.
- We learn about culture through the processes of enculturation and socialization. Enculturation refers to all learning that takes place without direct, deliberate teaching.
- Socialization is a process by which individuals acquire knowledge, skills, and dispositions.Multicultural societies provide the social, political, and economic space for the articulation of views of all ethnic and religious groups and the assertion of their cultural rights.

Keywords:

Acculturation, Assimilation, Cultural Relativism, Diffusion, Ethnocentrism

Self Assessment

1. Process of cultural change in which whole way of changes under the influence of another culture is called …...

2. Which of the following is not the strategy of acculturation?
A.Assimilation
B. Marginalization
C.Separation
D.Cooperation

3. There are three schools of diffusion, British, German, and American.
A.True
B. False

4. Food areas, culture areas are the elements of
A. German School
B. American School
C.British School
D.None of the Above

5. Denationalization and renationalization are associated with
A.Acculturation
B. Diffusion
C.Assimilation
D.Integration

6. Assimilation is a slow cultural change process.

A.True

B. False

7. American melting pot theory is an example of ……

8. Which of the following factor is not accountable for Assimilation?
A.Cultural Relativism
B. Heterogeneity
C.Tolerance
D.Intermarriage

9. A mutually supportive relationship is the feature of cultural diversity.

A.True

B. False

10. Cultural Pluralism is the characteristic of ……… societies.

11. The co-existence of several culturally diverse people with the full participation of minorities is known as
A.Multiculturism
B. Cultural Diversity
C.Cultural Pluralism
D.Ethnic Identity

12. Type of Cultural Pluralism is different in India and America.

A.True

B. False

13. Judge other's culture with our value system is called
A.Acculturation
B. Ethnocentrism
C.Cultural Relativism
D.Diffusion

14. Ethnocentrism can lead to negative judgments for other cultures.

A.True

B. False

15. Which one of them is accountable for integrity in society?
A.Cultural Diversity
B. Cultural Relativism
C.Ethnocentrism
D.Heterogeneity

16. Value of superiority and inferiority can be the part of ……

Introduction to Sociology

Answer for Self Assessment

1.	Accultration	2.	D	3.	A	4.	B	5.	C
6.	A	7.	Assimilation	8.	B	9.	B	10.	Heterogenous
11.	C	12.	A	13.	B	14.	A	15.	B

16.   Ethnocentrism

Review Questions

1. Define the term Acculturation and its relevance in the modern world.
2. What is the difference between Acculturation and Assimilation?
3. Elaborate the term Ethnocentrism and its adverse consequences.
4. What is Cultural Relativism and its significance in the modern world?
5. What do you mean by diffusion? Elaborate all the schools of diffusionism.
6. Discuss cultural pluralism, differentiate it from multiculturalism.

Further Readings

1. Schaeffer and Lamm [1998], Sociology (6th Edition). McGraw Hill

2. Macionis John [2005], Sociology (10th Edition). Prentice Hall57

3. Abraham Francis M [2010], Contemporary Sociology: An Introduction to Concepts and Theories. New Delhi: Oxford University Press.

4. Giddens, Anthony, [2001] Sociology (4th Edition). Polity Press.

5. Marshall, Gordon. Dictionary of Sociology. New Delhi: Oxford University Press.

Unit10: Theories of Culture

Objectives:

After reading this Unit, students will be able to

- explain the meaning and characteristics of change
- differentiate between different types of change
- distinguish between social change and cultural change
- discuss steps in social change
- discuss the dimensions and factors of social change
- understand various theories of cultural change.
- understand the viewpoints of different thinkers.
- Learn about the cyclical, linear path of social change.

Introduction:

If you look about, you'll see that the face of India ten years ago was pretty different from what we see today and that India will be completely different 10 years from now. Every being is subject to the same principle. This is because change is a universal, natural, and unavoidable social phenomenon.Society is moving at a breakneck pace in today's hi-tech world. I believe the correct answer to the question of how quickly society is changing is - at the click of a mouse. Social transformation is occurring at an exponential rate in this techno-phallic culture. What matters is whether or not the change is leading to a favorable outcome. Is change assisting society in its extension or development, or is it hindering it?We know a lot about the conditions that cause change, but we don't have a strong explanation for why it happens. The ability of humans to become bored could be the explanation. When not hunting, eating, or mating, most higher species just sleep for up to twenty hours every day. Humans are unable to sleep for long periods, and boredom may be the actual root of social problems.Another option is to simply accept that change is an unavoidable constant in the cosmos. Something that is constantly there is referred to as a constant. Populations rise and fall, trends come and go, mountains are pushed upward and erode, and even the sun burns out with time.

In our daily lives, we are continually confronted with social change. This is since the culture we live in is always evolving. Social change is inextricably tied to the concept of social transformation. The

two names are sometimes used interchangeably. Sociologists have mostly attempted to address and explain three fundamental questions about social development. First, there's the question of whether social change is beneficial or harmful; second, there's the question of what causes social change; and third, there's the subject of how social change affects society. Modern sociology aids us in comprehending and explaining the complex collection of changes that civilizations go through throughout human history. We will study the principles and numerous aspects of social change and social transformation in this unit.

10.1   The Meaning of Social Change

Your forefathers and mothers may tell you that life was difficult back then. This is because, thanks to telecommunications, the internet, technical advancements, and other factors, everything has become quite simple. I'm sure you've enjoyed the convenience of booking tickets on the internet from the comfort of your own home, as opposed to the old method of going to a counter and waiting in line.

The way we are bonding with every other person is also changing. We are moving very fast from informal, personal face-to-face relationships, to formal impersonal distant relationships. This suggests that change is universal and omnipresent. Since the dawn of time, change has influenced every element of our lives, including our lifestyles, eating habits, thought processes, language, art, relationships, religion, family, marriage, and societal structures (political, economic, legal, and administrative). Here, we must recognize that there are two types of processes at work in society: one that maintains the social structure, and the other that destroys it. The first process may be termed, conformity, or, status quo. The latter may be called the process of cultural and social change. In simple terms, change denotes a difference in anything observed over some time.

Jones. "Social change is a term used to describe variations in, or modifications of, any aspect of social processes, social patterns, social interaction or social organization."

(ii) Mazumdar, H. T. "Social change may be defined as a new fashion or mode, either modifying or replacing the old, in the life of a people, or the operation of a society."

(iii) Gillin and Gillin. "Social changes are variations from the accepted modes of life; whether due to alteration in geographical conditions, in cultural equipment, the composition of the population or ideologies and whether brought about by diffusion or inventions within the group."

(iv) Davis. By "Social change is meant only such alterations as occur in social organization, that is, structure and functions of society."

(v) Merrill and Eldredge. "Social change means that a large number of persons are engaging in activities that differ from those which they or their immediate forefathers engaged in some time before."

In 1952, anthropologists Alfred Kroeber and Clyde Kluckhohn published Culture: A Critical Review of Concepts and Meanings, a detailed assessment of the various definitions of culture in anthropological studies. Below is a list of some of the different definitions. However, you may be impressed by the variations in focus if you look at how each is employed. The first statement relates to mental habits, while the second relates to a person's entire way of life. Culture is defined as what is shared and carried down through generations under definitions (d), (e), and (f). The following two lines are the first to mention culture as a method of behavior control.

Similarly, social change refers to observable variations over time in any social phenomenon, while cultural change refers to visible variations over time in any cultural phenomenon. There are two sorts of social change processes in general: I a process that keeps the social system going; and (ii) a process that brings about change in the system, and a change of the system.

10.2   The Characteristics of Change

After understanding the concept of change along with social change and cultural change, now it is important to understand the nature and characteristics of change. The main characteristics of change are given below

Change is universal.

No society is static, whether it is the primitive society or the most civilized one. The speed and rate of change are relative, it differs from society to society, and from time to time.

Social change is community change.

It does not refer to the change in the life of an individual or the life patterns of several individuals. It is a change, which occurs in the life of the entire community.

The speed of social change is relative.

It isn't the same everywhere in society. The pace of social change in cities is faster than in rural areas. Because the type and speed of social change are affected by and related to the time component, the speed and rate of social change are relative. The rate at which societal change occurs varies. From time to time, an overview of change is provided, because the factor which causes change does not remain the same with the change of time. In India, industrialization started after 1947. As a result, the rate of societal change after 1947 is faster than before 1947. Liberalization, globalization, and privatization policies were implemented in 1991, and they completely overhauled the Indian economy, affecting every part of the country. As a result, there is a disparity in the pace of change in India before and after 1991.

Change is a law of nature.

It is natural. It can occur either in the natural course, or, as a result of planned efforts. It is also a natural tendency, that our needs keep changing. To satisfy our desire for change and our changing needs, social change becomes a necessity.

It is difficult to predict the exact form of social change.

There is no inherent law of social change according to which it assumes definite form. For example, it is assumed that industrialization will increase the speed of urbanization, but we cannot predict the exact forms, and which social relationships will be impacted in the future, on account of industrialization. One change leads to many changes in a chain-reaction sequence. For example, technology has changed the domestic system of production. The changed domestic system of production brought women from the home to the factory and the office. The employment of women resulted in their independence from the bondage of men, and it brought about a change in women's attitudes and ideas. It meant a new social life for women. It, consequently, affected every aspect of family life.

Social change is multi-factorial.

Many factors work together to induce a change. This is because, social phenomena are complex and mutually interrelated, and interdependent. Social change may be broadly classified as modifications or replacements. For example, the joint family system is changing to a nuclear family. The Gurukul system has changed to the centralized school system. Society's ideas about women's rights, religion, government, and citizen's right to information and education stand modified today.

10.3   Linear Theory:

The linear theory of social change is supported by several theorists. According to them, society progresses in a linear form, eventually reaching a higher level of civilization and progressing on the right path. This may be seen in the institution of marriage, which has progressed from promiscuity through group marriage, polygamy, and finally monogamy over time. Over time, they moved from promiscuity to group marriage, polygamy, and monogamy. Similarly, civilization has progressed in a straight line from primordial hunting and gathering to settled agrarianism and capitalist industrialism. Similarly, the institution of family has progressed in a straight line from extended joint family systems to single-parent familiesto joint family to nuclear family. Hence, as per linear theory, society changes in a linear direction.

All evolutionary theories assume that there is a consistent direction of social change carrying all societies through a similar sequence of stages from the original to the final stage of development. Also, evolutionary theories imply that when the final stage is reached, evolutionary change will end. Auguste Comte, a French scholar sometimes called the founder of sociology, saw societies passing through three stages of growth:

i)   the theological stage, guided by the supernatural wisdom

ii)   the metaphysical stage, a transitional stage in which supernatural beliefs are replaced by abstract principles as cultural guidelines and

iii)   the positive, or scientific, stage, in which society is guided by evidence-based scientific laws.

Evolutionary social change theories are a mash-up of various yet related ideas of change. The core idea of the evolutionary theory of change is that all societies evolve in a similar sequence of stages from the beginning to the end of their history, or from a simple and "primitive" state to a more sophisticated and advanced state.Evolutionary theory also implies that evolutionary change will culminate at reaching the final stage of development. Evolutionary theorists consider change as progress and growth. The theory can be classified into two main categories-

(a) Classical evolutionary theories

(b) Neo-evolutionary theories.

a) Classical Evolutionary Theories

Classic evolutionary theories were created by anthropologists and sociologists in the eighteenth century. Even though their methodologies differ, there is an underlying concept of convergence of ideas that evolutionary change occurs in a unilinear and similar manner. They mostly compare the evolution of animal life from simple unicelled organisms to the most complex animals.They believe that as societies develop and grow, individuals' functions will become more specialized, similar to how millions of body cells develop to fulfill specific functions inside a complex system. Auguste Comte is one of the most prominent proponents of classical evolutionary theory. We'll look at how some classification systems for human evolution have evolved.

Auguste Comte (1798-1857), a French scholar, and founder of Sociology propounded that all societies pass through three stages of growth: (i) the theological stage (dominated by theguidelines and principles of spiritual wisdom); (ii) the metaphysical stage (a transitional stage where supernatural beliefs are replaced by abstract principles as socio-cultural guidelines), and (iii) the positive, or scient@c stage (in which society is governed mainly by scientific laws). Herbert Spencer (1820-1903), an English scholar, inspired by Darwin's theories of organic evolution, opined that human societies moved through a series of social evolutionary stages from smaller and simpler struc~s to larger and more complex structures. This theory was later known as 'Social Darwinism'. The idea of social evolution was well received and popular among the 1P century anthropological and sociological thinkers.

Around the same time, Lewis Henry Morgan, a contemporary of E.B. Taylor, made a significant contribution to evolutionary theory and study by focusing on the origins and development of family, marriage, and kinship systems in America. He envisaged the evolution of human society in three stages, all of which were dependent on technological advancements:savagery, barbarism, and civilization. The first two stages were further divided into I Lower, Middle, and Upper sub-stages. The introduction of the phonetic alp9bet and writing signaled the end of the stage. Changes in Society Gordon Childe, Julian Steward, and Leslie White resurrected evolutionary views in the twentieth century.Their formulations of evolutionary theories are characterized by scrutiny of the evidence, systematic analysis, and rigorous reasoning. The main claim of these theories was that evolution moved simultaneously in two directions in both the biological and cultural aspects.

As a result of this evolutionary process, progress was accomplished, and new ones emerged from the old ones. They saw these two processes as intertwined in their entirety. Thus, it took specific biological and cultural processes in the first stage and then continued to produce an effect in the progression of succeeding forms of evolution that were 'universal' in nature for both the resultant elements of evolution in the second stage.While the former was classified in terms of the order of descent, the latter was done in terms of the levels of development or stages. For example, particular evolution refers to the development of local cultures and their sub-units or groupings of cultures during a relatively short period, whereas general cultural evolution refers to the processes of successive forms of development, such as the phases of hunting and gathering, agriculture, the industrial revolution, the atomic age, the nuclear age, and so on. This theory could be applied to a variety of situations.

According to them, society gradually moves to an even higher state of civilization, and that it advances in a linear fashion and the direction of improvement. Auguste Comte postulated three stages of social change:

the Theological, the Metaphysical and the Positive.

Man has progressed through the previous two stages, even though they still prevail in some spheres of life, and is now approaching the Positive stage. In the beginning, a man believed that supernatural forces were in control of and designing the universe. He progressed from a belief in fetishes and deities to monotheism through time.This stage gave way to the Metaphysical stage, during which man tries to explain phenomena by resorting to abstractions. On the positive stage, man considers the search for ultimate causes hopeless and seeks the explanatory facts that can be empirically observed. This implies progress which according to Comte will be assured if man adopts a positive attitude in the understanding of natural and social phenomena.

Herbert Spencer, who likened society to an organism, maintained that human society has been gradually progressing towards a better state. In its primitive state, the state of militarism, society was characterized by warring groups, by a merciless struggle for existence. From militarism, society moved towards a state of industrialism. Society in the stage of industrialism is marked by greater differentiation and integration of its parts. The establishment of an integrated system makes it possible for the different groups—social, economic, and racial, to live in peace.

The linear theory of social transformation was also embraced by certain Russian sociologists. According to Nikolai K., human society goes through three stages: objective anthropocentric, eccentric, and subjective anthropocentric. Man feels himself to be the center of the universe in the first stage and is fascinated with mystic ideas in the supernatural. In the second stage, man is given over to abstractions; the abstract is more "real" to him than the actual. In the third stage, the man comes to rely upon empirical knowledge utilizing which he exercises more and more control over nature for his benefit. Solo-view conceived of the three stages as the tribal, the national governmental, and the period of universal brotherhood.

Pritirim Sorokin in his concept of variable recurrence has attempted to include both cyclical and linear change. In his view, culture may proceed in a given direction for a time and thus appear to conform to a linear formula. But eventually, as a result of forces that are internal within the culture itself, there will be a shift of direction and a new period of development will be ushered in. Perhaps the new trend is also linear, perhaps it is oscillating, perhaps it conforms to some particular type of curve. At any rate, it also reaches limits and still another trend takes its place.The description given by Sorokin makes room for almost any possibility, deterioration, progress, or cyclical change and, therefore, sociologists find little to quarrel with his description. But at any rate, Sorokin's variable occurrence is an admission that the present state of sociological knowledge does not warrant the construction of theories regarding the long-run trend or character of social change.

Whether contemporary civilization is headed for the scrap-heap via internal disintegration or atomic warfare or is destined to be replaced by some stabler and idealistic system of social relationships cannot be predicted on other than grounds of faith. The factual evidence which is available to us can only lead us to remark that whatever direction social change takes in the future, that direction will be determined by man himself.

10.4   Theory of Cultural Lag:

The concept of cultural lag was first introduced by W.F. Ogburn in his book Social Change which was published in 1922. Since that date 'cultural lag' has been discussed from different angles by sociologists. Thus, MacIver has spoken of technological lag, technological restraint, culture clash, and cultural ambivalence.

The term was coined by sociologist William F. Ogburn in his 1922 work *Social change concerning culture and original nature.*

According to Cultural Lag Theory, a period of maladjustment occurs when non-material culture tries to adjust to new material culture. All of the tangible artifacts that people produce and give meaning to are considered part of material culture. Automobiles, clothing, schools, and computers are just a few examples. After meaning is given to an object, it becomes part of the culture. Until it is used as a tool, a computer has no value. Material culture is made up of man-made objects including tools, furniture, automobiles, buildings, and roads, as well as any physical substance that has been altered and used by man. Civilization refers to our banks, legislatures, and currency systems, among other things.

The material aspect encompasses tools, technologies, machines, structures, and modes of transportation, as well as production and communication devices. The widespread usage of cell phones, music systems, vehicles and buses, ATMs (automated teller machines), freezers, and computers in daily life in urban areas demonstrate the city's technological dependence. Even in rural areas, the use of transistor radios or electric motor pumps for lifting water from below the surface for irrigation demonstrates the adoption of technological devices for increasing production. In summary, culture has two main dimensions: material and non-material. While the cognitive and normative dimensions are non-material, the material factor is critical for increasing productivity and improving quality of life. The material and non-material components of culture must work together for a culture to function properly. But when the material or technological dimensions change rapidly, the non-material aspects can lag in terms of values and norms. This can give rise to a situation of culture lag when the non-material dimensions are unable to match the advances of technology.

Non-material culture refers to the ideas and behaviors that people pick up as a result of their environment. Politics, economy, language, regulations, conventions, family, religion or beliefs, values, and knowledge all fall within this category. In the same way that Technological Determinism assumes that technology has independent impacts on society at large, Cultural Lag theory assumes that technology has independent effects on society at large. Ogburn posited four stages of technical development: invention, accumulation, diffusion, and adjustment. Non-material culture –The term culture when used in the ordinary sense means non-material culture. It is something internal. Non-material culture consists of the words the people use or the language they speak the belief they hold habit they follow rituals and practices that they do and the ceremonies they observe. It also includes our way of acting, feeling, and thinking.

New forms of technology are generated through the process of invention. Inventions are communal contributions to an existing cultural basis that can only happen if society has reached a specific level of knowledge and experience in the field. Because new things are invented faster than old ones are forgotten, accumulation is the growth of technology and some inventions. Diffusion is the transmission of an idea from one cultural group to another, or from one field of activity to another, and as inventions are brought together by diffusion, they mix to generate new ideas. Adjustment is the process through which a culture's non-technical features respond to the invention, and any lag in this process results in cultural lag.

Cultural Lag is a common societal phenomenon due to the tendency of material culture to evolve and change rapidly while non-material culture tends to resist change and remain fixed for a far longer period. Due to the opposing nature of these two aspects of culture, an adaptation of new technology becomes rather difficult. This distinction between material and non-material culture is also a contribution of Ogburn's 1922 work on social change.

Cultural Lag creates problems for a society in a multitude of ways. Where new technologies are considered. For example, the advent of stem cell research has given rise to many new, potentially beneficial medical technologies; however, these new technologies have also raised serious ethical questions about the use of stem cells in medicine. According to this theory, the culture of any society consists of a pattern of interrelated elements. We can easily see that all aspects of a culture will not change at the same rate at the same time. Hence, a change in any one part of the cultural pattern may create strains and disturbances in the other closely related parts. Adjustments between these parts will have to be made eventually to restore harmony. But there will naturally be a time lag before harmony is restored. This is known as cultural lag. In modern societies, it is technological change that sets the pace. According to Ogburn, "technological progress produces rapid changes in the material aspects of our culture, but the non-material aspects fail to adjust or they do only after an excessive time lag. As a result, many troublesome social problems are created".

"In atomic cultural lag, the leading variable is the maximum area within which, at any given date, people could be killed from a given base. The lagging variable is the ability to prevent this accelerating power from damaging or destroying the kind of civilization which is valued within the accepted frame of values". The above illustrations indicate that cultural lag appears when technological innovations move faster than social innovations. But many instances may be cited in which the leading factor of social change, which leads to cultural lag, has been political or social-psychological. Thus, a country may adopt a parliamentary form of democracy as an instrument of political action. But, in the initial stages, this form of government may not be very effective because of the failure of the people to develop habits of thought, attitudes, and temperaments that are so

necessary for making the best use of this machinery. The initial failure of democracy in some of the newly independent countries of Asia and Africa is partly due to this reason.

We may also think of some striking forms of cultural lag which emerge from the development of non-technological innovations. For instance, the progressive income tax, that is, income tax assessed at a progressive rate may be regarded as a definite social innovation that is non-technological.Since the amounts of money involved are often quite large in the case of some persons, the inducement to find some dishonest method of escaping from part or all of the payment becomes great. The higher the rates of taxation, the greater are the inducement to evasion of taxes.The cultural lag, in this case, is the time interval between the innovation of progressive income taxation and the development (which is not yet completely achieved) of adequate social controls to prevent tax evasion and to maintain honest tax payments.

Limitations of the Concept of Cultural Lag:

Some sociologists believe that the concept of cultural lag might be accepted provided certain conditions are met. To begin, we must not assume that changes in culture's material features invariably precede changes in its non-material elements. The two are always in contact with one another. In the long run, non-material variables such as sociability play a big role in technological growth.For instance, most, if not all, of the material products of culture originated in the minds of men, and their application and use are dependent upon a favorable social and cultural atmosphere.

Thus, a desire to improve the standard of living has to be kindled first in a community before it can accept technology and an industrialized way of life. The rapid material progress, which is characteristic of present-day society, is itself the result of earlier changes in our thinking and other non-material aspects of culture.

For example, the automobile was introduced long before we could substantially widen our streets to accommodate horse-drawn carriages and effectively enforce traffic laws to prevent motor vehicle accidents. As a result, there is a disconnect between the material components of a society, which are represented by automobiles, and the non-material aspects, which are represented by wider streets and suitable traffic rules.Similarly, when we make a statement that man's wisdom is lagging behind his power to make weapons of mass destruction, we refer to a kind of cultural lag. In this atomic change, such a lag is steadily increasing.

Ogburn suggested that technology is the primary engine of progress, but tempered by social responses to it. Thus, his theory is often considered a case of technological determinism. Ogburn posited four stages of technical development: invention, accumulation, diffusion, and adjustment. The invention is the process by which new forms of technology are created. Inventions are collective contributions to an existing cultural base that cannot occur unless the society has already gained a certain level of knowledge and expertise in the particular area. Accumulation is the growth of technology because new things are invented more rapidly and old ones are forgotten, and some inventions (such as writing) promote this accumulation process. Diffusion is the transmission of an idea from one cultural group to another, or from one sphere of activity to another, and it brings inventions together to create new ideas. Adjustment is the process through which a culture's non-technical features respond to the invention, and any lag in this process results in cultural lag.

10.5   Cyclical Theories

Human society, according to this view, travels through cycles. Society has a set life cycle, according to Spengler, which encompasses birth, growth, maturity, and decline. The final stage of modern society has arrived. It has reached the end of its useful life. However, because history repeats itself, society returns to the original stage after passing through all of the stages, and the cycle begins again. This hypothesis was proposed by Pitrim Sorokin. Sorokin has attempted to include both cyclical and linear change. In his view, culture may proceed in a given direction for a time, and, thus, appear to conform to a linear formula. But, due to internal forces within the system, there will be a shift of direction, and a new period of development will be ushered in. The new trend may be linear or oscillating or may conform to some particular type of curve. At any rate, it also reaches limits, and another trend takes place.

However, Sorokin identifies two types of culture, one sensate culture, and the other as ideational culture. Insensate culture, human interaction and symbolic expression are primarily designed to gratify the senses. Its philosophy is based on what can be learned, or perceived through the sense. The other cultural type is ideational, appealing most to the mind, or, the soul. Ideational art is abstract. Its philosophy is based on faith and religion. Sorokin believed that all societies alternate

between sensate and ideational culture. The alternation is not regular or cyclic but it occurs repeatedly. Hence, sensate culture begins to develop as an inevitable reaction to a highly organized ideational culture and vice versa. As, for instance, Indian society, which is spiritual, is now becoming materialistic; and materialistic western society is bending towards spiritualism. The theory is questioned by those who ask: why is it natural for a society to change from its main cultural theme, and, why is the change between only two alternatives, sensate and ideational. Despite the criticism, this work stands as a landmark.Cyclical theories have been concerned with the repetitious change of conditions, events, forms. The cyclical theorists believe that societies pass through a series of stages. However, they do not consider the notion of ending in a stage of perfection but see them as a return to the stage where it began for a further round in a cyclical manner.

A.L.Kroeber (1876-1960), a well-known American anthropologist, offers a classic study of cyclical patterns of Western women's clothing-style alterations. Kroeber discovered that clothing styles in Western nations followed particular patterns over extended periods, with alterations occurring in more or less regular cycles even within these patterns. Kroeber also discovered that the basic pattern of Western women's dress in the medieval and modem ages spanning about a thousand years has gone through a constant remodeling without any fundamental change. Kroeber found that the general pattern included a long skirt, a narrow waist, and a top with arms and breasts partially exposed. Periodically, within this general form, there is a cyclical change. Hemlines rise and fall, the waistline moves up and down from just under the bust to the hips, and the amount of cleavage shown increases and decreases. Kroeber also discovered that women's dressing in the West repeats themselves over and over within cycles of about a hundred Pitirim Sorokin (1 889-1968), a Russian-American sociologist, believed that all great civilizations cyclically pass thrcugh three cultural systems: (i) the ideational cultural society based on faith and revelation; (ii) the idealist culture1 society guided by a 'mixed' notion of supernatural beliefs and empiricism; and (iii) the sensate cultural society, which are guided by empirical sense perceptions. He opined that all societies need not necessarily decay but rather they go through various stages by shifting from one cycle to another as the needs of the society demand

The repetitive change of situations, events, forms, and/or fashions over a long period has been the focus of cyclical theories, while the length of the repeated stages (cycles) of change has varied. According to cyclical thinkers, society goes through several stages. They do not, however, consider the possibility of reaching a state of perfection.But see them as a return to the stage where it began for a further round in a cyclical manner. Some of the eminent contributors include A.L.Kroeber, Oswald Spengler, Pitirim Sorokin, Arnold Toynbee, and Vilfredo Pareto.

Cyclical Theories Of Social Change

According to Oswald Spengler, a German school teacher, every society is like a living organism and has a similar life-cycle; birth, maturity, old age, and death. • In his book ' The Decline of the West-1918, he pointed out that the fate of civilizations is a matter of 'destiny' 26 • He analyzed the history of various civilizations including the Egyptian, Greek, and Roman, and concluded that all civilizations pass through a similar cycle of birth, maturity, and death. Western civilization is now on its decline which is unavoidable. • He saw Western societies entering a period of decay - as evidenced by wars, conflicts, and social breakdown that is the indication of their destiny.

• Arnold Toynbee used the term 'Challenge and Response'

• Toynbee asserts that every society faces challenges,

• at first… challenges posed by the environment

• Later challenges from internal and external enemies.

• The nature of the responses determines society's fate.

• The achievements of civilizations consist of their successful responses to challenges; if it cannot mount an effective response, it dies.

• He has pointed out that history is a series of cycles of decay and growth. But each new civilization can learn from the mistakes and tomorrow from the cultures of others.

Another ancient notion of social change found side by side with the aforementioned one, is that human society goes through certain cycles. Looking at the cyclic changes of days and nights and of climates, some sociologists like Spengler believe that society has a predetermined life cycle and has birth, growth, maturity, and decline.Modern society is in the last stage. It is in its old age. But since history repeats itself, society after passing through all the stages, returns to the original stage, whence the cycle again begins. This concept is found in Hindu mythology, a cording to which

Satyug will again start after Kaliyug is over. J.B. Bury in his The Idea of Progress pointed out that this concept is also found in the teachings of stoic philosophers of Greece as well as in those of some of the Roman philosophers, particularly Marcus Aurelius.

Western civilization, according to him, is doomed to extinction because of the constant infiltration of foreign inferior elements and their increasing control over them. Spengler developed another version of the cyclical theory of social change. He analyzed the history of various civilizations including the Egyptian, Greek, and Roman, and concluded that all civilizations pass through a similar cycle of birth, maturity, and death. Western civilization is now on its decline which is unavoidable.

Vilfredo Pareto propounded the theory that societies pass through periods of political vigor and decline which cyclically repeat themselves. Society according to him, consists of two types of people—one, who like to follow traditional ways whom he called rentiers, and those who like to take chances for attaining their ends whom he called as Speculators. Political change is initiated by a strong aristocracy, the speculators who later lose their energy and become incapable of a vigorous role. Thus ruling class eventually resorts to tricks or too clever manipulations and they come to possess individuals characterized by the rentier mentality. Society declines, but at the same time, speculators arise from among the subjugated to become the new ruling class and overthrow the old group. Then the cycle begins.

F. Stuart Chapin gave another version of cyclical change. He made the concept of accumulation the basis for his theory of social change. According to him, cultural change is "selectively accumulative in time." He wrote, "The most hopeful approach to the concept of cultural change would seem to be to regard the process as selectively accumulative in time and cyclical or oscillatory in character." Thus, according to Chapin, cultural change is both selectively accumulative and cyclical. He postulated a hypothesis of synchronous cyclical change. According to him, the different parts of culture go through a cycle of growth, vigor, and decay. If the cycles of the major parts, such as government and the family, coincide or synchronize, the whole culture will be in a state of integration, If they do not synchronize, the culture will be in a disintegrated condition. Growth and decay, according to Chapin, in cultural forms are as inescapable as they are in all living things.

Sorokin stated that civilizations fall into three primary groups based on data are taken from the history of numerous civilizations: ideational, idealistic, and sensate civilizations. Reality and worth are conceived in terms of a "supersensory and super-rational God" in the ideational kind of civilization, while the sensory world appears to be illusory. In a word, ideational culture is god-ridden. In the idealistic type of culture, reality and value are regarded as sensory as well as supersensory. This is a synthesis of ideational and the sensate. The thought and behavior of man are partly anchored in the materialistic and are partly anchored with the other world. In the sensate type of culture, the whole way of life is characterized by a positivistic, materialistic outlook. Reality and value are merely what the senses perceive and beyond sense-perception, there is no reality. The western civilization, according to Sorokin, is now in an "overripe" sensate phase that must be supplanted by a new ideational system.

In recent times Arnold J. Toynbee, the noted English historian, has also propounded a cyclical theory of the history of world civilization. He maintained that civilizations pass through three stages, corresponding to youth, maturity, and decline. The first is marked by a "response to challenge", the second is a "time of troubles," and the third is characterized by gradual degeneration. He was also of the view that our civilization, although in the state of final downfall, can still 'be saved utilizing proper guidance by the "creative minority" by which he meant a select group of leaders who withdraw from the corrupting influences, commune with God, become spiritually regenerated and then return to inspire the masses.

The above concepts of the cyclical nature of social change may be called theories of cultural cycles. They are the result of philosophical rather than scientific studies. The authors of these concepts begin with presumptions which they try to substantiate by marshaling a mass of data from history. They are philosophical doctrines, spun from the whole cloth, however heavily documented and illustrated by distorted historical evidence. Barnes, while appraising Toynbee's work, wrote, "It is not objective or even interpretative history. It is theology, employing selected facts of history to illustrate the will of God as the medieval bestiaries utilized biological fantasies to achieve the same result. Toynbee s vast materials throw far more light upon the processes of Toynbee's mind than

upon the actual process of history. He writes history as he thinks it should be to further the cause of salvation, rather than as it has been."

Summary

We talked about the meaning and aspects of change and discovered that it is a necessary aspect of society. A single modification could trigger a cascade of others. After then, we focused on two dimensions of societal change: (1) changes in the social structure that result in changes in the pattern of social connections (social change); and (2) changes in attitudes and motivations (i.e., Then, we discussed the characteristics, types, theories, and approaches to social change. Based on theoretical input we learned that social change takes into consideration causes and consequences, their nature, and differential impact on various sections of society. Hence, in this unit, we learned that the term change implies that the object to which it is applied becomes different over time. This means that social change suggests no law, no theory, no direction, and no continuity. Change is a broad concept. It includes both progression and regression. Evolution, revolution, development, progress, and social movements are all concepts of social change.

Social change is a universal occurrence that occurs in our daily lives. In general, social change is defined as the occurrence of significant changes in the organization, structure, and functions of social life. Social tension is a type of social change that occurs suddenly and drastically.There are various approaches to understanding social change. Evolutionary theories hold the view that all societies pass through a similar sequence of developmental stages until it culminates in some final stage. They see social change as progress and growth that is good for society. Cyclical theories assume that societies pass through a cycle of changes- grow, reach a peak of development and then decay- and repeats the cycle in the same pattern.

Keywords

Cultural Lag, Linear, Cyclical. Socialization, Material Culture, Non-Material Culture

Self Assessment

1. Who has divided the Culture into two parts: Material and Non-Material?
A. Nimkoff
B. Ogburn
C. MacIver
D. Linton

2. Non-Material Culture is …… in nature.

3. Culture concerns with utilitarian and mechanical objects are called
A. Material
B. Non-Material
C. Abstract
D. Concrete

4. Ideas, customs, folkways, and language are the elements of …... culture.

5. The cultural lag theory is in between
A. Abstract-Concrete Cultures
B. Material-Non material Cultures
C. Idealistic-Sensate
D. Extrinsic-Intrinsic

6. Technological progress is one of the crucial reasons for lagging behind the non-material culture.
   A. True
   B. False

7. The difference in the rates of ……. the change led Ogburn to formulate the concept of culture lag.

8. Which of the following is not the feature of Linear theories?
A. Non-Reversible
B. Evolutionary
C. Simple to Complex
D. Cyclical

9. Social change is sometimes intentional and planned, but oftentimes …….

10. Which of the following is not the feature of socio-cultural change?
A. Continuous Process
B. Slow or Fast
C. Universal
D. Discontinuous Process

11. Which of the following are/are the aspects of social change?
A. Direction of change
B. Rate of Change
C. Sources of change
D. All the Above

12. Who among the following is not associated with cyclical theories of social change?
A. Sorokin
B. Spengler
C. Toynbee
D. Mosca

13. Pareto has discussed the circulation of elites by taking into consideration…….

14. Which of the following cultures are discussed by Sorokin?
A. Ideational, Idealistic, and Sensate
B. Ideational and Sensate
C. Idealistically Sensate
D. Ideational, Sensate, and Communist

15. According to Sorokin, Ideational culture is spiritualistic, mystical, and indeterminate.
   A. True
   B. False

Answer for Self Assessment

1.	B	2.	Abstract	3.	A	4.	Non-material	5.	B
6.	A	7.	Cultural	8.	D	9.	Unplanned	10.	D
11.	D	12.	D	13.	Lions and Foxes	14.	A	15.	A

Review Questions

1) What is Social Change?

2) What are the factors of Social Change?

3) Defined various theories of social change.

4) How will you explain cyclical theories of cultural change?

5) Discuss in detail Sorokin's theory of social change.

6) How will you discuss linear theories of social change?

7) Discuss in detail Spangler's theory of Social change.

8) How will you explain the evolutionary theory given by Auguste Comte?

Further Readings

Bennis, Warren G.(1976), The Planning of Change, Holt, Rinehart and Wiston, Inc.,New York.

Giddens, A. (2005), Sociology, Polity Press, Blackwell Publishers Ltd.

Gupta Dipankar, (2000), Social Stratification, Oxford University Press, New Delhi.

Haralambos M. & Heald, (2000), Sociology: Themes and Perspectives, Oxford University Press, Oxford.

Horton, Paul, B., and Chester, L. Hunt (2004), "Sociology", Tata Mc Graw-Hill Publishing Company Limited, New Delhi

Inkeles Alex, (2001), What is Sociology, Prentice Hall of India Ltd, New Delhi.

MacIver, R. M., Charles H. Page, (1999), Society: An Introductory Analysis, Macmillan India Ltd., London.

Singh Yogendra, (1993), Social Change in India – Crisis and Resilience, Har Anand Pub. Pvt. Ltd., New Delhi.

Srinivas, M.N. (2000), Social Change in Modern India, Orient Longman, New Delhi.

Unit 11: Social Control

CONTENTS

Objectives

Introduction

11.1   Meaning And Definition Of Social Control

11.2   Purpose Of Social Control

11.3   Need of Social Control

11.4   Forms of Social Control

11.5   Means of Social Control

11.6   Agencies of Social Control

Summary

Keywords

Self-Assessed Questions

Answer for Self Assessment

Review Questions

Further Readings

Objectives

After studying this unit you should be able to:

- Know the meaning and definition of social control.
- Understand the purpose of social control, need, and importance of social control;
- understand the forms, means, and agencies of social control.
- Learn define social control and describe its nature along with some concepts related to it;
- describe the important factors that set a limit to the effectiveness of social control.

Introduction

Men used to live in caves, rock shelters, woodlands, and riverbank stations in the early prehistoric era. They lived in small groups in isolation in a hostile environment, and they were frequently involved in endless warfare against nature's tyrannies. They intended to build a human connection in their attempt to conquer nature. Humans viewed violent and massive creatures as foes who posed a constant threat to their safety and security. Men were able to create greater human assemblages throughout the neolithic period. With the advent of A sense of stability in socio-economic life could be built through agriculture and the taming of useful animals. Although the establishment of larger congregations can foster a sense of safety and security in humans, unforeseen crises do occur from time to time. Conflicts and squabbles among groups have become commonplace. Humans are selfish, egotistical, barbaric, hedonistic, power-hungry, and antagonistic by nature. No group or civilization can operate if they are permitted to act freely. As a result, society feels compelled to act. Introduction to Society is a set of rules and laws aimed at curbing undesirable human behavior while encouraging beneficial behavior. Every society regulates its human force by effectively enforcing its rules and regulations. In sociology, the study of social control holds a prominent position. Organized social activity can't exist and persist without some level of control over it. Maintaining societal order necessitates social control. What exactly do we mean when we say "social order"? Social order is a system of people, relationships, and practices that work together to accomplish a society's goals (Horton and Hunt 1981). Without the ability to foresee behavior, no civilization can function properly. A network of roles is required for an order to exist. The network of reciprocal rights and duties is kept in force through social

control.With the help of certain definitions, we will first focus on the meaning and nature of social control, followed by an investigation of a few ideas that are closely related to social control. Following the debate, a look at the goals and tactics of social control will be presented. Then we'll go over the many forms of social control mechanisms, methods, and outcomes. Finally, we will also discuss the factors which limit the effectiveness of social control.

11.1   Meaning And Definition Of Social Control

The word "social control" is used in a variety of contexts. Individuals are often regarded to be compelled to comply with societal norms and standards as the be-all and end-all of social control. However, this is a rather limited definition of social control. In a larger sense, social control refers to the regulation of the entire social order to achieve societal values and goals. "How the entire social order conforms and maintains itself- how it operates as a changing equilibrium" is how social control is defined. (MacIver & Page), "patterns of pressure that a community applies to maintain order and develop norms" (Ogburn and NimKoff), "the process by which social order is maintained. This term is for those processes, planned or unplanned, by which individuals are taught, persuaded, or compelled to conform to the usages and life values of groups"(Roucek). Thus, social control can be defined as any social or cultural means of imposing systematic and relatively consistent restraints on individual behavior, as well as persuading and motivating people to behave following the traditions, patterns, and value framework deemed necessary for a group's or society's smooth functioning.A group over the group—when one group determines the behavior of the other group; group over its members—when one group decides the behavior of the other group. When a group exerts control over its members' behavior, and individuals exert control over their peers— when individuals affect the responses of others.

Definitions

Let us look at certain definitions of social control to know what is contained in the concept. Some definitions focus on the "order" aspect of social control.

MacIver and Page (1985) define "social control as tohow the whole social order becomes consistently interlinked and maintains itself. Some others look at social control as tohow society establishes and maintains order". Another set of definitionsemphasizeson the most crucial feature of social control is adherence to the group's standards and expectations. The focus is on all of the techniques and processes by which a group or society ensures that its members comply with its expectations. To put it another way, social control refers to the methods that a society employs to pull its members back into line.

When we use the term social control, we are essentially referring to the processes and means which limit deviations from social norms (Horton and Hunt 1981; Berger 1963; Ogburn and NimKoff 1978). The main points that emerge from all these definitions about the meaning of social controls are:

1. The term refers essentially to means and processes whereby certain goals are to be achieved.
2. The two most important goals sought to be achieved by social control are a) Conformity to norms and expectations of the group; b) Maintenance of order in society.
3. There is an element of influence, persuasion, or compulsion in control. The individual or a group is directed to act in a particular way. Conformity is expected or imposed irrespective of whether one likes it or not.
4. The scope of social control is vast. It may operate at different levels. One group may seek to control another group; a group may control its members or an individual may seek to control another individual. The scope of control ranges from the management of deviants to social planning

11.2 Purpose Of Social Control

Social control aims at bringing about conformity, solidarity, and continuity of a particular group or society. Social control attempts to achieve the following purposes.

To bring the Behaviorof individuals and groups in tune with the established norms of society.

To bring solidarity and uniformity in the social organizations.

To establish stability in social relations.

To exercise control over social tensions and conflicts.

To provide fair and equal chances for cooperation and competition to all individuals, groups, and institutions to realize their goals.

To make it easier to recognize and reward social cause advocates, as well as to take punitive action against anti-social elements. Bringing about desirable changes in the social environment, particularly in the means and agencies of social control. Putting social and humanitarian principles ahead of individualistic and separatist ideals brings the list to a close. Providing for the protection and promotion of the interests of the weak and vulnerable sections of society. a Forging alliance among the various groups and institutions of society.

11.3 Need of Social Control

Any society's success is dependent on the efficient operation of its different groups, organizations, and institutions, which is frequently compromised by members' competing interests. Individuals and groups alike want to fulfill their interests without regard for the interests of others. The lack of chances for everybody exacerbates the dilemma, and members of the dominating group1 desire to control the situation.Also, the various types of 'isms' prevailing in society hamper the smooth social system, and therefore, the exercise of some sort of control on the part of society to limit the fissiparous and selfish tendencies of human beings become imperative. It will be difficult to maintain social equilibrium without proper adjustment among various social units and therefore, arises the need to control the deviant behavior of people and promote the socially desirable actions of others.Individuals are not allowed to act in ways that are contradictory to society's norms, therefore social control helps us attain social stability. They have been convinced and driven to act in conformity with social norms and ideals. As a result, society's instability and uncertainty allow a place for uniformity and continuity. Social control is also necessary to maintain the healthy traditions of our society and to transfer them from one generation to another.

Traditions are the safe keepers of our culture and heritage. People are inspired and persuaded to follow traditions through social control. Only a well-functioning social control system can keep the group together. The members of the group come from various socio-cultural backgrounds and have diverse personal goals in mind. Social control, which prevents individuals' selfish interests from getting in the way of group goals, makes it possible to keep all members together by striving for common goals. Social control is also essential to bring about compatibility in individuals' beliefs, ideas, behavior patterns, attitudes, and perceptions because society cannot function efficiently without it. Cooperation is the key to all success. The desired cooperation of all people is essential if civilization is to survive. No unit or group can operate if this cooperation is not present. The strength of human groups is undeniable. We can achieve all-party cooperation with the support of social control. People benefit from social control because it provides them with a sense of security. Human beings are so vulnerable and feeble that they cannot exist without the assistance of others.Social control keeps a check on the forces endangering the safety and security of the people and prepares them to face the realities of the world. Social control is badly needed to bring the selfish nature of man under control because normally, nobody feels happy being controlled, subordinated, and directed by others. Everyone wants to control, exercise authority on the subordinates and direct as many persons as possible, but the fact of the. the matter is that society is a mix of persons who direct and those who are directed, those who guide and also those who are guided. Social control, by keeping the 'free will' of people under a corrective restraint, facilitates the smooth functioning of society. Social Control It is vividly clear that because of social control society comes into existence, social order is maintained and the aspirations of the people are fulfilled.

11.4 Forms of Social Control

To keep the social order, every society maintains control over its members. Due to intrinsic disparities in their cultural backgrounds, the nature of human relations, social relations, and socioeconomic conditions, types of social control are not universal in all countries. Because individuals of society have diverse goals, interests, and ideologies, rules governing their behavior are necessary.We have urban as well as rural societies; closed and open societies; traditional and modem societies; societies following democratic as also the autocratic norms. As a result, variations in the sorts of social control are to be expected. The society maintains control over its members by rewarding and punishing them at different periods. At times, society utilizes formal and organized methods to exercise its influence, while at other times it uses informal and unorganized methods.

Based on the classification given by various authors, the following forms of social control can be described.

1) Conscious and Unconscious Control

The American sociologists C.H. Cooley and L. L. Bernard have described the forms of social control as conscious and unconscious. Human behavior can be mainly categorized as conscious and unconscious. The conscious behavior of human beings refers to such acts and actions as are done deliberately and in a planned way e.g., a subordinate employee does not sit in the chair of his boss, and also while talking to his boss he remains alert and attentive. On the other hand, certain human acts are performed unconsciously, and the individual is unaware of why he is doing so since a recurrent behavior pattern has become ingrained in his psyche, for example, when we put on our clothes, we follow a specific routine (e.g. we put on our undergarments first and not after having put on upper garments). In a nutshell, in a circumstance when we must be cautiousand deliberate, the system is termed as conscious social control, and in the situations.The mechanism of control is referred to as unconscious social control since we act spontaneously and unknowingly. Within the caste system, we can add common eating and drinking behaviors, untouchability, and marriage as examples of the first category. We can include the control exercised under the influence of traditions, rituals, and religious prescriptions in the latter type.

2) Direct and Indirect Control

Karl Mannheim has discussed the direct and indirect forms of social control. Whenever control on human behavior is exercised by very close persons such as parents, friends, teachers, neighbors, etc. it is a direct type of social control. Indirect social control refers to the control which is done by the social and physical environment, different groups, and institutions. The impact of the direct type of social control is more and durable while the impact of the indirect type of social control is less and short-lived.

3) Positive and Negative Social Control

Kimball Young has described positive and negative forms of social control. Positive social control depends on the positive motivation of the individual to conform. Such a type of control can be effected through the promise of rewards ranging from tangible material benefits to social approval. A more fundamental form of positive social control depends on the individuals' internalization of social norms, values, and role expectations during the process of socialization. The individual's belief in social norms motivates him to conform. The awarding of gallantry awards to soldiers vigilantly engaged in guarding national borders against adversaries from beyond the borders, kissing babies by parents for recognizing their signals, and other examples of positive social control Deviant behavior is a result of negative types of social control. Violation of societal rules and regulations often invites the wrath of law protecting agencies and infliction of punishment may range from simple threat to threat of life, imprisonment, and fines. At times, negative social control is very useful as persons know that if they are caught, they will be surely punished for their wrongdoings. Punishment, ridicule, criticism, ex-communication, imprisonment, fine, and capital sentence are examples of negative social control.

4) Organized, Unorganized, and Automatic Social Control

Gurvitch and Moore have discussed the forms of social control as organized, unorganized, and automatic. Under the process of organized social control, human behavior is influenced by a set of social agencies having clearly defined 'do's and 'don'ts' for individuals. Educational institutions, family, state, etc. exercise such type of social control. Unorganized social control influences the personality of human beings through the means of rites and rituals, customs and traditions, folkways and mores, etc. In the automatic social control, Social Control Introduction to Society individuals is themselves motivated to act to meet their felt needs. Persons themselves embrace control over their immediate and long-term needs based on their experiences, values, ideals, thinking, and mores. Religious prescriptions are examples of such type of social control which are not imposed upon individuals but are willingly and automatically adopted by them. Such a type of control is enduring.

5) Autocratic and Democratic Social Control

Autocratic and democratic types of social control have been highlighted by Lapierre. When an administrative agency or authority employs force to achieve goals that are not established and acknowledged by society, it is referred to as an autocratic type of social control. Authorities frequently use material and human resources to fulfill their vested interests, and they are not afraid to engage in inhumane behavior. The military-ruled states under despotic leadership are living examples of autocratic social control wherein people's wishes are crushed. If the control is exercised

by the agencies or authorities established by the people themselves and if their wishes are taken into consideration while framing rules and regulations, democratic social control comes into effect.People are encouraged to act in conformity with democratic principles. In democratic social control, persuasion, motivation, discussion, consultation, and participation are often used strategies, but in autocratic social control, compulsion, intimidation, exploitation, threat, and torture are frequently employed approaches.

6) Formal and Informal Social Control

Some sociologists have categorized the forms of social control as. formal and informal. The classification of social control-organized and unorganized as given by Gurviich and Moore can be termed as formal and informal. Formal social control has the sanction of the state whose authority is used to regulate, human behavior. It establishes written and well-defined norms and regulations, a formal system of punishment for those who do not comply, and laws, police, jails, and judicial institutions for trial and punishment. Society exercises informal social control impacted by belief, customs, traditions, criticism, public opinion, religion, and so on.In the primitive tribal and simple rural societies, informal social control has been more influential while in the modern and complex societies, formal social control is more effective and visible.

11.5   Means of Social Control

Social control is exercised in several ways by the authorities concerned. The ways or methods used by the authorities to implement their rules and regulations are known as the means of social control. Customs, traditions, mores, folkways ridicule, sarcasm, propaganda, public opinion, law, reward, and punishment, etc. are the means of social control by which society maintains the social order. An attempt is made here to describe some of the notable means of social control.

Belief

 Beliefs approved by society play an important role in the control of human behavior.To abide by social rules is a belief valued by the people because those who abide by the social rules get appreciation and reward while those who do not are punished. It is also believed that some supernatural force keeps an account of the good and bad deeds of human beings, and that soul is immortal and people get pleasure and pains according to their performance (Karmas) in the previous birth. That, people, are rewarded and punished according to their actions in their present life, is also believed. Likewise, people also believe in heaven and hell. The persons doing good deeds are supposed to join heaven after their death and the persons doing bad deeds are believed to be dumped into hell. People also undertake good actions as they believe their good actions will bring name and fame to their forefathers. Thus, belief is one of the potent means of social control.

Social Suggestions

Society regulates the behavior of its members by giving many types of suggestions e.g., society publicizes the good deeds of great leaders and wishes its members to follow suit. The statues of great leaders are installed and people are told that they should internalize the values and life philosophy of the great leaders. People are also suggested that they should healthily develop their personality. Social suggestions are also given through verbal means (words) as through writings (articles and books). Since people find social suggestions worthwhile, they take inspiration from these suggestions to regulate their behavior.

Social Ideals

Social ideals regulate the conduct of human beings. The life stories of great leaders and the paths shown by them become ideal for us. The call given by Mahatma Gandhi, Jawahar La1 Nehru, and Subhash Chandra Bose aroused a feeling of patriotism in the hearts of the people of India. People accord a great value to social ideals. A country like India inhabited by people who follow different religions speaks different languages have developed and followed the notion of 'unit in diversity as an ideal.

Samskaras that are Ordained by Religion

In Indian society, particularly Hindu Society, our life is a chain of severalsamskaras. We have to go &rough many samskaras from womb to tomb. Samskara motivates people to perform a work in a particular way having acceptance of the concerned society. Since people follow a set pattern of Social Control Introduction to Society samskaras, it greatly helps to maintain social order. People willingly follow the instructions of samskaras because they fear that if they violate them, something unnatural and undesirable will happen. The Hindus in our society perform many samskaras

relating to birth, family, marriage, and death. Similarly, several rites or samskaras also characterize the life patterns of other communities like Christians, Muslims, Sikhs, Parsis, etc.

Art

Art relates to the feeling of individuals and by giving a direction to the feelings, all maintains social control. In art, we can include sculpture, painting, drawing, weaving, architecture, pottery, dress designing, metalwork, poetry, literature, music, and dance, etc. Art motivates people strongly to do socially desirable actions and avoid undesirable ones. The national anthem and national song are supposed to be sungby every citizen. Cartoons and caricatures convey a lot of meaning having an everlasting effect. Art thus keeps our heritage alive and human civilizationis vividly expressed through it. Human actions are, therefore, encouraged and discouraged through art.

Leader

Leaders are an effective means of social control. They help in various ways because through their experiences, understanding, conduct, intelligence, and hard work, they can mold groups of people as per their desires and wishes. Leaders become role models for their followers. Our political leaders played an important role by directing the people to make sacrifices for attaining independence. Likewise, social and religious leaders help in maintaining social control by inspiring their followers to conform to social norms and to eradicate the social vices.

Humour and Ridicule

Humour and ridicule have been instrumental in maintaining social control from the very beginning of civilization. Humour and ridicule, control human behavior both indirectly and collectively. The persons are mocked at and ridiculed for their anti-social actions appreciated for their socially desirable actions. People are much afraid of social scorn and ridicule. Therefore, they conform.

Fashion

A Fashion is an expression of the internal and external desire of human beings at a particular point in time. Fashion gives an identity to the citizens of a country. It brings freshness and smartness to the people. People get fed up with a particular mode of self-presentation and want to look different and new. Fashion thus help3 to maintain social control by changing the old patterns and bringing in new ones. By representing the emergent human desires, it smoothens the process of social change.

Ahimsa

Ahimsa (non-violence) means an attitude of not hurting anybody either by words or deeds even if the person troubles you or is your enemy. This is indeed a negative meaning. Ahimsa positively means affection, kindness, generosity, self-sacrifice, and simplicity. The father of the nation, Mahatma Gandhi, propounded and experimented with the principle of Ahimsa. He says that the person who kills others with the sword is undoubtedly brave but one who faces such attack is braver still, especially when he displays no fear of death even in the face of gravest danger. Thus, one who shows love to everyone wins wickedness by goodness, is courteous to all beings, does not bow his head before cruelty follows the principles of Ahimsa. It is in this manner that even the attitude or value of Ahimsa acts as a potent mechanism of social control.

Language

Language gives medium and meaning to the feelings of people. It is because of language that human beings have advanced on the path of progress. Language keeps a watch on human behavior. The laws, customs, traditions, etc. are all expressed through language. Language helps in social control by socializing individuals, transferring culture, enabling a person's adjustment to the society, bringing emotional integration, self-controlling, and disseminating ideas that express social values, norms, and standards.

Punishment and Reward

Punishment aimsto reform the behavior of individuals for their well-being. Socially unaccepted human actions are discouraged and punished so that persons may not repeat them. Individuals are sometimes punished for not bringing desired improvements in themselves. The severity of punishment depends upon the nature of the crime. Rewards are given to those who imbibe societal norms and values. To desire appreciation and patting for one's good and exemplary work is human nature. Rewards thus act as an effective motivator and inspire the persons to put in their mite in the attainment of societal goals. It also works as a tonic for those who fear to initiate any work just because of the fear of failure. Rewards can be given in many ways starting just from the words of

appreciation to cash and conferment of medals and honors. Thus, punishment and reward are important means of social control.

Folkways

Folkways play an important role in social control. These are developed by their repeated use. Folkways are indicative of social norms or standards of behavior that are socially approved but not considered necessarily of moral significance. Folkways provide traditional definitions of proper ways of behaving in a particular society or group. Individuals conform to folkways automatically without rational analysis. They are based primarily upon customs, passed on from generation to generation through the socialization of children. Folkways are not enforced by law but form part and parcel of informal social control. Since the people in society follow them, the childre11 also follows. Thus, folkways help as a means of social control. A

Mores

When a feeling of a group's well-being is attached to folkways, they take the form of mores. Mores refer to those social norms that provide the moral standard of behavior of a group or society. Conformity to mores is not optional and Social Control Introduction to Society non-conformity is severely sanctioned. Members of the group have an emotional relationship with the mores, and they are regarded to be vital to the group's survival. In common usage, the word refers to rules of conduct that are based on informal consequences and have not been codified into legislation. There are two types of mores: positive and negative.

Propaganda

Today, propaganda is one of the important and effective means of social control. It controls human beings by providing them useful information about good and bad and helps organizations/institutions to get feedback from social groups. Propaganda is a conscious, systematic, and organized effort designated deliberately to manipulate or influence the actions, decisions, thinking patterns, or beliefs of the people in a specified direction on an important issue. Generally, propaganda is thought to be an exercise in manipulating public opinion by presenting false or rosy pictures, trying to hide the underlying facts. Newspapers, magazines, literature, radio, television, cinema, exhibitions, fairs, meetings, hats, festivals, etc. are the important devices of propaganda. Propaganda can also serve a positive social purpose. For example, by propaganda, we have successfully made the masses Aware of the prevalent social evils and contemporary issues. The messages of great leaders are also conveyed to the masses by propaganda. Information about the schemes and projects started by the government also reaches the people through propaganda. Human behavior to a large extent is controlled and regulated by effective use of propaganda.

Customs

Custom is a folkway having been in practice for a long time, transferred from one generation to other, and well established in human societies. Customs become the habit of people and they spontaneously follow them. Psychologically, customs influence the minds of the people and they unhesitatingly follow them. Customs are often seen as ideal and essential; people perceive a sense of inherent goodness in them and feel morally bound to follow them. Customs constitute a set pattern of group behavior, practiced by a large number of people. Customs are a powerful means of social control. In informal, unorganized, and simple human societies, have a great bearing on human conduct and behavior. Anthropologists often give expression to this fact by saying that in simple societies 'custom is the king'.

Public Opinion

A conclusion or judgment of the people about a certain event, item, or situation is referred to as public opinion. It is a particular manifestation of the public's attitude toward a given issue. The most essential means of social control can be described as public opinion. In all systems of governance, public opinion has always been a top priority for policymakers. The success or failure of any scheme or plan 1argelydepends upon the favorableunfavorable public opinion. However, it may be borne in mind that public opinion is not always rational; sometimes it finds expression in opposition to the legal or constitutionally laid down provisions. It may also be mentioned that it is no1 a conclusive decision of all the people or majority of the people or a single person. But even then, it is important because it affects the collective interests of the group in question. Public opinion is shaped by the press, radio, television, newspapers, magazines, leaders, political parties, religious, and educational institutions, among others. The public opinion helps effective policymaking by bringing the wishes of the people to the attention of policymakers, resulting in increased public pleasure.

Religion and Morality

Religion and morality are inextricably linked and influence one another. In human civilization, religion is a ubiquitous and ubiquitous institution. It is a set of beliefs, emotional attitudes, philosophical principles, and practices that a group of people uses to try to solve the most difficult challenges in life. Religion is considered a traditional or institutionalized belief system. All human beings in all societies, at one point in time or the other, must face certain life problems, alone and all by themselves, despite all efforts from others to help. Religion is a social phenomenon as well as a psychological one because it underlines fellowship in the development, teaching, and perpetuation of certain religious beliefs, insights, and knowledge. It is concerned with people's shared predicament at all times, regardless of their age, gender, or social station. Men are bound to follow the dictates of limited modern social values and social groups by the concept of supernatural or a road to redemption. Religion connects persons not just to one another, but also to God. The gods and goddesses, evil spirits, souls, and pap (evil devil) are all part of religion. All these concepts t are greatly valued by the people and they think that their due attention to religious prescriptions will protect their lives and property. People abide by religious norms because they are afraid that their wrongdoings or violation. of religious instructions may land them into hell. The practice and form of religion may vary from society to society but generally speaking, human beings are not in a position to disobey some of the basic dictates of the respective religious systems in which they are located. This is also so because, as believed by the people, salvation from the woes of life is possible only by practicing some of the basic religious tenets. Morality also controls human behavior by directing their actions on appropriate lines. Morality involves the feeling of just and unjust. It's closer to the human psyche. It is believed that making a decision based on one's inner voice is always correct. Human behavior is influenced by both religion and morality. Both specify "dos" and "don'ts" and make individuals aware of their responsibilities and rights. Both motivate people to work hard to achieve their ultimate goal, and so contribute to societal control.

Law

Law is a formal and systematic means of social control. Law is a general b rule of external action enforced by a sovereign authority. It refers to the rules! Social Control Introduction to Society regulating human behavior. Law is broadly categorized into moral and political laws. If the rules of law relating to motives and the internal acts of the will, they are termed moral laws. On the other hand, if they relate to external conduct, they are known as social or political rules or laws. Law in its very nature is binding. Laws are backed by the state power and, therefore, individuals and their groups have no option but to abide by them. Even if persons do not repose faith in them or even if the laws are entirely opposed to their interests, they have to follow them. And those who do not, are punished by the laws of the state. Since laws are made keeping in view the welfare of larger sections of the society, they are liked by the people. Law functions positively as well as negatively. When people are asked to do certain acts within the purview of law and for doing so they are rewarded, honored, decorated with medals, given status and prestige, it is the positive function and control of law that comes into play. However, when people are asked not to do certain acts, but they continue to engage in those acts they are punished- jailed, fined, and even hanged. This is a negative function of law. But whether the law performs a positive or negative function, it continues to act as an important means of social control because it checks people from behaving against the interests of some people in particular, and society in general.

11.6 Agencies of Social Control

Agencies are the instruments by which social control is exercised. Agency refers to those groups, organizations, and authorities that are responsible for effectively implementing social control. They have the ultimate say as to what is to be implemented and what is not to be implemented. Agencies use both the means- formal as well as informal. Agencies have the power to reward or punish individuals. Family, educational institutions, and the state are the agencies of social control. A brief discussion of these is attempted below:

Family

Family is the most fundamental agency of social control. Family refers to the smallest social grouping whose members are united by bonds of kinship. The family consists of two mature adults of the opposite sex who live together in a union (marriage) accepted by society, along with their unmarried children. It can also be defined as a social group characterized by shared living quarters, cooperative economics, and reproduction. Family is universal in the sense that it has never been in a society where it hasn't existed in some form or another. The key function of institutionalization of mating, with its associated control over the sexual outlet and cooperative distribution of labor by the family, is performed by the family. It is the primary institution of socialization. The person is

born in a family and also dies in a family. Family does not only play an important role during an individual's lifetime but also plays its role before the person is born and after the death of the person. Parents in the family control the behavior of their children by making them learn what is right and wrong. They tell them which behavior of theirs is desirable and which is undesirable. The family also inculcates the social values in the child. At various stages of life, family comes to the rescue of a person. Family as a primary group molds the behavior of the children as the parents are the first to influence the child's behavior and development. Appreciating the members for doing good and condemning their ill deeds family teaches a lot of lessons to them. High values of selflessness, sacrifice, tolerance, mutual coexistence, kindness, honesty, and hard work are internalized in the personality of children by the family. Children are brought up under the supervision of the parent'sguardians who are very affectionate to them. By making many types of bonds compulsory to its members family controls the human beings and directs them to, be socially productive.

Education

Educational institutions are another important agency of social control. Transmission of knowledge by either formal or informal methods is the function of education. Although education is usually thought of in terms of formal schooling, effective training for the individual's role as both a group member and independent person is a continuous process. The primary function of the process of education is to pass on the knowledge from generation-to-generation process thought necessary for the development of culture. In all periods of human society, a stimulus to creative thinking and action, which accounts in part for culture change, has been inherent. Education develops an individual's personality and makes him/her learn behavior patterns. Further, it equips an individual to distinguish between just and unjust, right and wrong. Man is what he is only because of his socialization and education. Educational institutions play an important role in children's development. How to interact with their fellow beings, how to present oneself before one's seniors, how to regard family members, teachers, and other persons in society, how to develop healthy,traditional practices and habits, how to adjust with others in life, are all learned through education by the persons. Education also develops I power of self-control. It transforms human beings into ideal citizens by acquainting them with social facts. It rationalizes human behavior and increases the analytical capacity of humans. It empowers people to face the hardships of life. In nutshell, human qualities and traits are developed by education. Thus, education plays an important role in controlling human behavior throughout the life of individuals.

State

The state is one of the secondary agencies of social control. It is a political form of human association by which society is organized under the agency of government that has legitimate sovereignty over a territorial area, authority over all the members of the society, and absolute right to use force whenever necessary to control the behavior of its members. The state is an organized and formal system of social control. The state controls human behavior by an arrangement of law, police, jail, judiciary, government, military, and intelligence department. It crushes the power of those who do not conform. It gives the welfare of its members as a top priority and arranges for their livelihoodemployment. In the complex societies of today, the role of the state in maintaining social control is paramount. People obey the state orders because they either know that these are. in their interest or that if they don't obey, they will be penalized and punished as per the law of the state. Thus, they act in conformity with the orders of the state which helps in maintaining social control.

Law:

Law is the most powerful instrument of social control in modern urban industrial society. Law appears in a society with a political organization of the state. The term 'Law' has been defined in various ways. J. S. Roucek says that "Laws are a form of social rule emanating from political 171 agencies". The sources of law are many. Laws are made and legislations are Social Control and Change enacted based on social doctrines, ideals, and mores. Laws are made formal when they are enacted by proper law-making authority. Formal laws are created with care and consideration. Laws under the Western system are intended to be explicit, clear, and precise, and everyone is meant to be treated equally in the eyes of the law in the same circumstances. However, this may not be the case for non-western laws originating in cultures other than Europe. Agencies execute the law;therefore, formal structures are established. With the growth of colonization and the introduction of new technologies. With colonization and the spread of western civilization, the nature of formal law has become similar in most societies.

Control by Education:

Education is a very significant tool and a mechanism of social control in all forms of society. Education can be just simply viewed as imbibing of social values and norms by the younger generations. Informal education is imparted by all socializing agents especially the family. Education has been visualized by Emile Durkheim as 'the socialization of the younger generation' because it is through education by which society passes its heritage from one generation to another. Formal education, that is the education that is imparted by an institution that is dedicated primarily to it and which has its tools and techniques, books, and teachers, has been playing a central role in controlling the behavior of members of society. Formal education is designed to impart the right kind of ideology to the young members of society so that they contribute to its reproduction. Formal education often includes religious and patriotic values that are deemed necessary for the formation of a responsible citizen.

Control by Public Opinion:

A public opinion is a powerful tool for social control. The term "public opinion" simply refers to the collection of opinions that people have about a certain topic. In reality, it functions as a consensus among the majority of society's members. Furthermore, democratic cultures place a higher emphasis on it. Public opinion is obtained using a variety of modern tools such as the press, radio, and television.Control by Propaganda: Propaganda does affect people's attitudes, behavior, faith, and ideology. At times it is also used to replace an older belief system with the new one. However, it may have both positive and negative impacts. Most governments and power regimes use propaganda to bring changes in the behavior of people. Thus, people are urged to conform to the goals of the state willingly through propaganda that makes them believe that what society wants is also good for them.

Control by Coercion:

Coercion refers to physical force to stop or control the behavior of an individual or group. When people are forced to follow certain rules under threat or some imposed controls, it is said that coercion is used to regulate the behavior of an individual or members of society. The state is the only agency that uses it legitimately although everyone may not agree with every situation of use of force, like when police use force on peacefully demonstrating people or when the state uses repressive measures to suppress any protest.

Control by Customs:

Custom is an informal means of social control. It is exercised mostly unconsciously. We learn them from childhood in our families or what we say in primary groups in a very informal manner. It ensures collective life. They are more influential in traditional or rural society.

Control by Religion:

Religion refers to faith in some supernatural forces. MacIver and Page have defined religion as religion "implies a relationship not merely between man and man but also between man and some higher power". It is a strong instrument of social control. Therefore, it is based on the belief that it confirms man's relationship with God and therefore, constitutes a religious code. And it is this religious code that becomes significant to control the conduct of human behavior. The power of religion is very deep-rooted as it conflates the social requirements with the wishes of the higher power. For example, in many religions, women are made to believe that it is their religious duty to serve men and is very effective in maintaining and continuing a patriarchal society. Similarly, many religions supported the rule of kings saying that the king or ruler was divine.

Control by Morality:

There is a close relationship between morality and religion. Morality is "that body of rules and principles concerned with good and evil as manifested to us by conscience". Morality is what makes a person distinguish right conduct from wrong. But the moral order is not universal and varies from society to society, and each society imbibes its norms and values in its children. In the context of Western society, one may identify honesty, faithfulness, trust, fairness, conscientiousness, kindness, and sacrifice to represent some of the moral concepts. The moral order of Indian society is more towards family and respect for elders and following rules.The moral order is internalized by the people and hence plays a critical role in shaping people's behavior or maintaining social control. Apart from the mechanisms of official and informal social control discussed above, other social ceremonies in terms of rituals and trends are also employed to manage the behavior of individuals or members of society. Thus, society function smoothly and effectively uses some form of inbuilt mechanism.

Individuals tend to deviate from desirable behavior due to self-centered interests such as pleasure and achieving individualistic goals. People, for example, wish for the wonderful things in life that they may not be able to have through fair means, but rather through anti-social ways such as stealing or lawbreaking.Social control refers to all the machines which are used to regulate the behavior of individuals and makes them conform to its norms and values. It is the way through which society ensures its collective life and maintains normative social order. The effectiveness of mechanisms varies from simple to complex society. Means like customs, folkways, and mores are more effective in a rural traditional simple society. But the law, education, public opinion plays a more significant role in an urban complex society

Summary

In this unit, we have given the meaning and definition of social control. The purposes of social control have also been pointed out. Social control viz-a-viz self-control, socialization, and maladjustment have also been examined:The necessity and importance of social control, as well as why it is necessary, have been explored. Various forms of social control have been characterized, including conscious and unconscious control, direct and indirect control, positive and negative control, organized, disorganized, and automatic control, autocratic and democratic control, and formal and informal control. Lastly, various means and agencies through which social control is exercised and maintained have also been dealt with within this Unit.we have explained the meaning and concept of social control and social change. We have discussed how social control is a necessary component of social order to maintain the relationship among individuals in society through various mechanisms. We have also explained the various aspects and approaches to understand social change through evolutionary theories, cyclical theories, structural-functional and conflict theories. Various factors for social change and their impact on society and individuals have also been discussed.

Keywords

Conformity, Deviance, Social Order, Human Behavior, Socialization, Norms, Customs, Rituals

Self-Assessed Questions

1. …… is the study of the mechanisms, in the form of patterns of pressure, through which

    society maintains social order and cohesion.
    Social Control

2. Social Control is exercised through individuals and institutions.
    A. True
    B. False

3. Which of the following is accountable for social control?
    A. Folkways
    B. Mores
    C. Laws
    D. All the above

4. Socialization is not related to
    A. Internalization
    B. Conformity
    C. Social Control
    D. Deviance

5. Value consensus is playing an important role in maintaining society.
    A. True
    B. False

6. ………. Argued that in a society of self-interested individuals a great power (the State) was needed to prevent things deteriorating into a war of all against all.
    Thomas Hobbes

7. Who said that social control is possible through the internalization of norms and values by the process of socialization?
    A. Emile Durkheim
    B. Talcott Parsons
    C. Karl Marx
    D. Robert Redfield.

8. Direct and Indirect types of social control are given by Karl Mannheim.
    A. True
    B. False

9. According to Gurvitch, which of the following is not the type of social control?
    A. Spontaneous
    B. Organized
    C. Natural
    D. Unorganized

10. Fear of derecognition and punishment is related to …... form of social control.
    Negative

11. Agents of social control can be formal and informal.
    A. True
    B. False

12. Which of the following is a formal agent of social control?
    A. Family
    B. Kinship
    C. Marriage
    D. Religion

13. According to Emile Durkheim …… the type of social control is the feature of modern society.
    Restitutive

14. Which of the following concept is given by George Herbert Mead to define socially controlled behavior?
    A. Looking Glass Self
    B. Game Theory
    C. I and Me
    D. Dramaturgical Approach

15. Social contract theory is associated with
A. Hobbes
B. Foucault
C. Ritzer
D. Giddens

Answer for Self Assessment

1.	Social Control	2.	A	3.	D	4.	D	5.	A
6.	Thomas Hobbes	7.	B	8.	A	9.	C	10.	Negative
11.	A	12.	D	13.	Restitutive	14.	C	15.	A

Review Questions

1) Discuss the meaning of social control.
2) What is the importance of social control?
3) Elaborate on the types of social control and their relevance in modern India.
4) Discuss in detail the purpose of social control.
5) How will you define a formal type of social control?
6) Discuss in detail the agencies of social control.
7) How will you define family as a means of social control?

📖 Further Readings

Cohen, Stanley (1985), Visions of Social Control, Polity Press, Cambridge.

Davis, Kingsley (1987), Human Society, Surjeet Publications, Delhi.

Landis, P.H. (1939), Social Control, Social Organisation and Social Disorganization in Process, J.B.Lippincott (lo., Philadelphia.

MacIver, R.M. and Page C.H.,(1992), Society: An Introductory Analysis, Macmillan & Co. Ltd, London.

Ross, E.A. (1901), Social Control, The Macmillan Co., New York.

Roucek, Joseph $(1955), Social Control, University of Bridgeport, Bridgeport, Conn.

Scott, John Paul & Scott Sarah F. (eds.) (1971), Social Control and Social Change, The University of Chicago Press, Chicago.

Sites, Paul (1973), Control: The Basis of Social Order; Dunellen Publishing Co., New York.

Unit 12: Role of Social Institutions

CONTENTS
Objectives
Introduction:
12.1   Social Institutions
12.2   The Institution of Family
12.3   The Institution of Marriage
12.4   Social Institution Religion
12.5   Social Institution Education:
12.6   Economic Institutions
12.7   Political Institutions
Summary:
Keywords
Self-Assessed Questions
Answer for Self Assessment
Reviewed Questions
Further Readings

Objectives

After reading this unit, students will able to

- define the nature of the institution of family
- describe the types of family
- discuss the nature of nuclear family in Indian society
- explain the universality of the institution of marriage in India
- understand the various aspects of political institutions.
- examine the importance of economic institutions.
- understand Sociology of Religion, Philosophy of Religion and Theology

Introduction:

The term "social institution" refers to complex social forms that reproduce themselves such as political institutions like, governments, the state, the family, human languages, universities, hospitals, economic institutions like business corporations, and legal systems. Jonathan H. Turner, a professor of sociology at the University of California defines it as "a complex of positions, roles, norms and values lodged in particular types of social structures and organizing relatively stable patterns of human activity concerning fundamental problems in producing life-sustaining resources, in reproducing individuals, and in sustaining viable societal structures within a given environment." Again, Anthony Giddens, a British Sociologist who is renowned for his theory of structuralism, holds that "Institutions by definition are the more enduring features of social life." He goes on to list institutional orders, modes of discourse, political institutions, economic institutions, and legal institutions. The contemporary philosopher of social science, a distinguished philosopher and psychologist from New Zealand Rom Harre follows the theoretical sociologists in offering this kind of definition: "An institution was defined as an interlocking double-structure of persons-as-role-holders or office-bearers and the like, and social practices involving both expressive and practical aims and outcomes." The theory of social institutions is not a concern of sociologists alone but it has a philosophical interest as well. One important reason stems from the normative

concerns of philosophers. For instance, John Rawls (1921 – 2002) an American philosopher and a leading figure in moral and political philosophy has developed elaborate normative theories concerning the principles of justice that ought to govern social institutions. Five major institutions are conventionally identified. 1. Economic institutions which serve to produce and distribute goods and services, 2. Political institutions that regulate the use of and access of, power, 3. Stratification institutions determine the distribution of positions and resources, 4. Kinship institutions deal with marriage, the family, and the socialization of the young, 5. Cultural institutions are concerned with religious, scientific, and artistic activities.

12.1 <u>Social Institutions</u>

Any account of social institutions must begin by informally marking off social institutions from other social forms. Unfortunately in ordinary language the terms "institutions" and "social institutions" are used to refer to a miscellany of social forms, including conventions, rituals, organization, and systems. Moreover, there are a variety of theoretical accounts of institutions, including sociological as well as philosophical ones. Indeed, many of these accounts of what are referred to as institutions are not accounts of the same phenomena; they are at best accounts of overlapping fields of social phenomena. To start with, social institutions need to be distinguished from less complex social forms such as conventions, social norms, roles, and rituals. The latter is among the constitutive elements of institutions. Social institutions also need to be distinguished from more complex and more complete social entities, such as societies or cultures, of which any given institution is typically a constitutive element. A society, for example, is more complete than an institution since a society – at least as traditionally understood – is more or less self-sufficient in terms of human resources, whereas an institution is not. Thus, arguably, for an entity to be a society it must sexually reproduce its membership, it must have its structure, territory, culture, language, and 3 educational system, and it must provide for itself economically and – at least in principle – politically independence. Social institutions are often organizations. Moreover, many institutions are systems of organizations. For example, capitalism is a particular kind of economic institution, and in modern times capitalism consists in large part in specific organizational forms — including multi-national corporations – organized into a system. Further, some institutions are meta-institutions; they are institutions that organize other institutions. For example, governments are meta-institutions. The institutional end or function of a government consists in large part in organizing other institutions (both individually and collectively); thus governments regulate and coordinate economic systems, educational institutions, police and military organizations, and so on largely by way of legislation. Nevertheless, some institutions are not organizations, or systems of organizations, and do not require organizations. For example, the English language is an institution, but not an organization. Moreover, it would be possible for a language to exist independently of any organizations specifically concerned with language. An institution that is not an organization or system of organizations comprises a relatively specific type of agent-to-agent interactive activity, e.g. communication or economic exchange, that involves: (i) differentiated actions, e.g. communication involves speaking and hearing/understanding, and economic exchange involves buying and selling, that is; (ii) performed repeatedly and by multiple agents; (iii) in compliance with a structured unitary system of conventions, e.g. linguistic conventions, monetary conventions, and social norms, e.g. truth-telling, property rights.

General Properties of Social Institutions

In our discussion on social institutions, there are four salient properties, namely, structure, function, culture, and sanctions. Roughly speaking, an institution that is an organization or system of organizations consists of an embodied structure of differentiated roles. These roles are defined in terms of tasks, and rules regulating the performance of those tasks. Moreover, there is a degree of interdependence between these roles, such that the performance of the constitutive tasks of one role cannot be undertaken, or cannot be undertaken except with great difficulty unless the tasks constitutive of some other role or roles in the structure have been undertaken or are being undertaken. Further, these roles are often related to one another hierarchically, and hence involve different levels of status and degrees of authority. Finally, on teleological and functional accounts, these roles are related to one another in part in virtue of their contribution to the end(s) or function(s) of the institution; and the realization of these ends or function normally involves interaction between the institutional actors in question and external non-institutional actors. The constitutive roles of an institution and its relations to one another can be referred to as the structure of the institution. Note that on this conception of institutions as embodied structures of roles and associated rules, the nature of any institution at a given time will to some extent reflect the personal

character of different role occupants, especially influential role occupants. Moreover, institutions in this sense are dynamic, evolving entities; as such, they have a history, the diachronic structure of a narrative, and a partially open-ended future. Apart from the formal and usually explicitly stated, or defined, tasks and rules, there is an important implicit and informal dimension of an institution 4 roughly describable as institutional culture. This notion comprises the informal attitudes, values, norms, and the ethos of "spirit" which pervades an institution. Culture in this sense determines much of the activity of the members of that institution, or at least how that activity is undertaken. There can be competing cultures within a single organization; the culture comprised of attitudes and norms that are aligned to the formal and official complex of tasks and rules might compete with an informal and "unofficial" culture that is adhered to by a substantial sub-element of the organization's membership. It is sometimes claimed that in addition to structure, function, and culture, social institutions necessarily involve sanctions. It is uncontroversial that social institutions involve informal sanctions, such as moral disapproval following non-conformity to institutional norms. However, some theorists argue that formal sanctions, such as punishment, are a necessary feature of institutions. Formal sanctions are certainly a feature of many institutions, notably legal systems; however, they do not seem to be a feature of all institutions. Consider, for example, an elaborate and longstanding system of informal economic exchange between members of different societies that have no common system of laws or enforced rules.

12.2 The Institution of Family

Let us first define the nature of the institution of the family. Broadly speaking, it refers to the group comprising parents and children. It may also refer, in some places, to a patri-or matrilineage or a group of cognates, that is, persons descended from the same ancestor. In some other cases, it may refer to a group of relatives and their dependants forming one household. All this refers to the compositional aspect of this institution. Another aspect is that of the residence of its members. They usually share a common residence, at least for some part of their lives. Thirdly, we can also speak of the relational aspect of the family. Members have reciprocal rights and duties towards each other. Finally, the family is also an agent of socialization. All these aspects make this institution different from other units of social structure. Family is one of the most important social institutions. Most of the world's population lives in family units. The specific form and behavior patterns found within a family have shown variations through time across countries of the world and even within a country. A sociologist looks at the institution both in terms of an ideal type and a reality. He/she ascertains the ideals of the family system partly because they are a guide to behavior and also because these ideals act as values, a set of norms that are passed from one generation to another. A sociologist also studies the actual way in which a family is patterned and re-patterned within a society, in a particular group through time. She will also try to identify the forces, which have been responsible for changing certain aspects of the family units in a particular manner. Now, to understand the nature of family in India, we will first look at the types of family in the manner outlined above.

The Types of Family

Normally the basic unit of the social structure contains the two primary links of kinship. These are of parenthood and siblingship. In simple terms, a family usually comprises various combinations and permutations of these relationships. In the Indian context, we generally speak of the contrast between nuclear and joint family types. Classification of families into joint and nuclear types is usually based on how families are organized. For instance, the most popular definition of a nuclear family is to refer to it as a group consisting of a man, his wife, and their unmarried, children. The joint family is commonly defined as the nuclear family plus all kin belonging to the side of the husband, and/or wife living in one homestead. Frequently, the term 'extended family is used instead of the term joint family to indicate that the combination of two or more nuclear families is based on an extension of the parent-child relationship. Thus, the patrilineally extended family is based on an extension of the father-son relationship, while the matrilineally extended family is based on the mother-daughter relationship. The extended family may also be extended horizontally to include a group consisting of two or more brothers, Family and its Types their wives and children. This horizontally extended family is called the fraternal or collateral family.

In India, the family whether extended vertically and/or horizontally is called the joint family, which is strictly speaking also a property-sharing unit. Thus, the concept of joint family in India has legal and other references as well. The above definitions of the nuclear and the joint family are limited in the sense that they do not say anything more than the compositional aspect of the family. When we look at the wide variations through time in patterns of family living based on region, religion, caste, and class in India we find that the nuclear and the joint family organization cannot

be viewed as two distinct, isolated, and independent units but as a continuum, as something interrelated in a developmental cycle. The Continuum of Nuclear and Joint Family systems We say that the nuclear and the joint family systems have to be viewed as a continuum. This means that these two types of family systems have to be looked at as something interrelated in a developmental cycle. The structure of a family changes over some time in terms of size, composition, role, and status of persons, the family, and societal norms and sanctions. There probably is rarely a family in India, which remains perpetually nuclear in composition. Often additional members like an aged parent or unmarried brothers and sisters may come to live with a man, his wife, and unmarried children. The nuclear family then is a stage in a cycle with other structural types of families. Even when certain forces have enjoined the establishment of a nuclear household, for a relatively long period, the ritual, economic and sentimental link with relatives who compose a joint family is often maintained. While discussing the nature of the nuclear family in India, Pauline Kolenda (1987) has discussed additions/modifications in the nuclear family structure. She gives the following compositional categories.

i) A nuclear family refers to a couple with or without children.

ii) Supplemented nuclear family indicates a nuclear family plus one or more unmarried, separated, or widowed relatives of the parents, other than their unmarried children.

iii) A sub nuclear family is identified as a fragment of a former nuclear family for instance a widow/widower with her/his unmarried children or siblings (unmarried or widowed or separated or divorced) living together.

iv) Single person household

v) Supplemented sub nuclear family refers to a group of relatives, members of a formerly complete nuclear family along with some other unmarried, a divorced or widowed

relative who was not a member of the nuclear family. For instance, a widow and her unmarried children may be living together with her widowed mother-in-law. In the Indian context, it is easy to find all these types of families. However, in terms of societal norms and values, these types relate to the joint family system.

12.3 The Institution of Marriage

Marriage is an important social institution. It is a relationship, which is socially approved. The relationship is defined and sanctioned by custom and law. The definition of the relationship includes not only guidelines for behavior relating to sex but also regarding things like the particular way labor is to be divided and other duties and privileges. Children born of marriage are considered the legitimate offspring of the married couple. This legitimacy is important in the matter of inheritance and succession. Thus marriage is not only a means of sexual gratification but also a set of cultural mechanisms to ensure the continuation of the family. It is more or less a universal social institution in India. The religious texts of many communities in India have outlined the purpose, rights, and duties involved in marriage. Among the Hindus, for instance, marriage is regarded as a socio-religious duty. That is to say, that marriage is significant from both the societal as well as the individual's point of view. Marriage is significant in that it provides children especially Family, Marriage, and Kinship sons who would not only carry on the family name but also perform periodic rituals including the annual "shraddha" to propitiate the dead ancestors. The majority of the Hindus look upon son(s) as support in old age to parents and as the most important source of economic enrichment to the family. Marriage, in the Hindu system, enables a man to enter into the stage of a householder. Both a man and a woman are regarded as incomplete without marriage. Even among other communities in India, marriage is regarded as an essential obligation. Islam looks upon marriage as "sunnah" (an obligation) which must be fulfilled by every Muslim. Christianity holds marriage as crucial to life and emphasizes the establishment of a mutual relationship between husband and wife and on their duty to each other. The significance attached to marriage is reflected in the fact that only a very small percentage of men and women remain unmarried. The Report of the Committee on the Status of Women in India (CSWI 1974: 81) has indicated that only 0.5 percent of women never marry in India. By and large, girls are brought up to believe that marriage is a woman's destiny; a married state is desirable and motherhood is a cherished achievement. Only a very small percentage of men

and women remain unmarried by choice. Today, marriage is still considered important and necessary, and only a few individuals remain unmarried by choice. The goals of marriage are, however, changing especially for the urban and educated sections of the population. The older notions regarding large size family, (i.e., large number of children especially sons being the source of status for parents) are being replaced by a preference for small size family. Marriage for self-fulfillment rather than primarily for procreation or societal welfare is also becoming prevalent.

Forms Of Marriage

All the commonly listed forms of marriage, namely, monogamy (marriage of a man to a woman at a time), and polygamy (marriage of a man or woman to more than one spouse) are found in India. The latter, that is polygamy, has two forms, namely, polygyny (marriage of a man to several women at a time) and polyandry (marriage of a woman to several men at a time). In ancient texts of the Hindus, we find references to eight forms of marriage. For details see unit 15 on Hindu Social Organisation in Block 4. These forms reflect more on the methods by which a spouse is acquired than the number of spouses one could have at a time. 7.4.1 Monogamy, Polygyny, Polyandry In this section, we shall focus only on monogamy, and both forms of polygamy. Concerning the prevalence of these three forms, one has to distinguish between what is permitted and what is practiced by different sections of the population through time. i) Monogamy: Among the Hindus, until the passing of the Hindu Marriage Act of 1955, a Hindu man was permitted to marry more than one woman at a time. Although permitted, Polygyny has not been common among the Hindus. Only limited sections of the population like kings, chieftains, headmen of villages, members of the landed aristocracy practiced Polygyny. We may say that those who had the means and the power to acquire more than one wife at a time were polygynous. The other important reasons for polygyny were the barrenness of the wife and or her prolonged sickness. Among some occupational groups like agriculturists and artisans, polygyny prevailed because of an economic gain involved in it. Where women are self-supporting and contribute substantially to the productive activity a man can gain by having more than one wife. Concerted efforts to remove this practice were made in the nineteenth century and early twentieth century by social reformers like Raja Rammohun Roy, 27 Marriage and its Changing Patterns Ishwar Chandra Vidyasagar, Dayanand Saraswati, and others. After Independence, the Hindu Marriage Act of 1955 established monogamy for all Hindus and others who came to be governed by this Act. Some of the 'other' communities covered by this Act are the Sikhs, Jains, and Buddhists. Strict monogamy is prescribed in Christian and Parsi communities. ii) Polygyny: Islam, on the other hand, has allowed polygyny. A Muslim man can have as many as four wives at a time, provided all are treated as equals. However, it seems that polygynous unions have been restricted to a small percentage of Muslims, namely the rich and the powerful. About the tribal population, we find that the customary law of the tribals in general (except a few) has not forbidden polygyny. Polygyny is more widespread among the tribes of north and central India. iii) Polyandry: Polyandry is even less common than polygyny. A few Kerala castes practiced polyandry until recently. The Toda of the Nilgiris in Tamilnadu, the Khasa of JaunsarBawar in Dehradun district of Uttaranchal, and some North Indian castes practice polyandry. In the fraternal form of polyandry, the husbands are brothers. In 1958, C.M. Abraham (1958: 107-8) has reported that in Central Travancore fraternal polyandry was practiced by a large number of groups like the Irava, Kaniyan, the Villan, and the Asari. The factors that are related to the prevalence of polyandry are

a) desire to prevent division of property within a family (especially in fraternal polyandry)

b) desire to preserve the unity and solidarity of the sibling group (in fraternal polyandry)

c) the need for more than one husband in a society where men are away on a commercial or military journey

d) a difficult economy, especially an unfertile soil, which does not favor the division of land and belongings (Peter 1968)

Rules of Mate Selection

Society lays down certain rules to govern the marital alliances among its members, which are called rules of mate selection. Every society has devised its mechanisms for mate selection. For instance, there was a time when there was no age bar for marriage in India. Marrying girls before puberty was the norm. But now the age of marriage has been fixed at 18 years for girls and 21 years for boys. Also, members of a society are not allowed to marry whosoever they want. There are some prohibitive and prescriptive rules of marriage to be followed while selecting a life partner.

Prohibitive Rules Prohibitive rules are those which put restrictions on the selection of mates. These rules forbid men and women from entering into a marital alliance with certain categories of people according to religious norms or local customs.

a) Incest taboo implies biological or marital relations between two persons who are related to each other by blood ties or who belong to the same family. It is prohibited in all human societies, although different norms may exist among different cultures regarding which blood relations are acceptable as sexual partners and which are not. In every society marital relation is prohibited between father and daughter son, brother and sister. This prohibition is known as the incest taboo. Norms of incest taboo are based on universal principles. However, in some societies marriages among close kin are permitted. For example, in many cultures, marriage with cert cousins is not only allowed but even preferred.

b) Endogamy is a custom that requires marriage within one's social group. The social group may be one's tribe, caste, or religious group. A person of one religion is not expected to marry a person of another religion. Tribes are also endogamous social units as marriage among the Hindus is endogamous. Among the Muslims, there are two endogamous units namely 'Shias' and 'Sunnis'. Among the Christians, there are endogamous groups such as Roman Catholics and Protestants.

c) Exogamy is a custom that requires an individual to marry outside a specific group of which one is a member such as a kinship group, a family, a clan, a village group, or any social unit to which one may belong. In Hindu marriage Gotra of families which trace their origin from a common mythical ancestor. Sapinda means common parentage involving persons of seven generations on the father's side and five on the mother's side. A person is not p Similarly, those who belong to the same pinda or sapinda (common parentage) cannot inter-marry

Prescriptive and Preferential Rules

There are some rules concerning marriage, which give preference to certain types of alliances over others. a) Parallel cousin marriage brothers or two sisters. This form is preferred among Muslims. b) Cross cousin marriage daughter (mother's brother's daughter) or paternal aunt's daughter (father's sister's daughter). including among the Gonds of Madhya Pradesh and the Oraon and Kharia tribes of Jharkhand. Interestingly, maternal uncle is the prescribed mate among some south Indian Hindus. Village Persons violating the rules of clan and village exogamy invite the anger of caste panchayat. The cluster of village panchayats, i.e., multi village panchayats termed as khap panchayat have a severe objection to persons marrying within the same village and gotra (their opposition may be restricted to a single clan living in groups of villages). The reason behind such a ban was to avoid marrying members within the same village since they are presumed to be kindred or descendants of a common ancestor. Hypergamy (Anuloma) is a social custom in which a boy from the upper caste can marry a girl from a lower caste. Hypogamy (Pratiloma) is the marriage in which a boy from a lower caste marries a girl from a higher caste. Such marriages are not encouraged in the traditional Indian

12.4 Social Institution Religion

How do sociologists study religion using the scientific method? Is it at all possible to study religion? How are 'gods' and 'heaven' connected with sociology? When there are philosophers and theologians to study religion, why should sociologists also study religion? Religion is something 'sacred'. How can we take it as an object of study? Religion is a personal affair. Why should a sociologist intrude on an individual's privacy? These are some of the queries, which come to mind. Your questions are genuine and if you try to find answers to them, you might very well and up a sociologist of religion, yourself. Sociologists find religion a relevant field of inquiry because religion is a social phenomenon. Moreover, a sociologist concentrates on issues and questions which are not generally considered by theologians and philosophers. The sociologist of religion focuses on the links between religion and other social phenomena such as politics, economics, science, and technology. The sociologist of religion is not bound in higher professional writing to accept prescriptions of a particular religion. A recent book on religion by Lawson and MacCauley (1990:~) is dedicated to those who taught that "...religion need not be a force to be feared nor a dogma to be embraced, but simply a way of life". To the extent religion is a way of life, it is a perfect field of sociological analysis. Now we will see what this means. 1.2.1 Religion is a Social Phenomenon What do we mean when we say something is 'social'. It broadly refers to a) experience of human beings as a collectivity in all parts of the world, b) relationships between human beings, probably in all walks of their life, and c) to all facets of everyday human life, for example, education, politics, economy,

etc. Every society has religious beliefs, rites, and organizations. Religion very often affects our understanding of everyday life. How we relate to each other is very often influenced by our religious beliefs. Religions are also related to politics, and economic activities like production, distribution, and consumption. Religion can unite human beings together, but also sow hatred among them. Religion may produce differing impacts in different places. .A: one end of the globe, serves to justify oppression and unequal distribution of resources. The same religion, you may .find, serves as a reason to resist and struggle against oppression, at the other end of the globe. 1f religious beliefs are the same, then how do we explain why people react differently in different parts of the world? All religions teach love and universal brotherhood. Even then, why do people 'fight' amongst themselves and 'die' in the name of religion? It is precisely these sets of the question and the like which sociologists study. In a book on Religion, Society and the Individual, Yinger (l957:xi) wrote that religion is a social phenomenon because it is "woven into the fabric of social life". Whether a believer or non-believer, a sociologist is supposed to observe without bias how people experience religion. Maybe sociologists curious to understand the different ways in which the rich the poor experience religion. Reality is not what meets our eyes alone. A sociologist most often tries to unearth the explicit, outwardly visible reality. But behind this lies the invisible trend- the increasing criminal trends of party politics. Further in times of acute crisis, there tends to emerge a strong fervor of religious revivalism. By research, a sociologist might prove that the rich use religion during crises to exploit the masses. or, it may be that the masses recall and revive religion during crises, as a measure of hope. By now, you would have understood that religion is a social phenomenon and hence it is legitimately a field of sociological study. Sociology of religion attempts to understand the relationship between religion and society. Religion and society have positive as well as negative effects on each other. Apart from this, sociologists also study the relationship between religion and various other social institutions like education, government, and the economy. They try to study the separate meaning of religion.various groups and levels in society. This is certainly different from what is of concern to a philosopher of religion and theologists. Let us now discuss the difference between the sociology of religion, philosophy, or re1 religion and theology. 1.2.2 Sociology of Religion Differs from Philosophy of Religion and Theology Clear-cut distinctions cannot be made between the sociology of religion, philosophy of religion, and theology. This is because they concentrate on the study of singly social reality, that is religion, and no social reality can be separated like atoms. When we try to differentiate between disciplines, we do so in terms of their focus and specific issues. To be specific, though sociology of religion, philosophy of religion, and theology differ in their focus and the issues of analytical interest, they have much to contribute to the development of each other. Let us see how they differ in their focus and the issues of analytical interest to the sociology of religion. One should bear in mind that, a sociologist aims at a sociological analysis of religion and not a religious analysis of society. ii) Philosophy of religion differs from the above. Philosophy has many specializations like metaphysics, epistemology, and ethics. Metaphysics is, broadly put, the study of the abstract. As a metaphysician, a philosopher of religion has to deduce arguments for and against the existence of God. Epistemology is a study of the 'basis' of knowledge. Accordingly, as an epistemologist, a philosopher of religion examines the possibility of knowing God through various means. A philosopher of religion also concentrates on the relations between religion and moral or morality. iii) Theology differs from both the above. Theologians are necessarily believers. They believe in the existence of God (in whatever form it may be) and try to understand the nature of divine beings by studying the faith of its believers. By analyzing the people's experience of God, theologians try to understand god and god's plans. Theologians are recognized, religious leaders. For example, there are Hindu theologians (Pandit, Acharya, Heads of Monasteries), Muslim theologians (Mulla theologian is interested in the comparative study of belief systems in two religions, but she or he is more close to her or his religion than the other. Probing the soundness of beliefs of a particular religion also falls within the scope of theology. As Scharf (1970: 12) would say, whereas a theologian bases the analysis of religion on human experience in general, a sociologist pays attention to 'particular experiences of particular societies7. In a somewhat similar way, whereas theologians need not necessarily depend on 'society' for their explanations sociologists believe that religious beliefs and practices can be understood and explained only within their social context. So far you have been given to understand the nature and scope of sociology of religion and how it differs from the philosophy of religion and theology. In the next section sociological definition of religion is unfolded so that you understand religion as a group phenomenon.

Sociological Definition of Religion

A definition helps us to identify the subject of our study. The primary task of sociologists, before undertaking any research, is that they should define the object of their study. Very often definitions tend to describe the content or substance of the object of study. But adequate care must be taken so that a definition provides the essential ideas of the object of study. Broadly, the following four

characteristics of religion(s) have been identified to construct a sociological definition. Religion is a Group Phenomenon Religion involves a group of people. Religion is a shared system of beliefs and practices. Every religion emphasizes the need for collective worship. Festivals and rituals are occasions that bring people together.

M.N. Srinivas (1978:202) in his study of a Coorg village observes that the festivals of village deities include a village-dance, collective hunt, and a dinner for the entire village. The collective dinner, in which the entire village participates, is called 'Europe's (village-harmony). Durkheim (1912), equates god with society, so much so that, when you worship God you are worshipping your society. According to Durkheim God is a human creation and a social creation at that. .God is born in the collective experience ("effervescence") of coming together, leading to rituals. Some people may hold that one's religious affiliation should not be disclosed in public either through rituals or any religious marker. According to them, religion belongs to the realm of private life. Some parents are not bothered about the religious affiliation of their sons or daughters, because it is their personal affair. Some people may even declare that. 'Mera Saath Jagannath' while some may say that 'my work is my religion. Now, you might ask, whether these individual beliefs make a religion or not. The answer is that even these individual beliefs operate in the context of shared social values and norms and to that extent they can be treated like any other religion. Many people may be critical about religion and some of us may reject it altog6ther. Yet the fact remains that since religion is an aspect of culture, we learn religious values, beliefs, and practices as we grow up in society. - The 'Supernatural' and the 'Sacred' At the center of almost every religion lies the idea of the supernatural. The supernatural is something beyond physical understanding. It is 'omnipotent', 'infinite', Sociology and the Study of Religion or 'extraordinary'. 'Belief in supernatural beings' was the definition for religion, offered by Tylor (1 87 l), a famous anthropologist. Belief in supernatural beings might also include belief in another kind of beings like magic forces, angels, or souls of dead ancestors. Believers might arrange the supernatural beings in a hierarchy according to their power or they may differentiate the supernatural beings in terms of their functions. It should be interesting to note that Brahma, Vishnu, and Shiva, three Hindu Gods, are said to perform the functions of creation of the cosmic order, its maintenance, and destruction, respectively. Though the supernatural is all-powerful, 'infinite' and 'beyond senses', some people try to personify it as a human being. This can be considered as one's attempt to - comprehend the supernatural. People also believe that favors can be extracted from the supernatural forces or being by pacifying them. Certain natural misfortunes may be explained with references to the anger or outrage of the supernatural. Moreover, it is not necessary that the supernatural must be personified as human beings. Supernatural beings can be natural forces as well, such as wind, fire, mountain, etc. Yet the fact remains that the notion and experience of the supernatural are present in all religions across the globe. Indeed it is among the basic areas in which both religious specialists and laypersons happen to worship, respect nerve, and propitiate the sacred.

12.5 Social Institution Education:

An individual is born only a biological being but soon becomes a social being. The transformation from biological to social takes place through socialization and education. Education is a process that develops the personality and inherent capabilities of a child. It socializes the individual to play adult roles in society by providing the necessary knowledge and skills and makes one a responsible citizen of society. From ancient times in Indian society, we had well-developed educational institutions based on guru-shishya (teacher-student) traditions. Universities such as Nalanda and Taxila were important centers of education. In traditional Indian society, there was a close relationship between education and the spiritual aspect. Moreover, education was meant to help the individual in the realization of the ultimate and absolute reality. Sociologists have been interested in the study of education, particularly in the context of society. French sociologist Emile Durkheim defined education as the influence exercised by the adult generation upon those who are not yet ready for adult life. He believed that society can survive only when homogeneity exists among its members, which is reinforced by education. It is through education that a child learns basic rules, 144 regulations, norms, and values of society. The functional role of education has been also highlighted by Kingsley Davis and Wilbert Moore. According to them, social stratification is a mechanism for allocating positions in society to suitable persons. The purpose is served by the education system and it also ensures that competent people occupy significant positions in society. Functions of Education The basic aims of education are to maintain society and to develop the personality of individuals. To achieve these objectives, education performs many functions. These are: a) Education integrates individuals with society b) It helps to maintain society c) Education perpetuates cultured) It increases the efficiency of individuals Formal and Informal Education Broadly there are two systems of education – Formal and Informal. Formal Education: Where

education is imparted in a well-defined institutional setting is known as formal education. The modern education system is characterized by formal education. Its main features are:

1) It refers to school education with a formalized institutional set-up. The three important components of the formal education system are a) An organized structure b) A definite and properly spelled out content of education c) Definite rules and regulations

2) There are three levels of formal education – elementary, college, and university levels and each level has its organizational structure consisting of the teachers, the students, and the administrative staff.

3) modern formal education is mass education. Nobody can be denied admission in schools and colleges based on caste, creed or religion, etc. In ancient Indian society, education was the privilege of only the higher caste people, while the people of the lower castes were deprived of education. But the constitution of independent India guarantees education to every section of society under the goal of universal education. 4) Distance education is an important form of formal organization which provides higher education to those who cannot enroll themselves in regular schools, colleges, or universities as full-time students. It is an off-campus education program carried out through postal and electronic media

Informal Education It refers to those activities through which the individual acquires knowledge in the course of one's day-to-day life in the family and outside. It is mainly dominant in societies where there are no schools or insufficient schools to provide education to children. Family and kinship groups impart informal education and it generally relates to the activities involved in day-to-day behavior related to their social and economic needs. 146 Educational Policies in India Some of the landmarks in terms of educational policies have been: 1. Article 45 of our Constitution makes education free and compulsory for all children up to the age of 14 years. 2. The Kothari commission in 1960 laid emphasis on universal enrolment and retention. 3. A National Education Policy was adopted in 1986 with a thrust on vocational education and equal educational opportunities for deprived groups. 4. Sarva Shiksha Abhiyan 1986 and 1992 laid emphasis on providing useful and relevant education for all children in the age group of 6 to 14 years. 5. Right of Children to Free and Compulsory Education (RTE) Act (2010) states that every child in the age group of 6-14 years will be provided 8 years of elementary education in the age-appropriate classroom, in the vicinity of the child's neighborhood.

Privatization of Education A trend in the education system is the privatization of education. But in India where the poor do not have any access to education, the privatization of education may further harm the interest of the common people. In a privatization system, the administration and management of education would be handed over to the private bodies and there is every likelihood of education becoming the exclusive preserve of the elite. Thus, privatization would lead to further inequality. The need in the country is to lay down a system where education is easily available to the ordinary person which can only be possible through mass education-based policies. In India, education is a source of modernization, social change, and national development. Education not only enhances knowledge and skills but is oriented to promote the values of an urban, industrial, secular, democratic consumer society.

12.6 Economic Institutions

Every individual in society needs food, clothing, shelter, health care, etc. but to get these things one needs money. So every individual has not only to work to earn money but has also to cooperate with and assist the other members of the society with the common purpose of earning their living. This situation gives rise to activities and practices, which when established, become economic institutions. Social institutions concerned with the management, production, and distribution of human resources are referred to as an economic institutions. According to sociologists, the activities of individuals about food and property constitute economic institutions.

Societies having different economic systems can be listed as the following: Societies with

Hunting and Gathering Economy: This is the earliest type in which the society was very small. There were no organized and formal economic institutions. There was no division of rich or poor, men were the hunters and women gathered crops, did the cooking, and looked after the children.

Societies with Pastoral Economy: In this type of economy the society relied upon domesticated livestock for their livelihood. They were called pastoralists. They would rear and herd sheep, goats, cattle, camels, or horses. These societies came up in areas of dense grasslands or hills and mountains. The people migrated from one area to another according to seasonal change. A regular supply of food and large tracts of land occupied by them gave rise to institutionalized practices at the community level.

Societies with Agrarian economy: This type grew at the same time as the pastoral economy. Some members began to sow crops rather than simply collect food material from elsewhere. This practice grew into small cultivation called horticulture. This activity became a more assured source of food supply than hunting and gathering. People engaged in horticulture began to settle in particular places leading to the formation of villages. Once groups became settled some amount of trading ties began between villages over time. Individual ownership of land became common, leading to the creation of land ownership, land aristocracy, and peasantry. The distinction between private property and common land became established. The growth of agriculture on a big scale led to food surplus, expansion of trade and commerce, and the development of transport systems, which in turn gave rise to the creation of cities and the urban culture. Thus, the modern industrial society arose out of a developed agrarian society.

Societies with Industrial Economy: An industrial society is a social system where the production processes are mainly targeted at the manufacture of goods with the help of machinery. This implies a shift in the place of production from the rural to urban areas and from home to factories. Industrialization was an outcome of the industrial revolution in the eighteenth century in England. It was a form of a technological revolution that affected how people produced materials for their livelihood. The pace of technological change was so fast that it brought about significant changes in the industry, agriculture, transport, communication, and several other areas. More and more people shifted to cities and towns, as there were more employment opportunities in factories and shops instead of agriculture. Gradually, people became regulated by rules which made their lives impersonal.

Societies with Capitalism: Capitalism is an economic system centered on the concept of capital which emerged in Europe in the sixteenth and seventeenth century. In it, the means of production are owned and controlled by those who employ workers to produce goods and services in exchange for wages. The basic component of capitalism is the relationships among the workers, the means of production, factories, machine tools, and those who own the means of production. The members of the capitalist class own the means of production but do not produce wealth. They buy the labor of the working class in exchange for wages. Members of the working class do not own or control means of production but use them to produce wealth. The writings of Karl Marx tell us about two major classes in the capitalist society – capitalists (bourgeoisie) and workers (proletariat). The Marxian theory is that while the bourgeoisie class exploits the proletariat, it would be in the interest of the proletariat to overthrow the bourgeoisie through a revolution to create a classless society.

In modern industrial societies, capitalism has taken an advanced form called 'monopoly capitalism'. In this form, large corporations and enterprises merge to become larger global centers of economic power and exercise so much influence over resources and products that they control not only the economy of the state but also life in general. Socialism: This system was conceived by Marx in the nineteenth century in which the means of production are owned and controlled by a democratic state or a collective organization of workers. According to Marx socialism will replace capitalism as a result of workers' revolution. The basic goal of socialism is to destroy the class system so that the exploitation and oppression of workers and their alienation will be eliminated. Socialism aims at collective well-being. The Process of Division of labor Work in modern societies has become divided into a large number of different occupations in which people specialize, resulting in a highly complex 'division of labor. So, one of the most significant features of the economic systems of modern societies is the division of labor through which social life takes place in which individuals are directly involved. In traditional societies, the number of tasks to be performed was not many and the division of labor was relatively simple. But in modern industrial societies, simple skills have been replaced by large-scale production processes. Different people are dealing with different tasks, making it a complex process.

According to Emile Durkheim, division of labor affects social cohesion. The simple division of labor in pre-industrial societies was based on people's similarities with one another. It gave rise to a form of social solidarity called 'mechanical solidarity. On the other hand, in industrial societies solidarity is not based on uniformity but differences because the division of labor in these societies is complex and produces numerous specialized tasks where all parts are different but interdependent. This form of social unity is called 'organic solidarity. According to Durkheim, the change from mechanical to an organic division of labor is similar to the evolution of organisms from simple to complex ones. The institutional aspect of the division of labor is reflected in the caste system. Traditionally, the economic functions in a village economy were performed by direct exchange of services between castes. The system was known as Jajmani which referred to social, cultural, and economic ties between jamjars and Kamins (service providers). It was a system through which

individual castes provided services according to their specialized occupation system. This relationship between the servicing caste and the served caste was long-term in nature. It was a situation where high caste landowning families were provided services by various lower castes.

12.7 Political Institutions

A political system is a sub-system of society. It defines the roles that human beings occupy to maintain law and order. There is a close link between polity and society. In Sociology they like power, leadership, authority, voting behavior caste, class, race, region, and religion. Political institutions are the agencies relating to the exercise of power for motivating peace and order within a society. They include family, marriage, kinship, education, and religion along with economic and political institutions.

It defines the roles that human beings occupy to maintain law and order. There is a close link between polity and society. In Sociology, the study of political institutions helps us understand elements like power, leadership, authority, voting behavior, and how they are influenced by caste, class, race, region, and religion. Political institutions are the agencies relating to the exercise of power for motivating peace and order within a society. Polity As we learned in the previous chapter, social institutions can be defined as established or standardized patterns of rule-governed behavior. Political institutions are concerned with the distribution of power in society. Two concepts that are essential in understanding political institutions are power and authority. Max Weber makes a distinction between the two.Power is the ability of individuals or groups to carry out their will even when opposed by others. It implies that those who hold power do so at the cost of others. There is a fixed amount of power in a society and some individuals groups or organizations with greater power exercise their influence over others who have lesser power. Power is thus, the ability to make decisions for oneself and others and to see that others abide by the decisions taken on their behalf, e.g., the head of the family and the General Manager of a company have power over the other members of the family and the organization, respectively. Authority The notion of power is exercised through authority. Authority is that form of power that is accepted as legitimate, right, and just. It is based on legitimacy and is institutionalized. The power exercised by those in positions of authority is generally accepted by all as it is considered to be fair and justified. Authority not only applies to individuals but also groups or institutions. For example, in a monarchy, the authority is centralized in the hands of one person, namely, the king or queen, whereas in a parliamentary democracy the authority rests with various institutions of the State. Similarly, we obey the orders given by the police officers because we accept their use of authority over us in specific situations. According to Weber the three bases of legitimization of power and authority are the traditional authority, the charismatic authority, and the legal-rational authority. The traditional patriarchal family is an example of traditional authority. Under the charismatic authority, people obey the person due to their faith in and respect for him/her, e.g., the whole of India followed Mahatma Gandhi because he had a charismatic personality. The authority in modern society is legal-rational which is formal and is defined by law. Under this type of authority, the actual power is not with the person who wields it but in the position s/he occupies. This type of authority is impersonal and rational in nature and its best example is bureaucracy.

Political Institutions in Different Types of Societies

As societies have developed from simple to complex industrial societies, political institutions have also become more complex and heterogeneous. Stateless Societies Societies with no state in the modern sense are known as Stateless Societies.

These were the simple or primitive societies. Such societies with low populations and with the possibility of face-to-face relationships did not require any formally established agencies of social control like state and government. Instead, here the authority rested in the elders' council and the chief of the community, and the political order was maintained through the ties of kinship and lineage.

State and Modern Society In modern industrial society, however, power is centralized in the institution of the state and dispersed among its citizens. Max Weber has defined the state as a human community that successfully claims the monopoly of the legitimate use of physical force within a given territory.

The State is the most fundamental institution of a political system. The essential elements of the State are Population: The citizens who regard themselves as a part of a single state. Territory: States are defined by their boundaries that form their territories. Sovereignty: The power wielded by the government over the people within the territory of the state. Government: The group of people

with the authority to govern a country or state. The Government further consists of three organs: Legislature: it is the elected body of representatives in whom authority is vested to make laws to regulate the society Executive: this organ executes the laws passed by the legislature. Judiciary: this organ defines and interprets the laws to ensure an impartial administration of justice which is necessary for the welfare and security of the citizens.

To maintain an orderly system of social relations, people need to be disciplined. Simply having external agencies such as the police, army or judiciary may not ensure discipline in an ordered society or state. More importantly, a voluntary acceptance of the norms and values of the society is an essential component which is a moral aspect binding the citizen. Modern states are very different from traditional ones as these states are defined by sovereignty, citizenship, and nationalism. Sovereignty refers to the undisputed political rule of a state over a given territorial area. It implies the supreme power or authority of a state to govern itself or another state. Sovereign states did not come into existence easily. They were acquired after the people's movements and much struggle. The French Revolution and the Indian Independence struggle are instances of such movements. Citizenship rights include civil, political, and social rights. Civil rights include the freedom of the individual to live where they want or freedom of religion and speech, right to own property, right to equality, and justice. Political rights include the right to stand in elections for public office and the right to vote. Social rights include health benefits, minimum wages, the right to education, etc. These are the rights of an individual to enjoy a minimum standard of economic welfare and security. Nationalism can be defined as a set of symbols and beliefs providing the sense of being part of a single political community. Thus, individuals feel a sense of pride and belongingness when they regard themselves as Indians.

Political Parties

Political parties occupy an important place in a democracy. A political party is an organized body of people with common interests and ideologies. Some parties have a national status such as Congress and BharatiyaJanta Party while some parties are regional in status like the Akali Dal, Samajwadi Party, Shiv Sena, etc. as they represent the people of some specific regions of the country only. The key functions of political parties are to assemble and organize people to attain control of the government, to develop policies favorable to their interests or the groups that support them, and to organize and convince voters to elect their candidates to office. They also work towards representing the interests of their constituents and help in making policies. Sadly they have also become the breeding grounds of corruption, exploitation, and oppression. Coalition politics is an important aspect of the multi-party situation. Under a coalition, like-minded parties join to form a common front towards the achievement of political goals. This form of coalition government is found in many countries. Political coalitions are usually formed when no single party is capable of forming a government. Thus, they help in averting political crises and reducing internal fighting among parties in society. Hence, if they work sincerely, political parties help to develop a channel between the people and their representatives by expressing and articulating the needs of the people. Interest Groups With the increase in the division of labor, many occupational groups have emerged. All these groups have their specific interests which they promote in their day-to-day activities. Groups or organizations representing a particular interest in society are called Interest Groups. These have specific interests in their sections. These groups act to influence political decisions and processes in democratic states. For example, some associations work for safeguarding the social-economic, and cultural interests of their members. They try to influence the decision-making of the government through members of political parties. The objective of some interest groups is to occupy an important and powerful position in national politics. Since they exert pressure on the government to support their demands these groups are also called pressure groups. They can be economic groups like trade unions or cause groups like people fighting for the rights of women or the disabled. They can also be private bodies like a university fighting for survival or even government bodies like schools striving for funds.

Summary:

This unit has discussed the social institution of family in India. It has described the types of family in India and emphasized the continuum of the nuclear and the joint family system. Then, it described the nature of joint family in India and focused on what constitutes jointness and who constitutes a joint family. It also discussed variability in and prevalence of joint family living in India. Then it looked at the family in terms of the developmental cycle approach and discussed the changes in the structure of joint family living. Finally, it outlined some of the emerging patterns of family life in contemporary India. Power is the ability of individuals or groups to control others despite opposition. Authority is a legitimate use of power. Legitimation is a process by which

power is not only institutionalized but is also given moral grounding. People consider the distribution of power just and valid. The major components of the nation-states are territory, sovereignty, government, and nationalism. An interest group is an organization whose purpose is to influence the distribution of and use of political power in society. Religion is a moral community of people united through common beliefs and behavior. Durkheim holds that religion is related to sacred objects. Christianity, Islam, Hinduism, Buddhism, Judaism, and Confucianism are major religions of the world. Functionally religions fulfill the individual's spiritual, social, and psychological needs. The system of rules connected with economic activities and needs is called an economic institution. Societies have passed through various economic forms. A major feature of the economic system of modern society is the development of a highly complex and diverse division of labor. Historically, education has existed in all periods and it helps in the transmission of knowledge, skill, traditions, and culture to the new generation. The formal and informal are the two systems of education. Educational policies have made a special contribution towards developing the national education policy in India.

Keywords

Commensality, Authority, Barter System, Nation-State, Rituals, Sacred, Profane, Formal education

Self-Assessed Questions

1. ……… has regarded an institution as the means for the control and utilization of social energy.

2. Which of the following is not the basic type of social institution?
A. Family
B. Religion
C. Economic
D. State

3. Talcott Parsons has given two functions of Family, Socialization, and stabilization of adult personality.
A. True
B. False

4. As per ……. rule all people prohibit marriage between individuals sharing certain degrees of blood or affinal relationship.

5. According to Traditional Hindu Law, marriage is
A. Contract
B. Sacrament
C. Ceremony
D. Social Rituals

6. Which of the following functions are done by the Marriage institution?
A. Economic
B. Social
C. Educational
D. All the above

7. …… describes and establishes a network of enduring relationships between individuals and groups on the model of biological relationships between parents and children, siblings, and marital partners.

8. Which of the following are the elements of the kinship system?

A. Consanguineous
B. Affinal
C. Fictive
D. All the Above

9. The decent group which is closely related to kinship is any social group whose membership

    depends on common descent from a real or mythical ancestor.

A. True
B. False

10. A system of education consists of the roles and norms that ensure the transmission of

    knowledge, values, and patterns of behavior from one generation to the next.

A. True
B. False

11. A formal education system is a feature of

A. Primitive Societies
B. Ancient Societies
C. Modern Societies
D. Simple Societies

12. ……. Studies how education maintains the imbalance of power in society.

Conflict Perspective

13. Religion deals with….
A. Profane
B. Sacred
C. Totem
D. Nature

14. Which of the following social function is not done by Religion?
A. Social Cohesion
B. Social Control
C. Emotional Support
D. Economic Support

15. Animism is belief in ……

16. Any social relationship which involves power differentials is called …...

17. There are two types of Power, Authority and Coercion.
A. True
B. False

18. Constant-sum-concept of power is given by
A. Talcott Parsons
B. Max Weber
C. Emile Durkheim

D. C.W.Mills

Answer for Self Assessment

1.	Lester F Ward	2.	D	3.	A	4.	Exogamy	5.	B
6.	D	7.	Kinship System	8.	D	9.	A	10.	A
11.	C	12.	Conflict Perspective	13.	B	14.	D	15.	Spirtits
16.	Political	17.	A	18.	B				

Reviewed Questions

- Define the term Social Institutions with examples.
- How will you explain family as a social institution?
- Discuss in detail social institution marriage with its types.
- Elaborate in detail on political institutions in the contemporary world.
- How will you explain economic institutions with their evolution?
- Explain in detail the types of the education system.

Further Readings

Dube, Leela 1974. Sociology of Kinship. Popular Prakashan: Bombay

Jain, Shobhita 1996a. Bharat Mein Parivar, Vivahour Natedari. Rawat Publishers: Jaipur

Karve, Irawati 1953. Kinship Organisation in India. Deccan College Postgraduate Research Institute: Poona

Madan, T.N. 1965. Family and Kinship A Study of the Pandits of Rural Kashmir. Asia Publishing House: New Delhi

Uberoi, Patricia (ed.) 1994. Family, Kinship, and Marriage in India. Oxford University Press: New Delhi

Bottomore, T. B., Sociology A Guide to Problems and Literature (Bombay: Blackie & Son Publishers Pvt. Ltd, 1971) Bombwall, Principles of Civics and Indian Administration (Lucknow: Atma Ram & Sons, 1972)

Scott, Richard, Institutions, and Organisations (London: Sage, 2001). Weber, Max, The Methodology of the Social Sciences (Glencoe, Illinois: Free Press, 1949)

Unit-13 Socialization (1)

CONTENTS
Objectives
Introduction
13.1   Meaning of Socialization
13.2   Agents of Socialization
Summary
Keywords
Self-Assessment
Answer for Self Assessment
Review Questions
Further References

Objectives

After reading this unit, students will able to

- learn about the process of socialization
- understand the nature of socialization
- understand the role of various agencies in socialization
- acquaint the students with the meaning and definition of Socialization
- enable students to understand the significance of socialization.
- familiarize students with the process of socialization.

Introduction

Sociology, Social Anthropology, and Social Psychology have investigated the individual and society, personality and group, culture, and the process of self-development from many angles. An infant cannot walk or recognize anyone or anything at the time of birth. Only the infant's basic requirements can be expressed through crying. As one grows older, it becomes easier to recognize other family members. Slowly and gradually bring up the subject with the help of family members. This is referred to as socialization and internalization in a group context. People are social animals who pick up on the cultural and behavioral characteristics of the group to which they belong Children in China and Japan learn to eat with chopsticks with such dexterity that they can pick up not only rice but also a single peanut. Children from different parts of the world eat with their hands or with a traditional knife. How can we account for such disparities? These occurrences can only be explained by socialization, the process through which people learn about their society's culture. Individuals learn the content of their culture and the numerous behavioral patterns of the group to which they belong through socialization, which is a lifelong process.

13.1   Meaning of Socialization

Socialization is a lifelong process that begins in childhood. A biological entity becomes a social entity as a result of this process. An individual can never behave like a human being without the process of socialization. For example, if we keep a youngster away from other humans for a long time, we will notice that he or she does not develop any human characteristics other than biological features. Even the way of walking, speaking and eating of an individual is culturally determined. This process of molding and shaping the personality of the human infant is called Socialization.

Introduction to Sociology

The human child has no knowledge of society or social behavior when he or she is born. Only a few physical demands must be met by an individual; the rest of the family will take care of the rest. A newborn baby cannot tell the difference between his or her mother and other family members. As a youngster grows older, he or she continues to develop particular behavior patterns through time with other family members. Little by little, the youngster internalizes the family's norms and beliefs, and over time, he or she learns society's accepted behavior patterns. In other words, socialization is the process of learning about a society's and culture's ideas, social values, customs, and social roles.

Definition:

The new generation is taught the fundamentals of culture to survive in society. Socialization is the process through which a newborn infant learns to meet his or her basic needs and prepares for various roles in society at any stage. The human newborn is born into the world as a biological entity with animal needs. He or she is gradually shaped into a social person who learns to act and feel in social ways. Without this shaping process, society would cease to exist, culture would cease to exist, and the individual would cease to be a person. The process by which a human child learns to operate as a contributing member of society or group is known as socialization. It is a lifelong process that begins at birth and continues until death. The process of social development is a slow but ongoing one that goes through many stages. According to Anthony Giddens, "Socialization is processed by which the helpless infant gradually becomes a self-aware, knowledgeable person, skilled in the ways of culture into which he or she is born." As the new generation learns suitable patterns of behavior and develops the ability to recognize various social responsibilities and social obligations following societal expectations, the process of socialization causes a change in the individual personality. As a result, socialization is a process of educating individuals following societal norms.

According to Anderson and Parker, "Socialization is a learning process of development of habits, attitudes, and traits that differentiate individuals from one another." According to Lundberg, "Socialization is a process of interaction where the individual learns habits, skills, beliefs, and standard of judgments which are necessary for effective participation at social groups and communities." Socialization gives children the opportunity to live and interact with one another, which aids in their development as human beings. Without it, it would be difficult to tell them apart from animals. Because children learn by imitating and observing, socializing is viewed as a two-way process involving both observation and response. Every newborn is viewed as a blob of flesh that must be shaped into a precise shape to be accepted as a member. As a youngster grows older, he or she gets more disciplined and mature. Socialization, in this sense, is a lifelong process.

The Process of Socialization

Individuals are prepared to participate in social systems through the process of socialization. Understanding symbols, ideas, systems, language, and the linkages that make up social systems are all part of it. We are not socialized to comprehend systems, but rather to try to figure out how they work and what their repercussions are. Socialization is a lifelong process that continues as children grow older and more self-reliant, a natural progression that requires parents to rethink their duties in connection to their children. People take on new responsibilities at different phases of their lives and adjust to the loss of previous ones. For instance, when an individual marries, s/he goes through a considerable period of socialization, when a person becomes a parent, he or she goes through this process once more. Roles may reverse in old age if parents become disabled and reliant on their children's care. Because every social system relies on people who are motivated and prepared to fulfill the different roles that it es, socialization is required if it is to persist and function properly.

From childhood through old age, i.e., from birth to death, socialization encompasses all processes that shape patterns, values, and personality traits. Sociologists don't just look at the physical aspects of an individual's socialization. Both play an important role in the learning process. A person's eyes and ears are how he or she sees, hears, and receives communications. All of them are biological aspects that aid in the learning process; without them, one would be unable to learn language, conventions, morals, etiquettes, and even walking. The individuals gradually transform into social individual with language, culture, relationships, values, and other assumptions through continual interaction with other human beings. The process of a human infant's metamorphosis from a biological being to a social individual is referred to as socialization. The child is like clay , and parents, other family members, and society, in general, all play a role in shaping the child's

behavior in the desired manner under societal norms through the socialization process. More importantly, this process does not end here as one continues to learn and imbibe the customs, traditions, values and ideals of society throughout one's life.

Socialization has a significant role in maintaining the social order. It will disintegrate unless the individuals behave following the group's norms. The process of socialization is considered to begin long before a child is born. The parents' courting, marriage selection, pregnancy and childbirth customs, and the entire system of cultural traditions around the family are all imprinted. After birth, direct socialization begins. Reflexes are the organism's instinctive and rigid responses to a specific stimulus. They can't be taught and can't be changed. They limit what an organism is capable of. They are, nevertheless, the foundation upon which the process of direct socialization is built. Human behavior is thought to be influenced by instincts. For example, Freud believes that the sex instinct is the source of all human endeavors. The human infant at birth does not have complete instincts but only some elements of them, such as reflexes and urges. Urge gives a solid foundation for understanding human behavior. If a person's basic requirements aren't met, he or she will become tense until they come across a stimulus that will relieve the tension. As a result, the urge is a dynamic force that drives behavior and serves as a springboard for the socialization process. There are several stages to the socializing process. They are as follows:

a) Imitation is the act of one person replicating the activities of another. It is defined by G.H. Mead as the "conscious assumption of another's acts or duties." As a result, the youngster is copying when he or she tries to walk like the father, who is swinging a stick and wearing spectacles. Imitation can be intentional or unintentional. In imitation, the one imitating does exactly what the person being imitated is doing. It is the main factor in the process of socialization. Through it, the child learns many social behavioral patterns. The child as compared to the adult possesses the greatest capacity for imitation. Language and pronunciation are acquired by the child only through imitation. It is because of the tendency to imitate that child are so attuned to the influence of their parents and friends whose behavior they imitate.

b) Suggestion is the process of communicating information that has no logical or self-evident basis. It is devoid of rational persuasion. It may be conveyed through language, pictures or some similar medium. Suggestion influences not only behavior with others but also one's own private and individual behavior. In trade, industry, politics, education and every other field people make use of suggestion to have their ideas and notions accepted by other people and to make them behave accordingly. Advertising is based on the idea of suggestion. Children are more influenced by suggestion than adults.

 c) Recognition The child cannot tell the difference between his or her organism and the environment at a young age. The majority of their behaviors are haphazard. As they grow older, they gain a better understanding of the nature of the objects that meet their wants. As a result, such things become the targets of their identification. As a result, the toys they play with, the picture books they enjoy looking at, the moms who feed them, and so on become identifiers. d) Language is the means via which people communicate with one another. The child does not know how to speak at first. At first, the youngster utters a series of meaningless syllables. Gradually, the youngster learns by listening to his parents and those with whom he interacts. The mother tongue is learnt this molds the personality of the individual from infancy

13.2   Agents of Socialization

Individuals come into contact with numerous groups, institutions, communities, and individuals at various times of their lives. Throughout her/his life, she/he learns a great deal from them. Diverse institutions and organizations play crucial roles in the development of one's personality and the institutionalization of various cultural components. Agents of socialism exist in every community. Institutions - those that supply services Agents are how the self learns the culture's values, beliefs, and patterns of behavior. They prepare elder members for new societal obligations as social agents. There are two phases to the process of socialization, and numerous informal and formal agents are involved. These are institutions or people that socialism particular society. People and groups that influence our self are called agents of social learning about society and ourselves family members, friends, neighbors, the police, the employers, teachers, political leaders, business leaders, religious leaders, sports stars, and entertainers such as film personalities, fictional characters.

Types of Agents:

Informal or Social Group agents

Formal or Institutional agents.

Introduction to Sociology

Informal (Social Group) Agents

These include individuals and social institutions that informally socialize the individual.

Family

It is the first and most essential socialization agency, followed by playgroups and the neighborhood. The family is society's smallest unit and symbolizes it in every way. The family serves a variety of purposes in society. Family members meet a child's different needs, such as psychological, recreational, protective, educational, religious, and economic. Some people are raised in nuclear families, while others are raised in joint families. Grandparents may be the primary socializing agents in a joint family, whereas parents fulfill this function in nuclear families. In all sorts of families, the mother plays a critical role in the socialization process. Family, according to C. H. Cooley, encompasses all of society's rules, beliefs, behavior patterns, statuses, and roles. As a result, the importance of family in socializing individuals to become members of society cannot be overstated. Every family member is given a status, such as father, mother, sister, brother, husband, wife, and so on, according to the child. All members of the family act following the duties assigned to them based on their social standing. The child internalizes these statuses and responsibilities and learns to identify with them. When a child leaves the home to participate in society's social activities, he or she has learned the majority of socially acceptable behavior patterns from the family. The attitudes, emotions, beliefs, and knowledge of one's culture are learned and acquired in the family.

The family is a permanent, the most complete, and primary institution that looks after the needs of an individual. It is the family where the child comes in contact with human beings especially the mother and the child have physical and social contact. It refers to the social group into which the child is born. The family, being the first group to influence an individual, teaches the youngster his first lessons in socializing. He learns his speech and language from his parents. S/he learns to respect people in positions of authority. In the family, the youngster receives his first lessons in cooperation, tolerance, love, and affection. The family has a tremendous influence on the character and morality of the person. The self-concept of an individual depends to a large extent on one's family. The child develops his sense of self through observing the reactions of his parents. He learns to define himself as his parents define him. The family serves as a link between the individual and the many socialization agencies. Even if other agencies such as school, work, and the media influence the individual, it is the family that determines how the individual is influenced by these agencies. For example, which school the youngster attends, which friends he has, and so on.

Peer Group and Neighborhood

A Peer group is a group of people usually of similar age, background, interests, and social status, with whom a person associates and who are likely to influence the person's beliefs and behavior. Because children spend a lot of time with their peers, the peer group provides a great deal of informal socialization. The peer group lets children escape the direct supervision of the adults and peers tend to be open and democratic, unlike the family. From the peers, children tend to learn how to form relationships on their own. Members of the peer group share common interests like lifestyle, fashion trends, and secret fantasies, which they cannot share with adults in the family. In peer groups, a child discovers a different kind of interaction, within which rules of behavior can be tested out and explored. The peer group provides a social setting within which adult roles can be tried out. For instance, in peer-group, children generally play different roles, and sometimes unconsciously the boys behave like their fathers and girls like their mothers. It is a form of anticipatory socialization, as in this way they prepare themselves for their future life. The influence of the peer group increases with age, hitting the highest point during adolescence.

In this regard, the neighborhood is another agent that plays an important role in socializing a child. Friendship ties with children of a similar age are specially formed with those who live in the neighborhood. When the child comes into contact with the neighbors, gradually s/he makes friends with other children in the neighborhood. Individuals are impacted not only by their neighbors' children, but also by their parents, and expect similar behavior from their parents. A child in a neighborhood group learns to copy their neighbor's behavior and seeks to fit in with them. Children learn a variety of cultural activities such as singing, skits, dietary customs, music, games, and so on while engaging with their neighbors. People in a diverse country like India celebrate various festivals with their neighbors, such as Holi, Deepawali, Eid, Christmas, Guruparva, and so on, and through these interactions, the child develops awareness of and learns to reset, these festivities.

Peer groups are made up of people who are almost the same age and have comparable interests. They also aid in the growth of a person's personality. The first peer group is the neighborhood playgroup, which consists of youngsters who gather in their neighborhood to play various games. They start spending more time with each other than with their own families. They play games like cricket together, or just hang out. Participation in such groups gives the child an important social identity such as a team player, leader, or shy person, etc. The first neighborhood playgroups are breeding grounds for leaders. Children also learn the rules of the game here, their first exposure to rules of the society. Later in life, peer groups become more influential in school and the workplace. In contrast to neighborhood playgroups, a youngster can choose his mates at school. Friendships may be formed based on physical attraction, the same hobbies, or common backgrounds. In sports, music, movies, fashion, and even beliefs, they have a lot in common. Peer pressure led to the first sip of alcohol or the first puff of a cigarette. Young adults who grow up in high-crime areas are more likely to become criminals themselves. The influence of the peer group continues in the workplace. Peer socialization produces the workplace standard or unwritten rules of behavior. In an industrial or government office, for example, there is frequently a widespread agreement that an honest day's labor is not required, and colleagues frown upon persons who are eager to complete the assignment promptly. At the same time, friends in the workplace can help individuals tide over many life crises such as domestic problems, divorce, accidents, and death.

Religion

Even though religion is less essential in people's lives now than it was a few generations ago, it nevertheless has a significant impact on our beliefs, values, and behaviors. Religion, which governs every part of our lives in a country like India, can thus be a very potent agent of socialization .Several types of rituals and rites, beliefs and faith, values and norms have been transmitted from one generation to another through religion. Religious festivals are generally performed collectively which helps in the process of socialization. It has been seen that the biggest determinant of adult religiosity is parental religiosity. If a person's parents are religious, one is likely to be religious as well.

Formal (Institutional) Agents

These are social institutions in a cult include school, law, and the political system.

School

School is a formal and effective agent of socialization for schoolmates, and the function of the teacher has evolved into one of socialization. Individuals learn formal rules and etiquettes at school. Here, the child's peers, friends, leisure activities, sports, and reading are all important. Along with the formal curriculum, there is a "hidden curriculum" that influences a child's learning, according to some sociologists. In school, the child learns for the first time to do her/his own work s routine manner which children a wide range of knowledge and skills for their future life.

Through different activities school helps in inculcating values of patriotism, democracy, justice, honesty, and competition. Various efforts are made to introduce the child to the economic, social, religious, and political system as part of one's academic socialization. For example, from time to time school authorities organize different activities like debate, essay writing, dance competition, etc. which help the child in her/his socialization. Political socialization is also a product of formal education. Through activities such as mock parliaments, children get basic knowledge of the political system.

The school is seen as a significant formal setting where the youngster spends a significant amount of time with peers and teachers. The school is the first formal agency through which a kid is exposed to the rules of society. The youngster learns to recognize and obey rules, practice skills, and interact with individuals in positions of authority in this environment. Children learn to behave in group settings, sit quietly and listen to teachers, participate in social events, and accept responsibilities. The school plays the most important role in the development of social and intellectual skills and the reception of society's cultural heritage. It is not only responsible for reading, writing, and arithmetic but the transmission of the accumulated social heritage of the community. Education improves social skills, and frequent interactions with classmates and teachers aid in the development of a positive social identity. Civic awareness, patriotism, and pride in the nation's shared heritage are also taught in the institution. Above all, education is designed to promote critical thinking so that people may think for themselves and contribute to society as creative and productive members.

Introduction to Sociology

Law and the Legal System

Law is another formal agency of socialization, which educates individuals about the rules by which they may receive reward and punishment. Law acts as a mechanism of social control and provides learning about institutional and non-institutional practices. Every country has its own rules and regulations regarding law which may be different from other countries. Indian law, for example, differs from American law. The power of the state governs the law. The teaching of law and the legal system begins in childhood. A child learns to follow the law and the legal system when his or her parents and peers observe and obey particular state legal standards and respect institutions such as courts, police stations, and so on.

Political System

The study of the political system aids a child's understanding of the developmental processes by which members of our society attain status. We study the acceptable norms of behavior that are required for a political system to function properly. Political opinions developed at an early age aid in the development of a person's ideology. Political parties directly influence young minds and sometimes a child learns the good and positive thoughts of political leaders of high stature.

Mass Media

In present-day society, mass media play a significant, although a subtle role in the socialization process. Media imparts information through audiovisual and print. Mass media refers to all instruments of communication such as television, radio, newspapers, magazines, movies, and records. Television has become by far the most influential medium in recent years. India has come a long way from the days of government-controlled single-channel television. With the growth of the cable industry and numerous private television channels, people have a choice. Not only is there a wide range of programs available, but there is also an instant transmission of images, events, styles, and fashions from around the world. Young people can now enjoy Western music, dance, fashion, and fast food, as well as imitate certain behaviors. There are also educational networks like Discovery, National Geographic, and History that educate, entertain, and inform. However, there is much debate about what some refer to as "culture pollution," which is the product of the "pernicious" effect of the media of the west. Much of the controversy is the result of stereotypes and the comparison of our 'ideal' culture with West's 'real' culture. It is possible that many people watch too much television and that they devote too little to reading. Once upon a time, good books were the only form of entertainment. Now we can watch television any time of the day or night. Studies in the USA show that preschoolers and young children spend almost one-third of the day in front of the television.

Studies have also shown that exposure to violence in the media can contribute to aggressive behavior, insensitivity to violence. In India, parents are more likely to regulate children's viewing of television and violent movies. However, it will be worthwhile to undertake some extensive research on the impact of certain television programs on young children. We also depend on other agents of mass media such as newspapers and journals to transmit enormous amounts of information. Some magazines cater to every conceivable interest – women, young adults, fashion, film industry, sports, health and fitness, news stories, politics, occupations and professions, music, and religion. Then there are, of course, the books – fiction, biographies, and social commentaries – which convey a host of ideas. In a sense, every book is a powerful instrument of socialization. Once the individual completes his teenage, he enters the long phase of adulthood. The young adult is physically mature and socially responsible. His personality is integrated. He is independent and can make decisions for himself. He has the knowledge and skills necessary for social living and environmental mastery. Early adulthood is characterized by maximum physical and mental capacity. Speed of response and work capacity is at their best during this period. Training for a job usually occurs during this period. The young adult usually concentrates his attention on job success and advancement. There is a strong emphasis on work achievements in these years. Old age, the age of retirement, is accompanied by physical mental, and social changes. There are important changes in the social roles of an individual. It is at this age period that we find signs of gradual withdrawal from active social involvements.

Another socialization agent is the mass media. The dissemination of information to a large audience via television, newspapers, radio, and the Internet is referred to as mass media. Because the average youngster spends so much time on various forms of media every day, it has a significant impact on social norms, attitudes, and behavior. One learns about objects of material culture like new technology and transportation options, as well as nonmaterial culture – beliefs, values, and norms from media. Television shows, movies, popular music, magazines, websites, and other aspects of the mass media influence our political outlook, our preferences in popular culture, our views about

women, people of color and disabled persons, and other beliefs and practices. The mass media are often criticized for teaching violence to children, for reinforcing racial and gender stereotypes, and for promoting consumer culture.

Workplace

Work becomes a component of life when a person matures into an adult. Occupation puts reality into focus for the individual as he or she works for a living to achieve his or her goals. Occupational socialization is concerned with both people and the workplace. Personal objectives and basic requirements are met .Discipline continues and if s/he violates the rules it may cost the loss of job.

Summary

This chapter was concerned with the concept of socialization as an important process of learning. A child is merely a biological being at the time of birth. Gradually, s/he becomes a social animal. The process of learning by interacting with others is referred to as socialization. Through the group, an individual learns to inculcate habits, modes of dressing, etiquette, social norms, and values. The individual comes into contact with different groups and individuals during infancy, childhood, adolescence, adulthood, and old age. The main agents of the individual's socialization are family (during infancy), school and friends (during childhood and adolescence), religion, law, etc. (in adulthood). There are two parts to the socialization process. Individuals internalize social ideals under the impact of social and cultural patterns in the first element. The second-factor aids in the development of her or his personality. Thus, socialization achieves the goals of social responsibility and individual autonomy. Through the process of socialization, an individual's self evolves. These days it is generally said that parents and teachers have lost their authority over the children. It means that children do not recognize their elders' authority. Authority does not mean the use of force. The fear of punishment may force obedience in the child but it may not create a voluntary urge to submit oneself to the rules and norms of society. If the parents abide by social rules and the attitude of parents, teacher and others towards the child are affectionate; the child also learns to reciprocate. Contrarily, the indifferent attitude of parents towards the child may develop the feeling of disobedience in the child. Affectionate behavior towards the child on the part of the parents, teacher, and friends develops a rapport between the child and other individuals. The child's inner dedication grows as a result of the freedom granted to her. The child should be able to do her or his job and develop her or his abilities. Hard punishment, huge rewards, or complete freedom for youngsters do not work in the process of socialization. It is only the correct kind of socialization process that matters.

Socialization is a lifelong process that enables the child to learn the content of his culture and the many behavioral patterns of the group to which s/he belongs. The process and effects of socialization are most pronounced in early childhood when the family consciously or unconsciously teaches the child certain types of behavior as well as beliefs. Regardless of where we live, we are all products of socialization. Without this process of molding society cannot continue itself, nor could culture exist, and the individual cannot become a person. Socialization is the process utilizing which the human infant learns to become a functioning and participating member of the society or group

Keywords

Formal agents of socialization, Infancy, Peer group, Self, Informal education

Self-Assessment

1. Socialization is the …… of working together, of developing group responsibility, or being guided by the welfare needs of others.

2. The process of socialization is different in primitive and complex societies.

A. True

B. False

3. Which of the following element is mandatory for socialization?
A. Social Interaction
B. Social Conflict
C. Social Apparatus
D. Social Stamina

4. Socialization is also called enculturation.

A. True

B. False

5. The normative aspect of culture encompasses
A. Values
B. Folkways
C. Customs
D. All the Above

6. Relational aspects include …... and …...

7. Which of the following is not the part of socialization process?
A. Role Taking
B. Role Making
C. Role Destruction
D. Role-Playing

8. Primary Socialization takes place in
A. Schools
B. Religious Institutions
C. Family
D. Office

9. If somebody in advance start imitating the behavioral Pattern of that group that is not related to him is called
A. Resocialization
B. Anticipatory Socialization
C. Relative Deprivation
D. Latent Functions

10. The behavior of married Indian females in their in-laws is an example of ……

11. Secondary Socialization takes place at
A. Family
B. Schools
C. Church
D. After Marriage

12. Learning of new roles through the job is an example of …….

13. Which one of the following is not the level of Socialization?
A. Meso
B. Micro
C. Macro
D. Mixed

14. Which of the following is a formal agency of Socialization?
A. Schools
B. State

C. Religion

D. All the Above

15. Learning through social networking is …… level of socialization.

Answer for Self Assessment

1.	Process	2.	A	3.	A	4.	A	5.	D
6.	Status, Role	7.	C	8.	C	9.	B	10.	Resocialization
11.	B	12.	Adult Socialization	13.	D	14.	D	15.	Macro

Review Questions

- Discuss the characteristics of socialization.
- What is the importance of peer groups in socialization?
- Describe in brief the process of socialization in youth and old age.
- Discuss the development of an individual through the process of socialization.
- Write down the various stages of socialization.
- Write a note on the agencies of socialization.
- Discuss the relationship between the various stages of the individual's development and the agents of socialization.

Further References

Lam Shaffer, 1972. Introduction to Sociology, New York: W.W. Norton.

Erickson, E. 1963 Childhood and Society, New York: W.W. Norton.

Freud, Sigmund. 1930 Standard Edition of the Complete Psychological Works of Sigmund Freud, London: Hogarth Press.

Unit-14 Socialization (II)

CONTENTS

Objectives:

Introduction:

14.1   What is Socialisation?

14.2   Significance of the Socialization

14.3   Stages of Socialization

14.4   Theories Of Socialisation

Summary

Keywords

Self Assessed Questions

Answer for Self Assessment

Review Questions

Further Readings

Objectives:

After reading this unit, students will able to

- Understand the meaning of socialization;

- learn about Social Dynamics and Value the values needed for god socialization;

- understand development the difference between socialization, deviant and re-socialization;

- examine the agents of socialization: Family, School, Peer, media, and; the importance of socialization

- understand the significance of Socialization

- analyze various theories of socialization

- evaluate different stages of socialization

Introduction:

The human child has no knowledge of society or social behavior when he or she is born. As the child grows older, though, he or she continues to learn not only about the physical world but also about what it means to be a good or bad girl or boy. She is aware of which behaviors will be praised and which will be condemned Socialisation is the process through which a helpless child progressively develops into a self-aware, knowledgeable individual who is proficient in the ways of the culture into which he or she is born. An individual would not behave like a human being without socialization. Many of you will be familiar with the legend of the Midnapore Wolf-children. In Bengal, two small girls were allegedly discovered in a wolf lair in 1920. They walked on all fours like animals, ate raw meat, howled like wolves, and were deafeningly silent. Surprisingly, similar events have also been reported in other parts of the world. So far, we've talked about socialization and the newborn baby. However, the birth of a kid has an impact on those who are responsible for the child's upbringing. They, too, are exposed to fresh learning opportunities. Grand parenting and parenting entail a wide range of activities and experiences. Of course, when people grow older and become grandparents, they continue to be parents, forming a new set of bonds that connect generations.

Similarly, the birth of a sibling has an impact on a young child's life. Even though the most crucial stage of socialization occurs in the early years, the era of primary socialization, socialization is a

lifelong process. As we've seen, secondary socialization occurs throughout a person's life. While socialization has a significant impact on individuals, it is not the same as what is known as "culture programming", in which the child absorbs passively the influences with which he or she comes into contact. Even the most recent newborn can exert his or her will. When he is hungry, he will cry. And keep sobbing until the people in charge of the baby's care responsibilities. You may have witnessed how a child's birth reorganizes a family's typical, everyday schedule. The notions of status/role, social control, groups, and social stratification have previously been introduced to you.

You also have a good understanding of culture, conventions, and values. All of these ideas will aid our comprehension. what happens throughout the socialization process In the first instance, a child is a member of a family. However, s/he is also a member of a wider kingroup (khaandaan, clan, etc.) that includes the parents' brothers, sisters, and other relatives. The family into which s/he is born maybe a nuclear or extended family. It is also a member of a larger society such as a tribe or subcaste, a clan or a baradari, a religious and linguistic group. Membership of these groups and institutions imposes certain behavioral norms and values on each member. Corresponding to these memberships some roles are performed, e.g. that of a son, a daughter, a grandchild, or a student. These are multiple roles, which are performed simultaneously. The process of learning these groups' standards, attitudes, beliefs, and behavioral patterns begins early in infancy and continues throughout one's life. Within a society, different families belonging to different castes, regions, social classes, or religious groups may have distinct norms and values depending on whether they live in a hamlet or a city, or if they belong to a tribe, to which tribe they belong., to which tribe. Indeed the very language that one speaks depends on the region one comes from. Whether the language is closer to a spoken dialect or a standardized written form depends on the family and the socio-economic and cultural profile of the family.

14.1   What is Socialisation?

The process of socialization is critical to the functioning and continuance of society. Varied communities have different ways and methods of preparing their newborn members to develop their distinct personalities. Socialization is the process of teaching and developing a child's personality. Socialization is a process of learning the rules, habits, and values of a group to which a person belongs whether it is family, friends, colleagues, or any other group. It is the process by which a child slowly becomes aware of her/himself as a member of a group and gains knowledge about the culture of the family and also the society into which she/he is born. Socialization is also considered as the passing of culture from one generation to the next. During the process of socialization, children learn about their family traditions from their elders and preserve them and pass them on to the next generation as they grow older. Socialization helps children to learn and perform the different roles and responsibilities which they have learned from their elders. It, therefore, helps to associate one generation with the others (Giddens, 2006; Jonson, 1960).

Some Definitions of Socialisation

i) Anthony Giddens: "Socialisation refers to the process which transforms a quite helpless human infant into a self-aware, knowledgeable person who is skilled in the ways of their society's culture" (2014:263-64). ii) Peter Worsley:"By this is meant, simply, the transmission of culture, the process whereby men learn the rules and practices of social groups. Socialisation is an aspect of all activity within all human societies" (1972:153). iii) Tony Bilton: "The process by which we acquire the culture of the society into which we are born - the process by which we acquire our social characteristics and learn the ways of thought and behavior

14.2   Significance of the Socialization

• The socialization process aims to help the child learn to conform to the social norms, values, beliefs, attitudes, and behavior patterns.

• This means, there are various levels of expectations. 1. The first societal experience is through the family, but as the child grows up in contemporary societies, his/her experience expands.

• It becomes a member of several agencies. The School is the second Agency of which children become members.

• Later, they will also become members of the religious groups to which their parents belong.

• They will also be members of the social classes to which their families belong. Further, they will also become members of the occupational groups.

• The specific aim of Socialization is to help the child to internalize the Social norms and active membership of the society.

• Thus, the Child is integrated into Society.

• Therefore, Socialization is the process of social control to strengthen group life and also foster the development of the individual.

• It teaches or trains the individual to conform to the expectations of the social group or groups.

• Thus, conformity to the group norms and behaviors is basic to the process of Socialization through which society exerts social control on the individual members.

• Socialization is the process in which there is interaction between individual and individual and between individual and Society,

• An individual learns the language, lifestyle, conduct manners, customs and traditions of the society and thus adjusts in the society.

14.3 Stages of Socialization

Piaget's Theory

Piaget's theory of cognitive development states that children go through a series of stages in which they acquire new skills that define the limits of what they can learn. Sensorimotor stage: Birth – 2 years Pre-occupational stage: 2-7 years Concrete Operations stage: 7 – 11 years Formal operations stage: 12-15 years

Kohlberg's Stages

Kohlberg bases his theory of personality development on moral development, consisting of six stages Stage One: When the child has not formed the sense of right and wrong.

Stage Two: The concept of reward and punishment starts developing.

Stage three: People become highly aware of the opinions of others and act in ways that will gain their approval Stage four: People become aware of the larger community and the social rules. Moral consciousness is the hallmark of this stage.

Stage five: People recognize the potential conflict between different moral beliefs. They can make independent judgments about right and wrong

Stage Six: People who operate at the sixth stage have developed their sense of ethics, principles that are universal and consistent.

Eric Erickson's Stages

Eric Erickson's Stages Eric Erickson in his approach, mentions eight stages. In each stage, individual faces a specific crisis and challenge, and the movement from one stage to another occurs when the crisis is resolved.

Stage One: Trust Versus Mistrust 1. During the first year of life, the infant is completely dependent upon other members of the family, especially the mother. 2. The infant builds up fairly definite expectations about feeding time and he learns to signal his pressing care needs. 3. The mother's warm and consistent response to the infant's need creates a basic sense of trust in the infant. 4. On the other hand, if the mother is neglectful towards the child, the child is not able to develop a feeling of security, trust, and well-being which could help him in his subsequent life to adjust to other people. 1. During the first two years, the child learns to control and coordinate his muscles. 2. They not only learn to walk, talk, appreciate and understand different gestures but by this period they also learn to control their natural processes. 3. The children feel ashamed if they are condemned by their

Stage Two: Autonomy Versus Shame 3. The children feel ashamed if they are condemned by their parents for doing something wrong. 4. At this stage, the parents must allow the child to act independently so that the child can develop his self-consciousness. 5. To develop self–confidence, it is important that parents encourage the children but also intervene where ever required and must protect them from experiences that can cause shame and doubt.

Stage Three: Initiative Versus Guilt 1. In the third stage, the child becomes a member of a family as a whole and enters school, and has already been socialized in the primary relationship of the

Introduction to Sociology

family setting. 2. He learns to obey more adults than his parents, develops a sense of equality with peers, plays games, handles equipment, and fits in the new routine of a school day. 3. children learn to relate to others in formal and in friendly association and express themselves reasonably well. 4. If at this stage, the children are ignored and humiliated, they develop doubts regarding their ability to do things. 5. It, therefore, results in the development of guilt feelings in the child and they get discouraged in taking initiatives.

Stage Four: Industry Versus Inferiority 1. In the third stage, children step out of personal relationships and enter into a new environment which is marked by formal control. This stage is marked by conversion from dependent, subordinate status to full autonomous status. 2. The children begin to acquire skills through education that will prepare them for adult roles. 3. Achievement values develop as a result of the parental emphasis on competence plus parents giving their children sufficient autonomy to solve problems and succeed on their own. 4. If a child may not perform well compared to other students and thus develop a feeling of inferiority. At this stage, children compare their, dresses, race, material possessions of the family with each other and these situations may create an inferiority complex in the child which would adversely affect his real capabilities.

Stage Five: Identity Versus Role 1. This stage marks the transition from childhood to adulthood. The person experiences many biological changes in the body. 2. Peer groups have an enormous influence on socialization at this stage. Peer group is the major source of motivation for children and they develop conventional values of society through their peers because he has full access to them than he has to his parents. 3. At this stage, individuals must have a clear idea about their beliefs and values. They must be clear about what is expected from them and what directions they need to follow, else, they are bound to develop a confused personality.

Stage Six: Intimacy Versus Isolation 1. This is the stage of young adulthood. The individual develops sexual maturity and self-control appropriate to his vocational and marital plans because, at this stage, he is expected to choose both career and mate. 2. Young people at this stage need companions to live a life of intimacy and closeness. The adaptability of the prospective spouses depends in part on childhood adjustment and in part on their parent's marital relations. 3. Much adult socialization is concerned with the work situation. After the probationary period, the employee becomes fully adjusted to the job and fellow workers. This adjustment results in increasing a feeling of security in him and can give maximum service to the organization. At this point, he can assist in the socialization of others.

Stage Seven: Generatively Versus Stagnation

1. By this stage, an individual has a settled life regarding his marriage, partner, occupation, and social network.

2. There is no adventurous activity of youth but there is a feeling of stagnation. This is the stage of security and an individual takes on the role of parents which provides them with some newness. It's the stage where people stick to a certain way of life and develop a fixed routine.

3. Those who fail to have a settled life by this age cannot have a successful future. During this period, the major achievements of life are expected; the person's ultimate occupational, social and economic status depends entirely upon the activities demonstrated during this period.

Stage Eight: Integrity versus Despair

1. This is the transitional stage from adulthood to old age.

2. Among women it occurs with menopause. The physical and psychological problems associated with menopause get coupled with the sad feeling of departure of children from home, resulting in discontinuity of roles.

3. Among men, the transition from active adult status to retirement is often more traumatic, especially if the transition entails a drastic loss in economic status. When this retirement is accompanied by relative poverty and deprivation, older people experience loss of identity and personal worth.

4. This can be overcome only by the attention of young family members.

5. Older people's achievements and failures become the guidelines for the younger generations

14.4   Theories Of Socialisation

Some of the most well-known theories in sociology and psychology agree that the 'self' is the most important notion in a child's development and that this growth occurs through the process of socialization. So, to fully comprehend the concept, let us examine several well-known ideas of socialization. The term "socialization" refers to the process of interaction through which a growing individual develops into a social being, and how the younger generation learns the adult role that it will play in the future by absorbing the habits, attitudes, skills, values, and beliefs of the social group into which the individual was born. Socialization is the way through which society transmits its culture from generation to generation by which the child acquires cultural content, along with selfhood and personality. In any human culture, socialization is one of the most crucial social processes. Human beings would not be able to participate in group life or develop human qualities without socialization. Individual personality, or the creation of a separate "self," is a significant effect of socialization. The persistent patterns of thought, feeling, and action that identify one's own identity, which s/he feels consciously as separate from other people and things, are referred to as one's personality. It is the process of the emergence and progressive growth of the self or ego. Personality develops and the mind begins to work in terms of the self.

Socialization occurs at various phases, including elementary, secondary, and adulthood. The primary stage entails the socialization of the family's young child. The school is part of the secondary stage, and adult socialization is part of the third stage.

4. During the first months of life, the infant possesses little or no understanding of differences between human beings and material objects in the environment and has no awareness of self. By the age of two, the child learns to differentiate between various other people by names — Daddy, Mummy, and Baby and s/he begin to use "me" which is a sign of definite self-consciousness, that she is becoming aware of her/himself as a distinct human being.

5. Secondary Socialization includes the acquisition of role-specific knowledge, learned through training and specific rituals. Secondary socialization is the internalization of institutional or institution-based "sub-worlds."

Mead and his Theory of the Development of Self

According to the American sociologist George Herbert Mead (1972), young children begin to develop as social beings by imitating the actions of those near Basic Concepts. By doing so the child can develop the ability to understand the action of the person with whom he is interacting. 'Play' is one of the ways by which children often imitate what adults do. The play stage begins around the third year during which the child begins to adopt different roles of adults in her/ his life. Mead refers to these others as "significant others". Children's play progresses from easy imitation to more sophisticated games in which a four or five-year-old youngster assumes the role of an adult. Children, for example, are frequently observed recreating a classroom situation in which one becomes the teacher and the others play as students, enacting a classroom teaching session. The majority of local children refer to this game as "Teacher-Teacher."Another similar act of play is that of 'Doctor-Patient' where children imitate the role of a doctor, nurse, and patient and try to enact a situation where a patient goes to the doctor for treatment. Mead refers to this act of imitation as "taking the role of the other". This stage is a complex one is known as the game stage where children begin to attain maturity and develop a sense of self and others.

Children begin to understand themselves as "me" by looking at themselves through other people's views and opinions about them. The "me" is the social self while the "I" is the response to the "me". In simple words, "I" comprises the response of the child to the action of others while "me" is the organized set of reactions of others that the child takes on. Another stage of self-development occurs around the age of eight or nine. At this stage, children can function as members of a group and also understand their role as a member of that group. Mead introduces the concepts of "generalized other" and "significant other". "Generalised other" can be understood as those rules and values of the culture of a particular group in which the child is engaged. By understanding the "generalized other" the child can understand what kind of manners is expected as well as value in any social setting. "Significant other" consists of those persons who are of importance in the child's life and affect her/his understanding of self along with the child's emotions and behaviors. Mead was one of the first thinkers to understand the role of the "significant other" in the development of self. According to him, socialization depends upon the child's understanding of others' views as important in her/his life.

Phases of the development of self:

Two stages in child development:

 Play stage

At this stage infants and young children develop as social beings first of all by imitating the actions of those around them. In their play, small children often imitate what adults do. They often play 'house' (Mummy-Papa) or 'school' (Teacher Student), enacting the role of mother, father, teacher, student, or any other person important to the—significant others. Mead calls this process as taking the role of others (role-taking)— learning what is to be in the shoes of another person. By taking the role of these significant others, they can better understand their roles as children, students, sons, or daughters. By practicing the roles of others in play, children learn to understand what others expect of them, and they learn how to behave to meet those expectations. As a result of such play, the child becomes cognizant of himself and obtains a picture of himself by assuming the role of others. However, it is a limited self because the child can take only the role of distinct and separate others. They lack a more general and organized sense of themselves.

Game stage

It is the next stage of child development, which according to Mead occurs at about eight or nine, the child starts taking part in organized games. To learn organized games, one must understand the rules of the play, notions of fairness, and equal participation. The child at this stage learns to grasp what Mead terms the 'generalized other'—the general values and moral rules involved in the culture in which he or she is developing. This generalized other is an individual's total impression of the judgments and expectations that other persons have toward him. At this stage, the sense of the self in the full sense of term emerges. In the play stage, children have not organized wholes because they play a series of discrete roles. In Mead's view, they lack definite personalities. However, in the game stage, such organization begins and a definite personality starts to emerge. Thus, for Mead, taking the role of generalized other, rather than that of discrete others, is essential for the full development of self.

Cooley and his Concept of the Looking Glass Self

Charles Horton Cooley (1922a) the American sociologist is best known for his concept of the "looking glass self". Children develop a concept of their selves with the help of others around them. She/he forms an idea about oneself based on the opinions of others about her/him. The kind of social self that develops out of the imagination of how one appears to the other person and the kind of feeling about one's self can be referred to as "looking glass self" or "reflected self". The knowledge about ourselves develops in us through the opinions and reactions of others around us. The social "looking glass self" consists of these other people through whom we build an image of ourselves. This knowledge about one's self is first obtained from the parents and later it is reformed by the judgments of others. How the mirror helps us to form an opinion about ourselves through the clothing we put on, our face, and figure/physique, in a similar manner we try 149 to imagine how in another person's mind we might appear through our behaviors, Socialisation manners, and so on. As a result, in our imagination, we form an opinion about ourselves through the other person's perceptions and may get positively or negatively affected by it. For example, a child who is in the mood to create some mischief might want to lie to her/his parents. However, before creating the mischief the child might reflect over and think that if hislie is caught that will have a bad impression on her/his parents about her/him. According to Cooley, three main features make up the idea of the self. The first consists of our imagination of how we appear to the other person. The second feature consists of our imagination of the judgment that the other person makes by our appearances. The third feature consists of some feeling of self-importance, shame, or self-doubt based on the imagination of the other person's judgments about our appearances.

(1) The id,

(2) The ego, and

(3) The superego.

(1) The id represents the instinctive desires, which may be viewed as an unsocialized aspect of human nature. It is the obscure inaccessible part of our personality. It is the source of drives (animal impulses of man—hunger, aggression, and sexual drives) demanding immediate satisfaction in some way or the other. These impulses are controlled and partially repressed into the unconscious, while a reality-oriented conscious self or ego appears. (2) The ego is the acting individual. It serves as the mediator between desires and action representing the urges of the id when necessary. It tries to mediate the resultant conflicting demands of the id and the superego. (3) The superego (the

conscience) represents the social ideals (norms, values, traditions, the idea of moral and immoral, etc.). It is seen as an internalized parental and social authority. The parent is no longer outside telling the child what to do, but is inside the psyche, invisibly overseeing the child's thoughts and actions, praising what is right, and making the child feel guilty for wrongdoing. For Parsons, the Freudian superego is the key device by which society's values are transmitted to the child. Thus society's norms and values are passed down from generation to generation in this way.

Freud and his Psychoanalytic Theory

The Austrian neurologist and father of psychoanalysis Sigmund Freud (1923a in Strachey, 1961)believes socialization demands that individuals must do away with their selfish wants for the benefit of the larger society. According to him, socialization is a process that directs one's cravings and instincts in ways that are culturally accepted by society. He has explained the process of socialization through three distinguishable parts of the personality: "id", "ego" and "superego". The "id" consists of all kinds of basic impulses. It is the unconscious, selfish, impulsive, and illogical part of the personality that always tries to increase the feeling of pleasure by avoiding pain. The "id" tries to make a person work towards achieving selfish desires by not paying any heed to other individuals or social rules and standards.For example, a child craving for a second helping of dessert screamed constantly until she was given another serving. The "ego" is the referee between the "id" and the "superego". It tries to maintain a balance between the "id" (basic impulses) and the "superego" (norms of society). The "ego" tries to regulate our desires and cravings and helps us to obey the norms of society. As a referee, the "ego" tries to control our impulses according to the norms of society. For example, we often get tempted by discount offers in the shopping malls and feel like purchasing as much as we can. However, we restrict ourselves to buying just a few products because we realize that buying everything at once might not be a practical thing to do. This process of adjustment among the "id", "ego" and "superego" continues throughout life. This adjustment is the principal means of socialization. The "superego" refers to the principles, rules, and ethics that one learns through the process of socialization. The "superego" comprises the norms of a society which are internalized through socialization. The "superego" is the inner voice ('conscience') of the individual and in that inner voice, the hopes, beliefs, and guidelines of the society are organized. For example, Ruchi was eager to steal some groceries from the store without anyone noticing her. But, because she knew that stealing is not the right thing to do so she did not steal even though she would have never got caught. The "id" and the "superego" are always opposed to each other because neither is it always possible to fulfill all our wishes and demands nor is it easy to keep ourselves completely away from our cravings.

Piaget cognitive development theory;

Cognitive development involves changes in cognitive processes and abilities. In Piaget's view, early cognitive development involves processes based upon actions and later progresses to changes in mental operations. Through his observations of his children, Piaget developed a stage theory of intellectual development that included four distinct stages:

The Sensorimotor Stage; Ages: Birth to 2 Years; Major Characteristics and Developmental Changes:
1) The infant knows the world through their movements and sensations

2) Children learn about the world through basic actions such as sucking, grasping, looking, and listening.

3) Infants learn the things continue to exist even though they cannot be seen (object permanence)

4) They are separate beings from the people and objects around them.

5) They realize that their actions can cause things to happen in the world around them Relation in sports; sensations of different sports objects with movement i.e. especially with balls, reflexes, motor responses, crawling and walking movement, a language with interacted.

The Preoperational Stage; Ages: 2 to 7 Years; Major Characteristics and Developmental Changes:

1) Children begin to think symbolically and learn to use words and pictures to represent objects.

2) Children at this stage tend to be egocentric and struggle to see things from the perspective of others.

3) While they are getting better with language and thinking, they still tend to think about things in very concrete terms. The foundations of language development may have been laid during the previous stage, but the emergence of language that is one of the major hallmarks of the preoperational stage of development. At this stage, kids learn through pretend play but still struggle with logic and taking the point of view of other people. They also often struggle with

understanding the idea of constancy. Relation with sports; manipulation of objects and coordination, walking, running, holding, throwing, falling, jumping, etc.

The Concrete Operational Stage; Ages: 7 to 11 Years, Major Characteristics and Developmental Changes.

1) During this stage, children begin to thinking logically about concrete events.

2) They begin to understand the concept of conservation; that the amount of liquid in a short, wide cup is equal to that in a tall, skinny glass, for example.

3) Their thinking becomes more logical and organized, but still very concrete.

4) Children begin using inductive logic, or reasoning from specific information to a general principle. During this stage, children also become less egocentric and begin to think about how other people might think and feel. Kids in the concrete operational stage also begin to understand that their thoughts are unique to them and that not everyone else necessarily shares their thoughts, feelings, and opinions. Relation to sports; development of specific movement pattern like the skill of the game, awareness about certain movements (execution with or without objects), new experiences of competition.

The Formal Operational Stage; Ages: 12 and Up; Major Characteristics and Developmental Changes:

1) At this stage, the adolescent or young adult begins to think abstractly and reason about hypothetical problems.

2) Abstract thought emerges

3) Teens begin to think more about moral, philosophical, ethical, social, and political issues that require theoretical and abstract Reasoning.

4) Begin to use deductive logic, or reasoning from a general principle to specific information. The final stage of Piaget's theory involves an increase in logic, the ability to use deductive reasoning, and an understanding of abstract ideas. At this point, people become capable of seeing multiple potential solutions to problems and think more scientifically about the world around them. Important concepts; Schemas-In Piaget's view, a schema includes both a category of knowledge and the process of obtaining that knowledge .As experiences happen, this new information is used to modify, add to, or change previously existing schemas. Small and big dog.

Assimilation-The process of taking in new information into our already existing schemas is known as assimilation. Accommodation - involves modifying existing schemas or ideas, as a result of new information to new experience. New schemas may also be developed during this process. Equilibration Piaget believed that all children try to strike a balance between assimilation and accommodation, which is achieved through a mechanism Piaget called equilibration. As children progress through to maintain a balance between applying previous knowledge (assimilation) and changing behavior to account for new knowledge (accommodation). Equilibration helps explain how children can move from one stage of thought to the next. In sports, Piaget helps to understand the process of cognitive development starts from the basic movement of crawling, walking, running, jumping, manipulation and coordination

Summary

We have seen in this unit that socialization has many agencies. It works through these agencies and disseminates different types of behavior modes. Some of these agencies are the family, caste group, tribe, school, etc. We have emphasized that even gender differences (between boys and girls, men and women) are largely learned processes. Very often the mass media such as cinema and television reinforce ideas and stereotypes of social behavior. But sometimes they do not. This unit has also examined the impact of mass media on the process of socialization. we have studied the various dimensions of socialization. We began by understanding the meaning and nature of socialization which included some definitions. We learned about various types of socialization and then we moved on to study some of the most important theories of socialization. In this unit, we have also seen that there are many agents of socialization and how each one of them plays an important role in the process of socialization.

Keywords

Peer group, Cognitive Development, Assimilation, Accommodation, Internalization, Ego, Superego,

Self Assessed Questions

1.Social control is the outcome of the socialization process.

A. True

B. False

2.Socialization is …... specific.
Cultural

3.The imitation stage starts at the age of
A. One
B. Three
C. Five
D. Six

4.The game stage starts around six.

A. True

B. False

5.Conformist behavior is the outcome of
A. Anticipatory Socialization
B. Resocialization
C. Positive Socialization
D. Negative Socialization

6.Which of the following is correct order of socialization stages?
A. Oral, Anal, Puberty, Adolescence
B. Anal, Oral, Puberty, Adolescence
C. Oral, Anal, Adolescence, Puberty
D. Oral, Puberty, Anal, Adolescence

7.In adulthood, socialization involves more overt and specific norms and behaviors, such as

   those related to the work role as well as more superficial personality features.

A. True

B. False

8.Which of the following stage is not given by Piaget?
A. Sensorimotor
B. Occupational
C. Concrete Operations
D. Formal Operations

9.Kohlberg has given …... stages of socialization.

10. Which of the following socialization stage is related to Eric Erikson?

A. Trust vs Mistrust
B. Autonomy vs Shame
C. Initiative vs Guilt
D. Industry vs Superiority

11. Looking Glass Self is described by Cooley in his book Social Organization.
A. True
B. False

12. With whom Mind, Self, and Society work is associated?
A. Cooley
B. Mead
C. Goffman
D. Garfinkel

13. Which of the following is not associated with Socialization?
A. Game Stage
B. Play Stage
C. Imitation Stage
D. Guard Stage

14. Id, Ego, and Superego are related to the ……

15. Erikson has mentioned three stages of identity development.
A. True
B. False

Answer for Self Assessment

1.	A	2.	Cultural	3.	A	4.	A	5.	C
6.	A	7.	A	8.	B	9.	Six	10.	D
11.	A	12.	B	13.	D	14.	Personality Traits	15.	A

Review Questions

- Define Socialization as a process.
- Elaborate in detail on various stages of socialization.
- How will you explain the theory of socialization given by Mead?
- Discuss in detail Piaget's theory of Socialization.
- What is the significance of socialization?
- How will you explain the theory of socialization elaborated by Cooley?
- Discuss in detail the stages of socialization given by Eric Erikson.

Further Readings

Abraham, M. F. (2014). Contemporary Sociology: An Introduction to Concepts and Theories (2nd Edition). Oxford University Press.

Bilton, T. (1981). Introductory Sociology. London: The Macmillan Press Ltd. Bukowski, W.M. et al. (2015). 'Socialization and Experiences with Peers'.

In Grusec, J.E. and Hastings, P.D. Handbook of Socialization: Theory and Research.Pp-228. Guilford Press.

Kammeyer, Kenneth C.W., and Yetman, Norman R. 1979, Sociology: Experiencing Changing society. Mass Allyn and Bacon, Inc. Boston

Mckee James, B. 198 1, Sociology: The Study of Society. Holt, Rinehart and Winstion. New York.